THE

NEW TESTAMENT

In GREEK and ENGLISH.

Containing the

ORIGINAL TEXT

Corrected from the AUTHORITY of the moſt *Authentic Manuſcripts:*

AND A

NEW VERSION

Form'd agreeably to the ILLUSTRATIONS of the moſt Learned *Commentators* and *Critics:*

WITH

NOTES and VARIOUS READINGS,

AND

A COPIOUS ALPHABETICAL INDEX.

VOLUME the SECOND.

May every part of you, your *Spirit*, *Soul*, and *Body* be preſerv'd irreproveable. St. Paul.

In Him we *live*, are *moved*, and do *exiſt*. *Id.*

Hæc tractanti animo, & noctes & dies cogitanti, exſiſtit illa à Deo Delphis præcepta cognitio, *ut Ipſa ſe Mens agnoſcat*, conjunctamque cum divina mente ſe ſentiat: ex quo inſatiabili gaudio completur. M. T. Cicero *Tuſc. Quæſt.*

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MVSEVM
BRITAN
NICVM

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL the Apoſtle To the ROMANS.

1 ΠΑΥΛΟΣ, δουλος Ιησου Χριστου, κλητος αποστολος, αφωρισ-
2 μενος εις ευαγγελιον Θεου, ὁ προεπηγγειλατο δια των προφητων αὐτου εν γραφαις ἁγιαις,
3 περι του υἱου αὐτου, του γενομενου εκ σπερματος Δαβιδ
4 κατα σαρκα, του ὁρισθεντος υἱου Θεου εν δυναμει, κατα πνευμα ἁγιωσυνης, ἐξ αναστασεως νεκρων Ιησου Χριστου
5 του Κυριου ἡμων, δι' ου ελαβομεν χαριν και αποστολην εις ὑπακοην πιστεως εν πασι τοις εθνεσιν, ὑπερ του ονοματος αὐτου, εν οἱς εστε και ὑμεις, κλητοι Ιησου Χριστου,
7 πασι τοις ουσιν εν Ρωμῃ, ἀγαπητοις Θεου, κλητοις, ἁγιοις, χαρις ὑμιν και ειρηνη απο Θεου πατρος ἡμων, και Κυριου Ιησου Χριστου.

1 *PAUL, a ſervant of Jeſus Chriſt, called to be an apoſtle, choſen to declare* 1
the goſpel diſpenſation, which 2
God had promiſed by his prophets in the holy ſcriptures,
with relation to his ſon Jeſus 3
Chriſt our Lord, who was of the lineage of David as to his
body, but as to his holy ſpirit 4
miraculouſly declared to be the ſon of God, by his reſurrection from the dead: by 5
whoſe favour I have received the office of an apoſtle to bring the Gentiles every where to the obedience of faith preached in his name: among whom Jeſus 6
Chriſt has alſo called you: to all 7
the beloved of God, the ſaints by this vocation, who are in Rome, grace to you, and peace from God our father, and from the Lord Jeſus Chriſt.

8 Πρωτον μεν ευχαριστω τῳ Θεῳ μου δια Ιησου Χριστου

Firſt, I thank my God 8
through Jeſus Chriſt for you

περι παντων υμων, οτι η πιστις υμων καταγγελλεται εν ολω τω κοσμω. 9 μαρτυς γαρ μοι εστιν ο Θεος, ω λατρευω εν τω πνευματι μου, εν τω ευαγγελιω του υιου αυτου, ως αδιαλειπτως μνειαν υμων ποιουμαι, 10 παντοτε επι των προσευχων μου δεομενος, ειπως ηδη ποτε ευοδωθησομαι εν τω θεληματι του Θεου, ελθειν προς υμας. 11 επιποθω γαρ ιδειν υμας, ινα τι μεταδω χαρισμα υμιν πνευματικον, εις το στηριχθηναι υμας: 12 τουτεστι, συμπαρακληθηναι εν υμιν δια της εν αλληλοις πιστεως, υμων τε και εμου. 13 ου θελω δε υμας αγνοειν, αδελφοι, οτι πολλακις προεθεμην ελθειν προς υμας, και εκωλυθην αχρι του δευρο, ινα καρπον τινα σχω και εν υμιν, καθως και εν τοις λοιποις εθνεσιν. 14 ελλησι τε και βαρβαροις, σοφοις τε και ανοητοις οφειλετης ειμι, 15 ουτω το κατ' εμε προθυμον και υμιν τοις εν Ρωμη ευαγγελισασθαι. 16 ου γαρ επαισχυνομαι το ευαγγελιον, δυναμις γαρ Θεου εστιν εις σωτηριαν παντι τω πιστευοντι, Ιουδαιω τε πρωτον και Ελληνι.

all, that your faith is celebrated through the whole world. for God is my witneſs, to 9
whom I am entirely devoted, in preaching the goſpel of his ſon, that I conſtantly make mention of you, in my prayers, requeſting, if it be God's will, 10
that I might now at length have the happineſs of coming to you. for I long to ſee you, 11
that I may impart to you ſome ſpiritual gift, in order to eſtabliſh you: or indeed that we 12
may have mutual conſolation from the faith which is in common to you and to me. now I 13
would not have you ignorant, my brethren, that I often purpoſed to come to you, tho' I have been hindered hitherto, that I might be uſeful among you as well as among other Gentiles. I owe what ſer- 14
vice I can do to the Greeks, and to the Barbarians, to the learned, and to the illiterate. ſo, that as far as it depends 15
upon me, I am ready to preach the goſpel to you alſo, who are at Rome. for I am not a- 16
ſhamed of the goſpel, ſince it is divinely effectual to ſalvation, to every one that believes, to the Jew firſt, and then to the Gentile.

17 Δικαιοσυνη γαρ Θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν, καθως γεγραπται,

There it is that divine juſ- 17
tification is revealed to be wholly by faith: as it is writ-

γραπται, "ὁ δε δικαιος εκ
18 "πιστεως ζησεται." αποκαλυπτεται γαρ οργη Θεου απ' ουρανου επι πασαν ασεβειαν και αδικιαν ανθρωπων των την αληθειαν εν αδικια
19 κατεχοντων, διοτι το γνωστον του Θεου, φανερον εστιν εν αυτοις, ὁ γαρ Θεος αυτοις
20 εφανερωσε. τα γαρ αορατα αυτου απο κτισεως κοσμου, τοις ποιημασι νοουμενα καθορατα, ἥτε αιδιος αυτου δυναμις και θειοτης, εις το ειναι
21 αυτους αναπολογητους: διοτι γνοντες του Θεον, ουχ ὡς Θεον εδοξασαν, ἡ ηυχαριστησαν, αλλ' εματαιωθησαν εν τοις διαλογισμοις αὐτων, και εσκοτισθη ἡ ασυνετος αυτων
22 καρδια. φασκοντες ειναι σο-
23 φοι, εμωρανθωσαν, και ηλλαξαν την δοξαν του αφθαρτου Θεου εν ὁμοιωματι εικονος φθαρτου ανθρωπου, και πετεινων και τετραποδων και
24 ἑρπετων. διο παρεδωκεν αυτους ὁ Θεος εν ταις επιθυμιαις των καρδιων αυτων εις ακαθαρσιαν, του ατιμαζεσθαι τα σωματα αυτων εν ἑαυ-
25 τοις, οἱ τινες μετηλλαξαν την αληθειαν του Θεου εν τῳ ψευδει, και εσεβασθησαν και ελατρευσαν τῃ κτισει παρα τον κτισαντα, ὁς εστιν ευλογητος εις τους αιωνας. α-
26 μην. δια τουτο παρεδωκεν αυτους ὁ Θεος εις παθη ατιμιας,

written, "* the just shall
"live by faith." there the di- 18
vine wrath is revealed from heaven against all impiety, and injustice of men, who wickedly suppress the truth. because what should be known 19
of God they are acquainted with; for God hath manifested it unto them. for ever 20
since the creation of the world, his eternal power and divinity, things in themselves invisible, are clearly seen, being perceived by the things that are made; so that they are without excuse: because when 21
they knew God, they did not with gratitude glorify him as God, but their reasoning became extravagance, and their minds, void of judgment, were involv'd in darkness. pre- 22
tending to be wise, they became fools: the honour due to 23
God, who is immortal, they transferr'd to idols representing men, who are mortal, to birds, and beasts, and insects. where- 24
fore God abandon'd them to the impure passions of their own hearts, so that they themselves dishonour'd their own bodies; they changed the true 25
God for an idol, and adored and served the creature more than the creator, who is blessed for ever. amen. for 26
this cause God gave them up

* Hab. ii. 4.

μιας, αἴτε γαρ θελειαι αυτων μετηλλαξαν την φυσικην χρησιν εις την παρα φυσιν.
27 ὁμοιως δε και οἱ αρρενες αφεντες την φυσικην χρησιν της θηλειας, ἐξεκαυθησαν εν τῃ ορεξει αὐτων εις αλληλους, αρρενες εν αρρεσιν την ασχημοσυνην κατεργαζομενοι, και την αντιμισθιαν, ἣν εδει, την πλανης αυτων εν ἑαυτοις απολαμβανοντες.

to infamous passions: for even the sex perverted the instinct of nature: and the men unnaturally leaving the sex, were inflamed with mutual passions, which they shamefully indulged, and received in their own persons, the retribution that was justly due to such enormities. 27

28 Και καθως ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει, παρεδωκεν αυτους ὁ Θεος εις αδοκιμον νουν, ποιειν τα μη
29 καθηκοντα, πεπληρωμενους παση αδικια (πορνεια) πονηρια, πλεονεξια, κακια, μεστους φθονου, φονου, εριδος, δολου,
30 κακοηθειας, ψιθυριστας, καταλαλους, θεοστυγεις, ὑβριστας, ὑπερηφανους, αλαζονας, εφευρετας κακων, γονευσιν α-
31 πειθεις, ασυνετους, ασυνθετους, αστοργους, ασπονδους,
32 ανελεημονας. οἵτινες το δικαιωμα του Θεου επιγνοντες, ουκ ενοησαν, ὁτι οἱ τα τοιαυτα πρασσοντες ἀξιοι θανατου εισιν, ου μονον δε οἱ ποιουντες αυτα, αλλα και οἱ συνευδοκουντες τοις πρασσουσι.

As they did not seek the favour of God, by worshipping him, God gave them over to a depraved sense, to act unworthy of human nature; they were full of all injustice, fornication, mischief, covetousness, malice; full of envy, murder, contention, fraud, malignity; whisperers, backbiters, enemies of God, injurious, proud, vain, inventers of vices, disobedient to parents, void of judgment, fidelity, and natural affection; implacable, and unmerciful: who knowing the divine rule of right, did not perceive that they who commit such things are worthy of death, and not only they who do the same, but they who give countenance to those that do them. 28 29 30 31 32

1 Διο αναπολογητος ει, ὦ ανθρωπε πας ὁ κρινων. εν ᾧ γαρ κρινεις τον ἑτερον, σεαυτον κατακρινεις, τα γαρ αυτα

Therefore thou art inexcusable, O man, whosoever thou art, that condemnest another, for by condemning them, you condemn yourself; since you that 1

2 τα πρασσεις ὁ κρινων. οιδα-
μεν δε ὁτι το κριμα του Θεου
εστι κατα αληθειαν επι τους
τα τοιαυτα πρασσοντας.
3 λογιζῃ δε τουτο, ὡ ανθρωπε
ὁ κρινων τους τα τοιαυτα
πρασσοντας, και ποιων αυ-
τα, ὁτι συ εκφευξῃ το κριμα
4 του Θεου? ἡ του πλουτου
της χρηστοτητος αυτου, και
της ανοχης, και της μακρο-
θυμιας καταφρονεις, αγνοων
ὁτι το χρηστον του Θεου εις
5 μετανοιαν σε αγει? κατα δε
την σκληροτητα σου και α-
μετανοητον καρδιαν, θησαυ-
ριζεις σεαυτῳ οργην εν ἡμερᾳ
οργης, και αποκαλυψεως δι-
6 καιοκρισιας του Θεου, ὁς α-
ποδωσει ἑκαστῳ κατα τα ερ-
7 γα αυτου, τοις μεν καθ' ὑπο-
μονην εργου αγαθου, δοξαν
και τιμην και αφθαρσιαν ζη-
8 τουσι, ζωην αιωνιον: τοις δε
ἐξ εριθειας, και απειθουσι μεν
τῃ αληθειᾳ, πειθομενοις δε τῃ
9 αδικιᾳ, θυμος και οργη. θλι-
ψις και στενοχωρια επι πα-
σαν ψυχην ανθρωπου του κα-
τεργαζομενου το κακον, Ιου-
δαιου τε πρωτον και Ελληνος.
10 δοξα δε και τιμη και ειρηνη
παντι τῳ εργαζομενῳ το α-
γαθον, Ιουδαιῳ τε πρωτον και
11 Ελληνι. ου γαρ εστι προσω-
πολημψια παρα τῳ Θεῳ.

12 Οσοι γαρ ανομως ἡμαρτον,
ανομως και απολουνται, και
ὁσοι εν νομῳ ἡμαρτον, δια νο-
μου

that condemn them, do the same things. but we know that the 2
judgment of God against those who commit such crimes, is just. do you think then, O man, 3
who do what you condemn in others, that you shall escape the judgment of God? or do you 4
despise the riches of his kindness, and forbearance, and long-suffering; not considering that the kindness of God invites you to repentance? however 5
by your impenitence, and the insensibility of your heart, you treasure up for yourself wrath against the day of wrath, and of the revelation of the righteous judgment of God, who will render to every 6
man according to his actions: eternal life to those, 7
who by patient continuance in well doing, seek for glory, honour, and immortality; but 8
unto those who are contentious, and do not yield to the truth, but give way to injustice, indignation and wrath, tribulation and anguish to every 9
one that doth evil, to the Jew first, and also to the Gentile. but glory, honour, and peace, 10
to every man that acts right, to the Jew first, and also to the Gentile: since with God 11
there is no respect of persons.

For as many as have sinned 12
without the law, shall also perish without the law: and

as

13 μου κριθησονται, ου γαρ οι ακροαται του νομου δικαιοι παρα τω Θεω, αλλ' οι ποιηται του νομου δικαιωθησονται. 14 οταν γαρ εθνη τα μη νομον εχοντα, φυσει τα του νομου ποιωσιν, ουτοι νομον μη εχοντες, εαυτοις εισι νομος, 15 οιτινες ενδεικνυνται το εργον του νομου γραπτον εν ταις καρδιαις αυτων, συμμαρτυρουσης αυτων της συνειδησεως, και μεταξυ αλληλων των λογισμων κατηγορουντων, η και απολογουμενων, 16 εν ημερα οτε κρινει ο Θεος τα κρυπτα των ανθρωπων, κατα το ευαγγελιον μου, δια Ιησου Χριστου.

*as many as have sinned under the law, shall be condemned by the law, * in the day, when* 16 *according to my gospel, God shall judge the secret actions of men by Jesus Christ. for* 13 *not the bare hearers of the law, but they who observe the law, are such as shall be justified, before God. when the* 14 *Gentiles who have not the law, do by nature what the law prescribes, tho' these have not the law, they are a law to themselves: for they shew* 15 *that the duties prescrib'd by the law, are written in their hearts, their consciences bearing witness to it, by their own reasonings alternately accusing and excusing them.*

17 Ει δε συ Ιουδαιος επονομαζη, και επαναπαυη τω νομω, και καυχασαι εν Θεω, 18 και γινωσκεις το θελημα, και δοκιμαζεις τα διαφεροντα, κατηχουμενος εκ του νομου, 19 πεποιθας τε σεαυτον οδηγον ειναι τυφλων, φως των εν σκοτει, 20 παιδευτην αφρονων, διδασκαλον νηπιων, εχοντα την μορφωσιν της γνωσεως και της αληθειας εν τω νομω. 21 ο ουν διδασκων ετερον, σεαυτον ου διδασκεις? ο κηρυσσων μη κλεπτειν, κλεπτεις? 22 ο λεγων μη μοιχευειν, μοιχευεις? ο βδελυσσομενος τα ειδωλα, ιεροσυλεις?

'Tis true, you bear the name 17 *of a Jew, you depend upon the law, and boast of your worship: you know the divine* 18 *will, and what is contrary thereto, having been educated in the law: you think you are* 19 *a guide to the blind, a light to those who are in darkness, an* 20 *instructer of the ignorant, a teacher to the weak, because you have a clear view of the true meaning of the law. you* 21 *therefore who instruct others don't you instruct yourself? you who preach against steal-* 22 *ing, do you steal? you who declaim against adultery, do you*

* N. B. The English answering to the 16th verse of the Greek is transpos'd, to make the sense more distinct.

εις? ὁ βδελυσσομενος τα ει-
23 δωλα, ἱεροσυλεις? ὁς εν νομῳ
καυχασαι, δια της παραβα-
σεως του νομου τον Θεον ατι-
24 μαζεις? το γαρ ονομα του
Θεου δι' ὑμας βλασφημειται
εν τοις εθνεσι, καθως γεγραπ-
ται.

25 Περιτομη μεν γαρ ωφελει,
εαν νομον πρασσῃς: εαν δε πα-
ραβατης νομου ἡς, ἡ περιτομη
26 σου ακροβυστια γεγονεν. εαν
ουν ἡ ακροβυστια τα δικαιω-
ματα του νομου φυλασσῃ,
ουχι ἡ ακροβυστια αυτου εις
27 περιτομην λογισθησεται? και
κρινει ἡ εκ φυσεως ακροβυστια
τον νομον τελουσα, σε τον
δια γραμματος και περιτομης
28 παραβατην νομου? ου γαρ
ὁ εν τῳ φανερῳ, Ιουδαιος εσ-
τιν, ουδε ἡ εν τῳ φανερῳ, εν
29 σαρκι, περιτομη: αλλ' ὁ εν
τῳ κρυπτῳ, Ιουδαιος, και
περιτομη καρδιας, εν πνευμα-
τι, ου γραμματι, ου ὁ επαι-
νος ουκ εξ ανθρωπων, αλλ' εκ
του Θεου.

1 Τι ουν το περισσον του Ι-
ουδαιου, ἡ τις ἡ ωφελεια της
2 περιτομης? πολυ, κατα παν-
τα τροπον. πρωτον μεν ὁτι
επιστευθησαν τα λογια του
Θεου.

you commit adultary? you who abhor idols, do you commit sacrilege? and you, who 23
glory in the law, do you dishonour God by the violation of the law? for (as it is 24
*written) * the name of God is blasphemed among the Gentiles by your miscarriages.*

Circumcision indeed is an 25
advantage, if you keep the law: but if you violate the law, your being a Jew makes you no better than a heathen. if therefore an uncircumci- 26
sed Gentile keep the moral precepts contained in the law, shall not he be reckon'd, as if he were circumcised? and 27
shall not a Gentile, tho' he is not actually circumcised, if he fulfil the law, condemn thee, who, tho' literally circumcised, dost yet transgress the law? for it is not the Jew 28
in outward appearance, neither is it the external mark of circumcision: but it is the Jew, 29
who is so inwardly, and it is the circumcision of the heart, according to the spiritual, not the literal sense, which have 1
the approbation, I do not say 1
of men, but of God.

What advantage then hath 1
the Jew? or what benefit is there from circumcision? much 2
every way: chiefly, because they were intrusted with the

ora-

* Isa. lii. 5. Ezech. xxxvi. 20.

3 Θεου. τι γαρ, ει ηπιστησαν τινες? μη η απιστια αυτων
4 την πιστιν του Θεου καταργησει? μη γενοιτο, γινεσθω δε ο Θεος αληθης, πας δε ανθρωπος ψευστης, καθως γεγραπται, " οπως αν δικαιωθης εν τοις λογοις σου, και
5 " νικησης εν τω κρινεσθαι σε. " ει δε η αδικια ημων Θεου " δικαιοσυνην συνιστησι, τι " ερουμεν? μη αδικος ο Θε-
6 " ος ο επιφερων την οργην? " κατα ανθρωπον, λεγω, μη
7 " γενοιτο, επει πως κρινει ο " Θεος τον κοσμον? ει γαρ " η αληθεια του Θεου εν τω " εμω ψευσματι επερισσευ- " σεν εις την δοξαν αυτου, τι
8 " ετι καγω ως αμαρτωλος " κρινομαι? και μη καθως " βλασφημουμεθα, και καθως " φασι τινες ημας λεγειν, οτι " ποιησωμεν τα κακα, ινα
9 " ελθη τα αγαθα? ων το " κριμα ενδικον εστι." τι ουν? προεχομεθα? ου παντως, προητιασαμεθα γαρ I-
10 ουδαιους τε και Ελληνας παντας υφ' αμαρτιαν ειναι. καθως γεγραπται, " ουκ εστι
11 " δικαιος ουδε εις, ουκ εστιν
12 " ο συνιων, ουκ εστιν ο εκ- " ζητων τον Θεον. παντες " εξεκλιναν, αμα ηχρειωθη- " σαν, ουκ εστι ποιων χρη- " στοτητα, ουκ εστιν εως

" ενος.

oracles of God. for what if 3
ſome betrayed their truſt? ſhall their unfaithfulneſs render the faithfulneſs of God of 4
no effect? by no means; yea, let God be acknowledged to be true, tho' men ſhould be all deceivers; as it is written, " * that you might be juſti- " fied in your ſayings, and " might overcome when you " are judged." but ſay you, " if 5
" our unfaithfulneſs diſplays " the veracity of God, what " ſhall we ſay? is it not in- " juſtice in God to inflict pu- " niſhment?" not at all: 6
for then how could God judge the world? " but, ſay you, 7
" if the veracity of God hath " appeared more illuſtrious " thro' my unfaithfulneſs, why " then am I condemned as a " ſinner? and why may we 8
" not do evil, that good may " come?" which is ſlanderouſly reported to be our maxim, by ſome, whoſe condemnation is juſt. " how then 9
" are we better than they?" why, not at all: for we have already convicted both Jews and Gentiles, of being all under the guilt of ſin. as it is 10
written, " † there is none " righteous, no not one: there 11
" is none that underſtandeth, " there is none that ſeeketh " after God. they are all gone 12

" out

* Pſal. li. 6. † Pſal. xiv. 3.

13 " ενος. ταφος ανεωγμενος ο
" λαρυγξ αυτων, ταις γλωσ-
" σαις αυτων εδολιουσαν, ιος
" ασπιδων υπο τα χειλη
14 " αυτων: ων το στομα α-
15 " ρας και πικριας γεμει. οξεις
" οι ποδες αυτων εκχεαι αι-
16 " μα. συντριμμα και τα-
" λαιπωρια εν ταις οδοις αυ-
17 " των. και οδον ειρηνης ουκ
18 " εγνωσαν. ουκ εστι φοβος
" Θεου απεναντι των οφ-
" θαλμων αυτων."

" *out of the way, they are to-*
" *gether become unprofitable,*
" *there is none that doth good,*
" *no not one.* * *their throat* 13
" *is an open ſepulchre; with*
" *their tongues they have uſed*
" *deceit;* † *the poiſon of aſps*
" *is under their lips:* ‖ *whoſe* 14
" *mouth is full of curſing and*
" *bitterneſs.* ** *their feet are* 15
" *ſwift to ſhed blood. de-* 16
" *ſtruction and miſery are in*
" *their ways: and the way* 17
" *of peace have they not*
" *known.* †† *there is no fear* 18
" *of God before their eyes.*"

19 Οιδαμεν δε οτι οσα νομος
λεγει, τοις εν τω νομω λαλει,
ινα παν στομα φραγη, και
υποδικος γενηται πας ο κοσμος
20 τω Θεω. διοτι εξ εργων νο-
μου ου δικαιωθησεται πασα
σαρξ ενωπιον αυτου, δια γαρ
νομου επιγνωσις αμαρτιας.
21 νυνι δε χωρις νομου δικαιοσυνη
Θεου πεφανερωται, μαρτυ-
ρουμενη υπο του νομου και
22 των προφητων. δικαιοσυνη
δε Θεου δια πιστεως Ιησου
Χριστου, εις παντας τους
πιστευοντας, ου γαρ εστι δι-
23 αστολη. παντες γαρ ημαρ-
τον, και υστερουνται της
24 δοξης του Θεου: δικαιουμε-
νοι δωρεαν τη αυτου χαριτι,
δια της απολυτρωσεως της εν
25 Χριστω Ιησου, ον προεθετο ο

Now we know that what- 19
ever the law ſays, it ſays to
thoſe who are under the law:
that every one may be ſilenc'd,
and all the world plead guilty
before God. for by the obſer- 20
vation of the law no one ſhall
be juſtified in his ſight, ſince it
is the law that takes cogni-
zance of ſin. but the divine 21
juſtification certified by the
law and the prophets, is now
clearly propoſed independently
of the law: that divine juſti- 22
fication, which by faith in Je-
ſus Chriſt is extended to all,
that believe; for there is no
diſtinction: for all having 23
ſinned, all have forfeited e-
ternal glory: being juſtified by 24
his unmerited favour through
the redemption that is by Jeſus
Chriſt: whom God had or- 25

* Pſal. v. 10. † cxl. 5. ‖ x. 7. ** Iſa. lix. 7. †† Pſal. xxxvi. 2.

Θεος ιλαστηριον (δια της πιστεως) εν τῳ αυτου αἱματι, εις ενδειξιν της δικαιοσυνης αὐτου, δια την παρεσιν των προγεγονοτων ἁμαρτηματων,
26 εν τῃ ανοχῃ του Θεου, προς ενδειξιν της δικαιοσυνης αυτου, εν τῳ νυν καιρῳ, εις το ειναι αυτον δικαιον, και δικαιουντα τον εκ πιστεως Ιη-
27 σου. που ουν ἡ καυχησις? εξεκλεισθη. δια ποιου νομου? των εργων? ουχι, αλλα δια
28 νομου πιστεως. λογιζομεθα γαρ πιστει δικαιουσθαι ανθρωπον, χωρις εργων νομου. η
29 Ιουδαιων ὁ Θεος μονον? ουχι δε και εθνων? ναι και εθνων.
30 επειπερ εἱς ὁ Θεος, ὁς δικαιωσει περιτομην εκ πιστεως, και ακροβυστιαν δια της πιστε-
31 ως. νομον ουν καταργουμεν δια της πιστεως? μη γενοιτο, αλλα νομον ἱστωμεν.

dained, thro' faith, to be the propitiatory victim by his blood, for the manifestation of his goodness, by patiently passing over their past transgressions: to manifest, I say, his 26
goodness at this time: that he might appear to be just, and the justifier of him who believes in Jesus. what reason 27
then is there for boasting? it is excluded. what, by the ceremonial law? no: but by the law of faith. for we con- 28
clude, that a man is justified by faith, without observing the legal rites. is God the 29
God of the Jews only, and not of the Gentiles? surely he is of the Gentiles too; since it is 30
one God, who will justify both the Jews and the Gentiles, through faith. do we then 31
make the law useless by our doctrine of faith? by no means; on the contrary, it is we that observe the law.

1 Τι ουν ερουμεν "Αβρααμ
"τον πατερα ἡμων ευρηκεναι
2 "κατα σαρκα?" ει γαρ Αβρααμ εξ εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς
3 τον Θεον. τι γαρ ἡ γραφη λεγει? "επιστευσε δε Αβρα-
"αμ τῳ Θεῳ, και ελογισθη
4 "αυτῳ εις δικαιοσυνην." τῳ δε εργαζομενῳ ὁ μισθος ου λογιζεται κατα χαριν, αλλα

How then can we assert, 1
"*that Abraham our father*
"*obtained this from circum-*
"*cision?*" *for if Abraham* 2
was justified by works, he had matter of pretension, whereas he had no such claim from God. for what saith the 3
scripture? "*Abraham be-*
"*lieved God, and it was*
"*counted to him for righ-*
"*teousness.*" *the reward is* 4
not counted as a favour to him

κατα

that

5 κατα το οφειλημα· τῳ δε
μη εργαζομενῳ, πιστευοντι δε
επι τον δικαιουντα τον ασε-
βη, λογιζεται ἡ πιστις αυ-
6 του εις δικαιοσυνην. καθα-
περ και Δαβιδ λεγει τον μα-
καρισμον του ανθρωπου, ᾧ ὁ
Θεος λογιζεται δικαιοσυνην
7 χωρις εργων, "μακαριοι ὡν
"αφεθησαν αἱ ανομιαι, και
"ὡν επεκαλυφθησαν αἱ ἁ-
8 "μαρτιαι. μακαριος ανηρ ᾧ
"ου μη λογισηται Κυριος ἁ-
"μαρτιαν."

9 Ο μακαρισμος ουν ὁυτος,
επι την περιτομην, η και επι
την ακροβυστιαν? λεγομεν γαρ
ὁτι ελογισθη τῳ Αβρααμ ἡ
10 πιστις εις δικαιοσυνην. πως
ουν ελογισθη? εν περιτομῃ
οντι, η εν ακροβυστιᾳ? ουκ
εν περιτομῃ, αλλ' εν ακρο-
11 βυστιᾳ. και σημειον ελαβε
περιτομης, σφραγιδα της δι-
καιοσυνης της πιστεως της εν
τῃ ακροβυστια, εις το ειναι
αυτον πατερα παντων των
πιστευοντων δι' ακροβυστιας,
εις το λογισθηναι και αυτοις
12 την δικαιοσυνην: και πατερα
περιτομης, τοις ουκ εκ περι-
τομης μονον, αλλα και τοις
στοιχουσι τοις ιχνεσι της εν

that has done good actions,
but as a debt: whereas he 5
that truſts in God to be made
righteous, tho' he has not
done ſuch actions, ſhall find
his faith accounted as right-
teouſneſs. even as David alſo 6
ſpeaks of the happineſs of the
man whom God accounted
righteous independently of his
works, "* happy are they 7
"whoſe iniquities are for-
"given, and whoſe ſins are
"covered. happy is the man 8
"to whom the Lord will not
"account ſin."

Is this happineſs then for 9
the circumciſed only, or for
the uncircumciſed alſo? for
we ſay that faith was ac-
counted to Abraham for right-
teouſneſs. how was it then 10
accounted? whilſt he was cir-
cumciſed, or uncircumciſed?
he was not then circumciſed,
but uncircumciſed: and he re- 11
ceived the ſign of circumciſion,
as a ſeal of the juſtification by
that faith, which the uncir-
cumciſed have: that he might
be the father of all thoſe who
believe, tho' they are uncir-
cumciſed, that it might be ac-
counted to them alſo for right-
teouſneſs: and the father of 12
the circumciſed, that is of thoſe
who are not barely circumciſed,
but who imitate that faith

* Pſal. xxxii. 1, 2.

τη ακροβυστια πιστεως του πατρος ημων Αβρααμ.

13 Ου γαρ δια νομου η επαγγελια τω Αβρααμ, η τω σπερματι αυτου, τον κληρονομον αυτον ειναι του κοσμου, αλλα δια δικαιοσυνης πιστε-
14 ως. ει γαρ οι εκ νομου, κληρονομοι, κεκενωται η πιστις, και κατηργηται η επαγγελια.
15 ο γαρ νομος οργην κατεργαζεται, ου γαρ ουκ εστι νομος,
16 ουδε παραβασις. δια τουτο εκ πιστεως, ινα κατα χαριν, εις το ειναι βεβαιαν την επαγγελιαν παντι τω σπερματι, ου τω εκ του νομου μονον, αλλα και τω εκ πιστεως Αβρααμ, ος εστι πατηρ παν-
17 των ημων, καθως γεγραπται, "οτι πατερα πολλων εθνων "τεθεικα σε," κατεναντι ου επιστευσε Θεου, του ζωοποιουντος τους νεκρους, και καλουντος τα μη οντα ως ον-
18 τα. ος παρ' ελπιδα επ' ελπιδι επιστευσεν, εις το γενεσθαι αυτον πατερα πολλων εθνων, κατα το ειρημενον, "ου-"τως εσται το σπερμα σου."
19 και μη ασθενησας τη πιστει, ου κατενοησε το εαυτου σωμα (ηδη) νενεκρωμενον, εκατονταετης που υπαρχων, και την νεκρωσιν της μητρας

which our father Abraham had, being yet uncircumcised.

Besides, the promise that he 13
should possess the world, was not made to Abraham, or to his posterity in consideration of the law, but with regard to the righteousness by faith. for 14
if they only who are of the law have right of possession, faith is made useless, and the promise becomes of no effect. because the effect of the law 15
is punishment: for if there had been no law, there could have been no transgression. therefore the inheritance is of 16
faith, that it might be meerly of favour, to the end the promise might be assured to all his posterity, not to that part only who have the law, but to that also who have the faith of Abraham, the father of us all, as it is written, "* I have 17
"made thee a father of many "nations," then existing in the sight of God, whom he believed, who gives life to the dead, and calls forth things that are not, as if they were: he it was who against hope 18
believed in hope, that he should become the father of many nations, according to what was told him, "so shall thy pos-"terity be:" far from being 19
weak in faith, unconcern'd at his own bodily decay, being then about

αρ-

* Gen. xvii. 5.

20 Σαρρας. εις δε την επαγγε-
λιαν του Θεου ου διεκριθη τη
απιστεια, αλλ' ενεδυναμωθη
τη πιστει, δους δοξαν τω
21 Θεω, και πληροφορηθεις οτι
ο επηγγελται, δυνατος εστι
22 και ποιησαι. διο και ελογισ-
23 θη αυτω εις δικαιοσυνην. ουκ
24 εγραφη δε δι' αυτον μονον." οτι
"ελογισθη αυτω," αλλα και
δι' ημας, οις μελλει λογιζεσ-
θαι, τοις πιστευουσιν επι τον
εγειραντα Ιησουν τον Κυριον
25 ημων εκ νεκρων, ος παρεδοθη
δια τα παραπτωματα ημων,
και ηγερθη δια την δικαιωσιν
ημων.

about an hundred years old, and at Sarah's incapacity of child-bearing, he was not incredulously diffident of the divine promise; but was strong in faith, and did honour to God, by the full persuasion he had, that what he had promised, he was able also to perform. and therefore it was accounted to him for righteousness. now this saying, "that it was accounted to him," was not written for his sake alone, but for us also, to whom it shall be accounted, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

20 21 22 23 24 25

1 Δικαιωθεντες ουν εκ πισ-
τεως, ειρηνην εχομεν προς τον
Θεον δια του Κυριου ημων Ιη-
2 σου Χριστου. δι' ου και την
προσαγωγην εσχηκαμεν (τη
πιστει) εις την χαριν ταυτην
εν η εστηκαμεν, και καυχω-
μεθα επ' ελπιδι της δοξης του
3 Θεου. ου μονον δε, αλλα
και καυχωμεθα εν ταις θλι-
ψεσιν, ειδοτες οτι η θλιψις
4 υπομονην κατεργαζεται, η δε
υπομονη δοκιμην, η δε δοκιμη
5 ελπιδα. η δε ελπις ου καταισ-
χυνει, οτι η αγαπη του Θεου
εκκεχυται εν ταις καρδιαις η-
μων δια πνευματος αγιου του
6 δοθεντος ημιν. ετι γαρ Κρισ-
τος

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, who has given us access by faith to that degree of favour, we are in, by which we triumph in the hopes of divine glory. and not only so, but we triumph in tribulation also, knowing that tribulation worketh patience; and patience, probation; and probation, hope: now hope will not deceive us, because the love of God is diffused thro' our hearts, by the holy spirit which is given to us; for at the appointed time Christ died for

1 2 3 4 5 6

των οντων ημων ασθενων, κατα καιρον υπερ ασεβων απε-
7 θανε. μολις γαρ υπερ δικαιου τις αποθανειται, υπερ γαρ του αγαθου ταχα τις και
8 τολμα αποθανειν. συνιστησι δε την εαυτου αγαπην εις ημας ο Θεος, οτι ετι αμαρτωλων οντων ημων, Χριστος υ-
9 περ ημων απεθανε. πολλω ουν μαλλον, δικαιωθεντες νυν εν τω αιματι αυτου, σωθησομεθα δι' αυτου απο της ορ-
10 γης. ει γαρ εχθροι οντες κατηλλαγημεν τω Θεω δια του θανατου του υιου αυτου, πολλω μαλλον καταλλαγεντες σωθησομεθα εν τη ζωη
11 αυτου. ου μονον δε, αλλα και καυχωμενοι εν τω Θεω δια του Κυριου ημων Ιησου Χριστου, δι' ου νυν την καταλλαγην ελαβομεν.

12 Δια τουτο ωσπερ δι' ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθε, και δια της αμαρτιας ο θανατος, και ουτως εις παντας ανθρωπους διηλθεν, εφ' ω παντες ημαρ-
13 τον. αχρι γαρ νομου αμαρτια ην εν κοσμω, αμαρτια δε ουκ ελλογειται μη οντος νο-
14 μου. αλλ' εβασιλευσεν ο θανατος απο Αδαμ μεχρι Μωσεως, και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως Αδαμ, ος εστι τυπος του μελλοντος.
15 αλλ' ουχ ως το παραπτωμα, ουτω και το χαρισμα.

for us, when we were in a helpless, sinful state. now 7
for a wicked man no one would willingly die; but for a benefactor some have readily offer'd to die. but herein 8
hath God displayed his love towards us, in that Christ died for us, even while we were yet sinners. much more 9
then being now justified by his blood, shall we thro' him be delivered from the wrath to come. for if, when we were 10
enemies, we were reconciled to God by the death of his son: much more being reconciled, shall we be saved by his life. and not only so, but we 11
have present joy in God, through our Lord Jesus Christ, by whom we have now obtained the reconciliation.

Wherefore, as by one man 12
sin entered into the world, so death by this sin; and thereby death passed upon all men, who all by his means became mortal. sin indeed was in 13
the world all the time before the law: but then sin is not punished when there is no law. nevertheless death reigned from Adam to Moses, even over those who had not 14
sinned by violating a positive law, as did Adam, who is the type of him that was to 15
come: but yet the damage of the fall does not exactly correspond

ει γαρ τῳ του ἑνος παραπτωματι οἱ πολλοι απεθανον, πολλῳ μαλλον ἡ χαρις του Θεου και ἡ δωρεα εν χαριτι τῃ του ἑνος ανθρωπου Ιησου Χριστου εις τους πολλους ε-
16 περισσευσε. και ουχ ὡς δι' ἑνος ἁμαρτησαντος, το δωρημα, το μεν γαρ κριμα ἐξ ἑνος εις κατακριμα, το δε χαρισμα εκ πολλων παραπτω-
17 ματων, εις δικαιωμα. ει γαρ τῳ του ἑνος παραπτωματι ὁ θανατος εβασιλευσε δια του ἑνος, πολλῳ μαλλον οἱ την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμβανοντες, εν ζωῃ βασιλευσουσι δια του ἑνος Ιησου Χριστου.

18 Αρα ουν ὡς δι ἑνος παραπτωματος, εις παντας ανθρωπους, εις κατακριμα, ουτω και δι' ἑνος δικαιωματος, εις παντας ανθρωπους, εις δικαι-
19 ωσιν ζωης. ὡσπερ γαρ δια της παρακοης του ἑνος ανθρωπου ἁμαρτολοι κατεσταθησαν οἱ πολλοι, ουτω και δια της ὑπακοης του ἑνος δικαιοι κατασταθησονται οἱ
20 πολλοι. νομος δε παρεισηλθεν ἱνα πλεονασῃ το παραπτωμα. ου δε επλεονασεν ἡ ἁμαρτια, ὑπερεπερισσευσεν ἡ
21 χαρις. ἱνα ὡσπερ εβασιλευσεν ἡ ἁμαρτια εν τῳ θανατῳ, ουτω και ἡ χαρις βασιλευσῃ δια δικαιοσυνης εις ζωην αιωνιον,

respond to the advantages of the divine favour: for tho' through the fall of one, mankind became mortal, yet this is greatly over-ballanced by the favour and bounty of God, in the benevolence of one man, Jesus Christ, to all mankind.
neither is the gift, as was the 16
fall by one sin: for the sentence of condemnation, was for one offence; but the divine favour extends to justification from a multitude of sins. for 17
tho' death reigned thro' the single offence of one, they who receive the most valuable favour, even the gift of righteousness, shall much more easily reign by the life of one, even Jesus Christ.

Therefore as by one offence 18
all men fell under condemnation: even so by one act of righteousness, all men are restored to life. for as by one 19
man's disobedience many receiv'd the punishment of sinners, so by the obedience of one shall many receive the reward of the righteous. the law was 20
introduc'd, that the greatness of the fall might fully appear; but the more sin display'd its enormity, the divine favour was so much the more transcendent. that as sin prevailed 21
unto death, even so might the divine favour prevail by righ-

teousness

ωνιον, δια Ιησου Χριστου του Κυριου ημων.

1 Τι ουν ερουμεν, επιμενωμεν τη αμαρτια, ινα η χαρις
2 πλεοναση? μη γενοιτο, οιτινες απεθανομεν τη αμαρτια,
3 πως ετι ζησομεν εν αυτη? η αγνοειτε οτι οσοι εβαπτισθημεν εις Χριστον Ιησουν, εις
4 τον θανατον αυτου εβαπτισθημεν? συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον, ινα ωσπερ ηγερθη Χριστος εκ νεκρων δια της δοξης του πατρος, ουτω και ημεις εν καινοτητι ζωης
5 περιπατησωμεν. ει γαρ συμφυτοι γεγοναμεν τω ομοιωματι του θανατου αυτου, αλλα και της αναστασεως εσομε-
6 θα. τουτο γινωσκοντες, οτι ο παλαιος ημων ανθρωπος συνεσταυρωθη, ινα καταργηθη το σωμα της αμαρτιας, του μηκετι δουλευειν ημας τη
7 αμαρτια. ο γαρ αποθανων δεδικαιωται απο της αμαρ-
8 τιας. ει δε απεθανομεν συν
9 Χριστω, πιστευομεν οτι και συζησομεν αυτω, ειδοτες οτι Χριστος εγερθεις εκ νεκρων,
10 ουκ ετι αποθνησκει, θανατος αυτου ουκ ετι κυριευει. ο γαρ απεθανε, τη αμαρτια απεθανεν εφαπαξ, ο δε ζη, ζη τω

teousneſs unto eternal life, thro' Jeſus Chriſt our Lord.

Do we then conclude thus, 1
let us continue in ſin, that the divine favour may be more fully diſplay'd? God forbid, 2
that we who have died to ſin ſhould live any longer therein.
* don't you know that when 3
we were all baptized in the name of Jeſus Chriſt, we were plunged into a ſtate figurative of his death. therefore 4
we are buried with him by being plunged into a ſort of death: that as Chriſt was raiſed up from the dead into a ſtate of glory with the father, even ſo we alſo ſhould proceed to a new ſtate of life. for if we 5
reſembled him with regard to death, certainly we ſhall likewiſe do ſo with regard to his reſurrection: conſidering this, 6
that our vicious paſſions were crucified with him, that the body of ſin being deſtroyed, we might not any longer be vaſſals to ſin. for by its being dead, we 7
are ſet free from ſin. ſince then 8
we died with Chriſt, we are perſuaded that we ſhall alſo live with him: knowing that 9
Chriſt being raiſed from the dead, is to die no more; death hath no more dominion over him. for as to his death, he 10
died upon the account of ſin once for all; but as to his being

Θεῳ.

* Acts xix. 5.

11 Θεῳ. οὑτω και ὑμεις λογιζεσθε, ἑαυτους νεκρους μεν ειναι τῃ ἁμαρτιᾳ, ζωντας δε τῳ Θεῳ εν Χριστῳ Ιησου τῳ Κυριῳ ἡμων.

12 Μη ουν βασιλευετω ἡ ἁμαρτια εν τῳ θνητῳ ὑμων σωματι, εις το ὑπακουειν αυτῃ (εν ταις επιθυμιαις αυ-
13 του.) μηδε παριστανετε τα μελη ὑμων ὁπλα αδικιας τῃ ἁμαρτιᾳ, αλλα παραστησατε ἑαυτους τῳ Θεῳ, ὡς εκ νεκρων ζωντας, και τα μελη ὑμων ὁπλα δικαιοσυνης τῳ
14 Θεῳ. ἁμαρτια γαρ ὑμων ου κυριευσει, ου γαρ εστε ὑπο νομον, αλλ' ὑπο χαριν.

15 Τι ουν? ἁμαρτησομεν, ὁτι ουκ εσμεν ὑπο νομον, αλλ'
16 ὑπο χαριν? μη γενοιτο. ουκ οιδατε ὁτι ᾧ παριστανετε ἑαυτους δουλους εις ὑπακοην, δουλοι εστε ᾧ ὑπακουετε, ητοι ἁμαρτιας εις θανατον, ἡ
17 ὑπακοης εις δικαιοσυνην? χαρις δε τῳ Θεῳ, ὁτι ητε δουλοι της ἁμαρτιας, ὑπηκουσατε δε εκ καρδιας εις ὁν παρεδοθητε τυπον διδαχης. ελευθερωθεντες δε απο της ἁμαρτιας,
18 εδουλωθητε τῃ δικαιοσυνῃ.
19 ανθρωπινον λεγω, δια την ασθενειαν της σαρκος ὑμων. ὡσπερ γαρ παρεστησατε τα μελη ὑμων δουλα τῃ ακα-

ing alive, he lives to the glory of God for ever. in like 11
manner consider your selves as dead to sin; but alive to God, through Jesus Christ our Lord.

Let not sin therefore reign 12
in your mortal body, by making you slaves to the lusts thereof. neither yield your 13
members as instruments to iniquity: but yield yourselves unto God, as being alive after having been dead; and your members as instruments of righteousness. for then 14
sin shall have no dominion over you: because you are not under the legal, but under the gospel dispensation.

What then? shall we sin, 15
because we are not under the law, but under the gospel? by no means. know ye not, 16
that to whom ye subject your selves vassals at command, his vassals you are whom you thus obey; the vassals either of sin to destruction, or of obedience to justification? but 17
God be thanked, that you, who were the vassals of sin, have sincerely obeyed in the manner the gospel prescribed. being then set free from sin, 18
ye became the servants of righteousness. (I allude to civil affairs, because of your 19
unacquaintedness with spiritual matters:) as then you

θαρσια και τη ανομια εις την ανομιαν, ουτω νυν παραστησατε τα μελη υμων δουλα τη δικαιοσυνη εις αγιασμον.
20 οτε γαρ δουλοι ητε της αμαρτιας, ελευθεροι ητε τη δικαιο-
21 συνη. τινα ουν καρπον ειχετε τοτε, εφ' οις νυν επαισχυνεσθε? το γαρ τελος εκει-
22 νων, θανατος. νυνι δε ελευθερωθεντες απο της αμαρτιας δουλωθεντες δε τω Θεω, εχετε
ν καρπον υμων εις αγιασμον, το δε τελος, ζωην αιω-
23 νιον. τα γαρ οψωνια της αμαρτιας, θανατος, το δε χαρισμα του Θεου, ζωη αιωνιος εν Χριστω Ιησου τω Κυριω ημων.

made your natural faculties ſubſervient to impurity, and all manner of vice; make them now ſubſervient to virtue and holineſs. for when 20
ye were the vaſſals of ſin, ye were not in the ſervice of virtue. what benefit had you 21
then in thoſe things whereof you are now aſhamed? ſince they terminated all in death. but now being ſet free from 22
ſin, and actually in the ſervice of God, the preſent advantage you reap is holineſs, and the future everlaſting life. for the wages of ſin is 23
death: but the gift of God is eternal life through Jeſus Chriſt our Lord.

1 Η αγνοειτε, αδελφοι, γινωσκουσι γαρ νομον λαλω, οτι ο νομος κυριευει του ανθρωπου εφ' οσον χρονον ζη?
2 η γαρ υπανδρος γυνη τω ζωντι ανδρι δεδεται νομω, εαν δε αποθανη ο ανηρ, κατηργηται απο του νομου του ανδρος.
3 αρα ουν ζωντος του ανδρος μοιχαλις χρηματισει, εαν γενεται ανδρι ετερω, εαν δε αποθανη ο ανηρ, ελευθερα εστιν απο του νομου, του μη ειναι αυτην μοιχαλιδα, γενομενην ανδρι ετερω.
4 ωστε, αδελφοι μου, και υμεις εθανατωθητε τω νομω δια του

Know ye not, brethren, 1
(for I ſpeak to Jews acquainted with the law) that the law hath authority over a man, till it be abrogated? now a married woman is 2
bound by the law to her living husband: but if her husband dieth, ſhe is releaſed from the marriage-contract. wherefore ſhe will be reputed 3
an adultereſs if ſhe become another man's during her husband's life: but if her husband dies, ſhe is clear from that law, from the imputation of being an adultereſs, though ſhe become another man's. thus, my bre- 4
thren, the law is become

σωματος dead

σωματος του Χριστου, εις το γενεσθαι ὑμας ἑτερῳ τῳ εκ νεκρων εγερθεντι, ἱνα καρποφορησωμεν τῳ Θεῳ. ὁτε γαρ ημεν εν τῃ σαρκι, τα παθηματα των ἁμαρτιων τα δια του νομου, ενηργειτο εν τοις μελεσιν ἡμων, εις το καρποφορησαι τῳ θανατῳ· νυνι δε κατηργηθημεν απο του νομου, αποθανοντες εν ᾧ κατειχομεθα, ὡστε δουλευειν ἡμας εν καινοτητι πνευματος, και ου παλαιοτητι γραμματος.

dead with reſpect to you by the body of Chriſt; that you might be ſubject to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. for when we were in the carnal ſtate of the law, the ſinful paſſions of that ſtate ſet our animal faculties to work in the ſervice of death. but now we are delivered by the death of the law, which held us in bondage: that we might ſerve according to the living ſpirit, and not in the dead letter of the law.

Τι ουν ερουμεν? ὁ νομος ἁμαρτια? μη γενοιτο, αλλα την ἁμαρτιαν ουκ εγνων ει μη δια νομου. τηντε γαρ επιθυμιαν ουκ ηδειν, ει μη ὁ νομος ελεγεν, "ουκ επιθυμησεις." αφορμην δε λαβουσα ἡ ἁμαρτια δια της εντολης, κατειργασατο εν εμοι πασαν επιθυμιαν. χωρις γαρ νομου ἁμαρτια νεκρα. εγω δε ἐζων χωρις νομου ποτε, ελθουσης δε της εντολης, ἡ ἁμαρτια ανεζησεν.

*Do we then conclude, that the law is the cauſe of ſin? by no means; but * I ſhould not have had ſuch a notion of ſin, had it not been for the law: for I ſhould not have known concupiſcence was a ſin, unleſs the law had ſaid, "thou ſhalt not covet." but ſin receiving ſtrength by the commandment, wrought in me all manner of concupiſcence. for before the law ſin appear'd dead. then it was I once liv'd ſecure; but when the prohibition came, ſin exerted it ſelf, and I was in a dying*

* It is certain St. *Paul* does not here mean himſelf, tho' he ſpeaks in the firſt perſon, to ſoften what would be offenſive, if delivered in a direct way. inſtances of this figure you have Ch. iii. 7. 1 Cor. iii. 4. iv. 6. xiii. 2. Gal. ii. 18. ſo in this chapter, the *law*, *death* and *ſin* are all repreſented as *perſons*.

10 νεζησεν, εγω δε απεθανον, και ευρεθη μοι ἡ εντολη ἡ εις
11 ζωην, αὐτη εις θανατον. ἡ γαρ ἁμαρτια αφορμην λαβουσα δια της εντολης, εξηπατησε με, και δι' αυτης απεκ-
12 τεινεν. ὡστε ὁ μεν νομος ἁγιος, και ἡ εντολη ἁγια και
13 δικαια και αγαθη. το ουν αγαθον, εμοι γεγονε θανατος? μη γενοιτο, αλλα ἡ ἁμαρτια, ἱνα φανῃ ἁμαρτια δια του αγαθου μοι κατεργαζομενη θανατον, ἱνα γενηται καθ' ὑπερβολην ἁμαρτωλος ἡ ἁ-
14 μαρτια δια της εντολης. οιδαμεν γαρ ὁτι ὁ νομος πνευματικος εστιν, εγω δε σαρκικος · ειμι, πεπραμενος ὑπο την ἁ-
15 μαρτιαν. ὁ γαρ κατεργαζομαι, ου γινωσκω: ου γαρ ὁ θελω, τουτο πρασσω, αλλ' ὁ
16 μισω, τουτο ποιω. ει δε ὁ ου θελω, τουτο ποιω, συμ-
17 φημι τῳ νομῳ ὁτι καλος. νυνι δε ουκ ετι εγω κατεργαζομαι αυτο, αλλ' ἡ οικουσα εν εμοι
18 ἁμαρτια. οιδα γαρ ὁτι ουκ οικει εν εμοι, τουτεστιν εν τῃ σαρκι μου, αγαθον. το γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι το καλον, ουχ
19 ευρισκω. ου γαρ, ὁ θελω, ποιω αγαθον, αλλ' ὁ ου θελω
20 κακον, τουτο πρασσω. ει δε ὁ ου θελω εγω τουτο ποιω, ουκ ετι εγω κατεργαζομαι αυτο, αλλ' ἡ οικουσα εν εμοι

dying condition: and the com- 10
mandment which leads to life
was inſtrumental to my ruin.
for ſin getting power by the 11
commandment, deceived me,
and by it ſlew me. wherefore 12
the law is holy; and the
commandment holy, and juſt,
and good. was it then good 13
that brought death upon me?
no, but it was ſin, that ſin
might ſhow it ſelf by being
able to bring death upon me
by means of that which is
good; that ſin, I ſay, by the
commandment might appear
to be exceedingly deſtructive.
for we know that the law is 14
ſpiritual: but I am carnal,
ſold a ſlave to ſin. what I do 15
I allow not: for what my
mind leads me to, that do I
not; but what I have an a-
verſion to, that I do. if then 16
I do what I in my mind am
againſt, the conſent of my
mind is, that the law is right.
now then, it is not wholly I 17
that do it, but the ſinful paſ-
ſions that dwell in me. for I 18
experience, that in the car-
nal part of me dwells no
good: for it is familiar to
me, to will, but not to exe-
cute that which is good. for 19
the good that I purpoſe to do,
I do not: but the evil which
I reſolve againſt, that I do.
now if I do that which my 20
mind is againſt, it is not

ἁ- *meerly*

21 ἁμαρτια. ἑυρισκω αρα τον νομον τῳ θελοντι εμοι ποιειν το καλον, ὁτι εμοι το κακον
22 παρακειται. συνηδομαι γαρ τῳ νομῳ του Θεου κατα τον
23 εσω ανθρωπον. βλεπω δε ἑτερον νομον εν τοις μελεσι μου αντιστρατευομενον τῳ νομῳ του νοος μου, και αιχμαλωτιζοντα με τῳ νομῳ της ἁμαρτιας τῳ οντι εν τοις
24 μελεσι μου. ταλαιπωρος εγω ανθρωπος, τις με ῥυσεται εκ του σωματος του θανατου
25 τουτου? χαρις δε τῳ Θεῳ δια Ιησου Χριστου του Κυριου ἡμων. αρα ουν αυτος εγω τῳ μεν νοι δουλευω νομῳ Θεου, τῃ δε σαρκι, νομῳ ἁμαρτιας.

meerly *I* that do it, but *ſin* that dwells in me. *I find* 21
then a ſettled cuſtom, that evil is objected in my way whenever I have a mind to act well: for my mind takes 22
delight in the law of God, but I perceive in the animal 23
part of me another law warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my animal part.
O wretched man that I am, 24
what ſhall deliver me from this body of death? the di- 25
vine grace thro' Jeſus Chriſt our Lord. ſo then, with the mind I my ſelf am devoted to the law of God; tho' my carnal inclinations are enſlaved to the law of ſin.

1 Ουδεν αρα νυν κατακριμα τοις εν Χριστῳ Ιησου, μη κα-
2 τα σαρκα περιπατουσιν, ὁ γαρ νομος του πνευματος της ζωης εν Χριστῳ Ιησου, ηλευθερωσε με απο του νομου της ἁμαρτιας και του θανατου.
3 το γαρ αδυνατον του νομου, εν ᾧ ησθενει δια της σαρκος, ὁ Θεος τον ἑαυτου ὑιον πεμψας εν ὁμοιωματι σαρκος ἁμαρτιας, και περι ἁμαρτιας, κατεκρινε την ἁμαρτιαν εν τῃ
4 σαρκι. ἱνα το δικαιωμα του νομου πληρωθῃ εν ἡμιν τοις μη κατα σαρκα περιπατουσιν,

Sentence of death therefore 1
ſhall not paſs upon thoſe chriſtians who do not lead a vicious life. for the chri- 2
ſtian diſpenſation of a ſpiritual life has ſet me free from the legal ſtate of ſin and death. God having ſent his 3
own ſon inveſted with a body like that of ſinful men, as a ſacrifice for ſin, thereby deſtroyed its power; which the law could not effect, human nature being in ſuch a corrupted ſtate. ſo that the mo- 4
ral obligations of the law might be fulfilled by us, in living according to the ſpi-

σιν, αλλα κατα πνευμα. οἱ γαρ κατα σαρκα οντες, τα της σαρκος φρονουσιν, οἱ δε κατα πνευμα, τα του πνευματος. το γαρ φρονημα της σαρκος, θανατος, το δε φρονημα του πνευματος, ζωη και ειρηνη. διοτι το φρονημα της σαρκος, εχθρα εις Θεον. τῳ γαρ νομῳ του Θεου ουχ ὑποτασσεται, ουδε γαρ δυναται. οἱ δε εν σαρκι οντες, Θεῳ αρεσαι ου δυνανται. ὑμεις δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, ειπερ πνευμα Θεου οικει εν ὑμιν. ει δε τις πνευμα Χριστου ουκ εχει, ουτος ουκ εστιν αυτου. ει δε Χριστος εν ὑμιν, το μεν σωμα νεκρον δι' ἁμαρτιαν, το δε πνευμα, ζωη δια δικαιοσυνην. ει δε το πνευμα του εγειραντος Ιησουν εκ νεκρων οικει εν ὑμιν, ὁ εγειρας τον Χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα ὑμων, δια του ενοικουντος αυτου πνευματος εν ὑμιν.

ritual, and not the carnal tenor thereof: for they that are ſenſually affected, abandon themſelves to ſenſuality, but the ſpiritual purſue their ſpiritual entertainments. now ſenſual inclinations lead to death; but ſpiritual affections to a life of tranquillity. becauſe a ſenſual diſpoſition of mind is averſe to God: for it is not ſubject to the divine law, nor indeed can it be. ſo that they who are in a carnal ſtate, cannot be acceptable to the divine being. as for you, you are not in ſuch a ſtate, but in a ſpiritual one, provided the divine ſpirit dwell in you. now if any man have not the ſpirit of Chriſt, he is none of his. and if Chriſt be in you, tho' the body is mortal in conſequence of ſin; the ſpirit gives life by juſtification. for if the ſpirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall likewiſe reſtore your mortal bodies to life, by his ſpirit that dwelleth in you.

Αρα ουν, αδελφοι, οφειλεται εσμεν ου τῃ σαρκι, του κατα σαρκα ζῃν. ει γαρ κατα σαρκα ζητε, μελλετε αποθνησκειν, ει δε πνευματι τας πραξεις του σωματος θανατουτε,

You are, therefore, brethren oblig'd to oppoſe your ſenſual paſſions; for if you lead a ſenſual life, you will be miſerable: but if through the ſpirit you mortify the affections

14 νατουτε, ζεσεσθε. ὁσοι γαρ
πνευματι Θεου αγονται, ου-
15 τοι εισιν υἱοι Θεου. ου γαρ ε-
λαβετε πνευμα δουλειας πα-
λιν εις φοβον, αλλ᾽ ελαβετε
πνευμα υἱοθεσιας, εν ᾧ κρα-
16 ζομεν, Αββα ὁ πατηρ. αυτο
το πνευμα συμμαρτυρει τῳ
πνευματι ἡμων ὁτι εσμεν τεκ-
17 να Θεου. ει δε τεκνα, και
κληρονομοι, κληρονομοι μεν
Θεου, συγκληρονομοι δε Χρισ-
του, ειπερ συμπασχομεν, ἱνα
18 και συνδοξασθωμεν. λογιζο-
μαι γαρ ὁτι ουκ αξια τα
παθηματα του νυν καιρου
προς την μελλουσαν δοξαν α-
19 ποκαλυφθηναι εις ἡμας. ἡ
γαρ αποκαραδοκια της κτι-
σεως την αποκαλυψιν των
υἱων του Θεου απεκδεχεται.
20 τῃ γαρ ματαιοτητι ἡ κτισις
ὑπεταγη, ουχ ἑκουσα, αλλα
δια τον ὑποταξαντα: ἐπ᾽ ελ-
21 πιδι, ὁτι και αυτη ἡ κτισις
ελευθερωθησεται απο της δου-
λειας της φθορας εις την ελευ-
θεριαν της δοξης των τεκνων
22 του Θεου. οιδαμεν δε γαρ
ὁτι πασα ἡ κτισις συστε-
ναζει και συνωδινει αχρι του
23 νυν. ου μονον δε, αλλα και
αυτοι την απαρχην του πνευ-
ματος εχοντες, και ἡμεις αυ-
τοι εν ἑαυτοις στεναζομεν,
υἱοθεσιαν απεκδεχομενοι, την
απολυτρωσιν του σωματος
ἡμων.

fections of corrupted nature, you will be happy. 14 *as many as are actuated by the ſpirit of God, they are the ſons of God.* 15 *for the ſpirit you have received is not ſervile to keep you ſtill in fear; but it is the ſpirit of adoption, whereby we cry Abba, that is, father.* 16 *the ſame ſpirit teſtifies to our ſpirit, that we are the children of God.* 17 *and if children, then heirs; heirs of God, and joint-heirs with Chriſt; although we now ſuffer with him, that we may alſo be glorified with him.* 18 *for I conſider, that the ſufferings of this preſent life are infinitely over-ballanc'd by that glory which ſhall hereafter be diſcovered to us.* 19 *mankind impatiently deſire that the divine being would diſplay himſelf to his creatures,* 20 *who were not, by their own choice, expos'd to this uncertain ſtate, but by virtue of him, who ſubjected them thereto:* 21 *and therefore hope to be removed from this ſlaviſh condition of mortality to the free inheritance of divine glory.* 22 *for we know that the whole creation groans, and labours with general pain even to this day.* 23 *and not only they, but even thoſe who have the firſt fruits of the ſpirit, even we our ſelves do inwardly groan for the*

24 ἡμων. τῃ γαρ ελπιδι εσωθημεν. ελπις δε βλεπομενη, ουκ εστιν ελπις, ὁ γαρ βλεπει τις,
25 τι και ελπιζει? ει δε ὁ ου βλεπομεν, ελπιζομεν, δι' ὑπομονης απεκδεχομεθα.

the fruit of our adoption, by the deliverance of our body from corruption. for we are saved but by hope: but hope supposes things not yet present; for how can a man hope for what he has now in possession? but if we hope for what is yet to come, our patience does necessarily intervene.

24 25

26 Ωσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ἡμων, το γαρ τι προσευξωμεθα καθο δει, ουκ οιδαμεν, αλλ' αυτο το πνευμα ὑπερεντυγχανει ὑπερ ἡμων
27 στεναγμοις αλαλητοις. ὁ δε ερευνων τας καρδιας, οιδε τι το φρονημα του πνευματος, ὁτι κατα Θεον εντυγχανει ὑπερ ἁγιων.

* *The spirit likewise softens our afflictions: for being at a loss to apply for the most proper relief; the spirit it self affects us with those pious ejaculations, which we can't well express. and he that penetrates into the heart approves what the spirit desires, because what he demands for the saints is agreeable to the divine will.*

26 27

28 Οιδαμεν δε ὁτι τοις αγαπωσι τον Θεον παντα συνεργει εις το αγαθον, τοις κατα
29 προθεσιν κλητοις ουσιν, ὁτι ὁυς ‖ προεγνω, και προωρισε συμμορφους της εικονος του ὑιου ἀυτου, εις το ειναι αυτον πρωτοτοκον εν πολλοις
30 αδελφοις. ὁυς δε προωρισε, τουτους και εκαλεσε, και ὁυς εκαλεσε, τουτους και εδικαιωσεν, ὁυς δε εδικαἰωσε, τουτους και εδοξαζε.

We know too, that all things co-operate for the good of those who love God, who, pursuant to his purpose, has now called them: for whom he before approv'd, he predispos'd to follow † the example of his son, who was to conduct them all as their ‡ elder brother; but whom he predispos'd, he calls: and whom he has call'd, he justifies: and whom he has justified, he glorifies.

28 29 30

Τι *What*

* See ver. 16. † Phil. iii. 10, 12. ‡ v. 17. Heb. ii. 9, 10.
‖ Ch. vii. 15. xi. 2.

31 Τι ουν ερουμεν προς ταυτα? ει ὁ Θεος ὑπερ ἡμων, τις
32 καθ' ἡμων? ὁς γε του ιδιου υἱου ουκ εφεισατο, αλλ' ὑπερ ἡμων παντων παρεδωκεν αυτον, πως ουχι και συν αυτῳ τα παντα ἡμιν χαρισεται? τις εγκαλεσει κατα
33 εκλεκτων Θεου? Θεος ὁ δικαιων? τις ὁ κατακρινων?
34 Χριστος ὁ αποθανων, μαλλον δε και εγερθεις, ὁς και εστιν εν δεξιᾳ του Θεου, ὁς και
35 εντυγχανει ὑπερ ἡμων. τις ἡμας χωρισει απο της αγαπης του Χριστου? θλιψις, η στενοχωρια, η διωγμος, η λιμος, η γυμνοτης, η κινδυνος,
36 η μαχαιρα? καθως γεγραπται, "ὁτι ἑνεκα σου θανατουμεθα ὁλην την ἡμεραν, "ελογισθημεν ὡς προβατα
37 "σφαγης." αλλ' εν τουτοις πασιν ὑπερνικωμεν δια
38 του αγαπησαντος ἡμας. πεπεισμαι γαρ ὁτι ουτε θανατος, ουτε ζωη, ουτε αγγελοι, ουτε αρχαι, ουτε δυναμεις, ουτε ενεστωτα, ουτε μελλοντα,
39 ουτε ὑψωμα, ουτε βαθος, ουτε τις κτισις ἑτερα δυνησεται ἡμας χωρισαι απο της αγαπης του Θεου, της εν Χριστῳ Ιησου τῳ Κυριῳ ἡμων.

What ſhall we conclude 31
then from this? if God be
for us, who can be againſt
us? he that ſpared not his 32
own ſon, but delivered him
up for us all, will he not
with him likewiſe freely give
us all things? who ſhall 33
plead againſt God's elect?
ſhall God who juſtifieth them?
who ſhall condemn them? 34
ſhall Chriſt that died, yea
rather, that is riſen again,
who is even at the right hand
of God, and makes inter-
ceſſion for us? what ſhall 35
ſeparate us from the love of
Chriſt? ſhall tribulation, or
diſtreſs, or perſecution, or
famine, or penury, or peril,
or ſword? for as it is writ- 36
ten *, "*for thy ſake we are*
"*ſacrificed every day; we*
"*are counted as ſheep for*
"*the ſlaughter:*" *yet after* 37
all we are more than con-
querors, through him that
loved us. for I am fully per- 38
ſuaded, that neither death,
nor life, nor angels, nor prin-
cipalities, nor powers, nor
things preſent, nor things to
come, neither the high, nor 39
the low, nor any other crea-
ture, ſhall be able to ſeparate
us from the love of God by
Chriſt Jeſus our Lord.

1 Αληθειαν λεγω εν Χριστῳ, ου ψευδομαι, συμμαρτυρουσης

I call Chriſt, and the ho- 1
ly ſpirit to witneſs with my

* Pſal. xliv. 23.

σης μοι της συνειδησεως μου
2 εν πνευματι ἁγιῳ, ὁτι λυπη
μοι εστι μεγαλη, και αδια-
λειπτος οδυνη τῃ καρδιᾳ μου.
3 ηυχομην γαρ αυτος εγω ανα-
θεμα ειναι απο του Χριστου
ὑπερ των αδελφων μου των
4 συγγενων μου κατα σαρκα, οἱ
τινες εισιν Ισραηλιται, ὡν ἡ
ὑιοθεσια, και ἡ δοξα, και αἱ
διαθηκαι, και ἡ νομοθεσια,
και ἡ λατρεια, και αἱ επαγγε-
5 λιαι, ὡν οἱ πατερες, και ἐξ
ὡν ὁ Χριστος το κατα σαρ-
κα, ὁ ων επι παντων Θεος
ευλογητος εις τους αιωνας.
αμην.

6 Ουχ οἱον δε ὁτι εκπεπτωκεν
ὁ λογος του Θεου, ου γαρ
παντες οἱ ἐξ Ισραηλ, ὁυτοι
7 Ισραηλ, ουδ' ὁτι εισι σπερ-
μα Αβρααμ, παντες τεκνα,
" αλλ' εν Ισαακ κληθησεται
8 " σοι σπερμα." τουτεστιν,
ου τα τεκνα της σαρκος,
ταυτα τεκνα του Θεου, αλ-
λα τα τεκνα της επαγγελιας,
9 λογιζεται εις σπερμα, επαγ-
γελιας γαρ ὁ λογος ὁυτος, "κα-
" τα τον καιρον τουτον ε-
" λευσομαι, και εσται τῃ
10 " Σαρρᾳ ὑιος." ου μονον δε,
αλλα και Ρεβεκκα, ἐξ ἑνος
κοιτην εχουσα, Ισαακ του
11 πατρος ἡμων. μηπω γαρ
γεννηθεντων, μηδε πραξαντων

conſcience, that I ſpeak the truth without guile, when I ſay, that I have great heavineſs, and continual ſorrow in my heart. for I could wiſh to be as one anathematiz'd from the chriſtian church for my brethren, who are of the ſame race as my ſelf, who are Iſraelites; who had the adoption, the glory, the covenants, the law, the form of divine worſhip, and the promiſes; who are the offſpring of the patriarchs, and of whom as to the fleſh Chriſt came, * who is over all, God bleſſed for ever. Amen.

However, the divine promiſe cannot but have its effect. for they are not the whole of Iſrael, who are deſcended from Iſrael: neither are they who are the race of Abraham, all children: but 'tis ſaid, " in I-" ſaac ſhall thy poſterity be " called." that is, the children by natural deſcent are not thereby the children of God: but the children of the promiſe are alone conſidered as his poſterity. for the words of the promiſe run thus, " at " this time I will come, and " Sara ſhall have a ſon." this appears too from the caſe of Rebecca, who conceived twins by our father Iſaac. for before

τι

* See the note at the end of this epiſtle.

τι αγαθον η κακον, ινα η κατ' εκλογην προθεσις του Θεου μενη, ουκ εξ εργων, αλλ' εκ του καλουντος, ερρηθη αυτη, 12 " οτι ο μειζων δουλευσει τω 13 " ελασσονι," καθως γεγραπται, " τον Ιακωβ ηγαπησα, " τον δε Ησαυ εμισησα."

before they were born, and had done neither good or evil, that the distinction which God had purposed to make might appear to be, not in consideration of their actions, but of his own free call, it 12 *was said to her, " the elder " shall serve the younger." as it is written, * " Jacob* 13 *" have I loved, but Esau I " have discarded."*

14 Τι ουν ερουμεν? μη αδικια παρα τω Θεω? μη γενοιτο, 15 τω γαρ Μωση λεγει, " ελεησω ον αν ελεω, και οικτειρησω ον αν οικτειρω." 16 αρα ουν ου του θελοντος, ουδε του τρεχοντος, αλλα του ελεουντος Θεου. 17 λεγει γαρ η γραφη τω Φαραω, " οτι εις " αυτο τουτο εξηγειρα σε, " οπως ενδειξωμαι εν σοι την " δυναμιν μου, και οπως δι" αγγελη το ονομα μου εν 18 " πασῃ τῃ γῃ." αρα ουν ον θελει, ελεει, ον δε θελει, σκληρυνει.

What do we say then? 14 *is there injustice in God? God forbid. for he saith to* 15 *Moses, † " I will shew fa" vour to whom I will shew " favour, and I will have " compassion on whom I will " have compassion." so that* 16 *this is a matter not dependent on him that wills or runs, but on God, who shews mercy. for* 17 *'tis said in scripture to Pharaoh †, " even for this same " purpose have I raised thee " up, that I might shew my " power in thee, and that " my name might be declared " throughout all the earth." thus some he pursues with his* 18 *favours, and abandons others to their obduracy, according as he thinks fit.*

19 Ερεις ουν μοι, τι ετι μεμφεται? " τω γαρ βουλημα" τι αυτου τις ανθεστηκε?" 20 μενουνγε, ω ανθρωπε, συ τις

But you will object, why 19 *does he then find fault? for ‡ " who can resist his will?" nay, but, O man, who art* 20 *thou*

εἰ

* Mal. i. 2, 3. † Exod. xxxiii. 19. ‡ Gen. l. 19. 2 Chron. xx. 6.

ει ὁ αντ-αποκρινομενος τῳ Θεῳ? μη ερει το πλασμα τῳ πλασαντι, " τι με εποιησας
21 " ουτως?" η ουκ εχει εξ-ουσιαν ὁ κεραμευς του πη-λου, εκ του αυτου φυρα-ματος ποιησαι, ὁ μεν εις τιμην σκευος, ὁ δε εις α-
22 τιμιαν? ει δε θελων ὁ Θεος ενδειξασθαι την οργην, και γνωρισαι το δυνατον αὐτου, ηνεγκεν εν πολλῃ μακροθυμιᾳ σκευη οργης κατηρτισμενα εις
23 απωλειαν, και ἱνα γνωρισῃ τον πλουτον της δοξης αὐ-του επι σκευη ελεους, ἁ προ-
24 ητοιμασεν εις δοξαν? ους και εκαλεσεν ἡμας, ου μονον εξ Ιουδαιων, αλλα και εξ εθνων.
25 ὡς και εν τῳ Ωσηε λεγει, " καλεσω τον ου λαον μου, " λαον μου, και την ουκ ἠ-" γαπημενην, ηγαπημενην.
26 " και εσται, εν τῳ τοπῳ ου " ερρηθη αυτοις, ου λαος μου " ὑμεις, εκει κληθησονται ὑιοι
27 " Θεου ζωντος." Ησαιας δε κραζει ὑπερ του Ισραηλ, " εαν ᾖ ὁ αριθμος των ὑιων " Ισραηλ ὡς ἡ αμμος της " θαλασσης, το κατα-
28 " λειμμα σωθησεται. λο-" γον γαρ συντελων και " συντεμνων ποιησει Κυριος

thou, to raiſe a duſt againſt heaven? ſhall the pitcher ſay to him that formed it, " *why haſt thou made me* " *thus?*" *is not the potter* 21 *the maſter of his own clay, of the ſame maſs to make one veſſel for uſe and ornament, and another for a meaner purpoſe? if the divine Being* 22 *has patiently bore with thoſe objects of his diſpleaſure, that had been working out their own deſtruction, why may he not reveal himſelf to make them feel his vindictive power, and diſplay his infinite* 23 *goodneſs to ſuch objects of mercy, as he had prepared for glory? to ſuch as we, whom* 24 *he has called, both from among the Jews, and from among the Gentiles. as he ſaith* 25 *himſelf in Oſee,* * " *I will* " *call them my people, which* " *were not my people; and* " *her, beloved, which was* " *not beloved. and it ſhall* 26 " *come to paſs, that in the* " *place where it was ſaid* " *unto them, ye are not my* " *people; there ſhall they be* " *called, the children of the* " *living God.*" *Eſaias alſo* 27 *breaks out concerning Iſrael,* " † *tho' the number of the* " *children of Iſrael be as the* " *ſand of the ſea, a remnant* " *only ſhall be ſaved. for in* 28 " *ballancing*

" επι

* Ch. ii. 23. † Ch. x. 22.

29 "επι της γης." και καθως προειρηκεν Ησαιας, "ει μη "Κυριος Σαβαωθ εγκατελι- "πεν ημιν σπερμα, ως Σο- "δομα αν εγενηθημεν, και "ως Γομορρα αν ωμοιωθη- "μεν?"

"ballancing the account, the "Lord will leave a ſmall "remainder upon the land." and as Eſaias ſaid before †, 29 "except the God of heaven "had left us a remnant, we "had been as Sodoma, and "brought to the ſtate of Go- "morrha."

30 Τι ουν ερουμεν? οτι εθνη τα μη διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην, δικαιοσυνην δε την εκ πιστεως.

31 Ισραηλ δε διωκων νομον δικαιοσυνης, εις νομον (δικαιο-

32 συνης) ουκ εφθασε? διατι? οτι ουκ εκ πιστεως, αλλ' ως εξ εργων (νομου) προσεκοψαν γαρ τω λιθω του προσκομματος.

33 καθως γεγραπται, "ιδου, τι- "θημι εν Σιων λιθον προσ- "κομματος, και πετραν "σκανδαλου, και πας ο πιστευων επ' αυτω, ου κα- "ταισχυνθησεται."

What ſhall we hence con- 30
clude? that the Gentiles who ſought not after juſtice, have obtained juſtice, even to that which is by faith: but Iſrael, 31
who followed the law of juſtice, hath not attained to the law of juſtice. why? be- 32
cauſe they ſought it not by faith, but indeed by the works of the law: for they ſtumbled at that ſtumbling-ſtone; as it 33
*is written *, "behold, I lay "in Sion a ſtumbling-ſtone, "and a rock of offence: and "whoſoever believeth in "him, ſhall not be aſhamed."*

1 Αδελφοι, η μεν ευδοκια της εμης καρδιας, και η δεησις η προς τον Θεον, υπερ του Ισραηλ εστιν εις σωτηριαν.

2 μαρτυρω γαρ αυτοις οτι ζηλον Θεου εχουσιν, αλλ' ου

3 κατ' επιγνωσιν. αγνοουντες γαρ την του Θεου δικαιοσυνην, και την ιδιαν (δικαιοσυνην) ζητουντες στησαι, τη δικαιοσυνη του Θεου ουχ

4 υπεταγησαν. τελος γαρ νο-

Brethren, my hearty de- 1
ſire and prayer to God for Iſrael is, that they may be ſaved. for I bear them wit- 2
neſs, that they have a zeal for God, but not guided by true knowledge. becauſe being ig- 3
norant of the juſtice which is of God, and going about to eſtabliſh a juſtification of their own, they have not ſubmitted themſelves to that which is of God. for the end of the law 4

μου

was

† Iſa. i. 9.

* Ch. viii. 14. xxviii. 16.

μου Χριστος, εις δικαιοσυνην παντι τῳ πιστευοντι.

5 Μωσης γαρ γραφει την δικαιοσυνην την εκ του νομου, "ὁτι ὁ ποιησας ανθρωπος, 6 "ζησεται εν αυτῃ." ἡ δε εκ πιστεως δικαιοσυνη ὁυτω λεγει, "μη ειπῃς εν τῃ καρδια σου, τις αναβησεται "εις τον ουρανον? τουτ' "εστι Χριστον καταγαγειν. 7 "ἡ, τις καταβησεται εις "την αβυσσον? τουτ' εστι "Χριστον εκ νεκρων αναγα- 8 "γειν." αλλα τι λεγει? "εγγυς σου το ῥημα εστιν "εν τῳ στοματι σου, και "εν τῃ καρδια σου," τουτ' εστι το ῥημα της 9 πιστεως ὁ κηρυσσομεν, ὁτι εαν ὁμολογησῃς εν τῳ στοματι σου Κυριον Ιησουν, και πιστευσῃς εν τῃ καρδια σου ὁτι ὁ Θεος αυτον ηγειρεν εκ 10 νεκρων, σωθησῃ. καρδια γαρ πιστευεται εις δικαιοσυνην, στοματι δε ὁμολογειται εις 11 σωτηριαν. λεγει γαρ ἡ γραφη, "πας ὁ πιστευων επ' "αυτῳ, ου καταισχυνθη- "σεται."

12 Ου γαρ εστι διαστολη Ιουδαιου τε και Ελληνος, ὁ γαρ αυτος Κυριος παντων, πλουτων εις παντας τους επικαλουμενους

was to bring men to Chriſt, that every one who believeth, might be juſtified.

For Moſes deſcribes the 5 juſtice that was to be had by the law, thus *: "the man "who performeth the things "here required, ſhall have "life thereby." but the juſ- 6 tification which is by faith, ſpeaks in this manner; "ſay "not in thine heart, who "ſhall aſcend into heaven, "in order to bring Chriſt "down from above? or, 7 "who ſhall deſcend into the "deep, in order to bring up "Chriſt again from the "dead?" what does it ſay 8 "more? the word is nigh thee, "let it be in thy mouth and in "thy heart:" that is the word of faith which we preach. for 9 if you openly confeſs, that Jeſus is the Lord, and ſincerely believe, that God has raiſed him from the dead, you ſhall be ſaved. for with 10 the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. for the ſcripture 11 ſaith †, "whoſoever believ- "eth on him, ſhall not be "aſhamed."

In reality there is no dif- 12 ference between the Jew and the Gentile: they have all the ſame Lord, who is bountiful

* Deut. xxx. 12.

† Eſa. xxvii. 16.

13 λουμενους αυτον. " πας γαρ
" ος αν επικαλεσηται το ο-
" νομα Κυριου, σωθησεται."

14 Πως ουν επικαλεσονται εις
ον ουκ επιστευσαν? πως δε
πιστευσουσιν ου ουκ ηκου-
σαν? πως δε ακουσουσι χω-
15 ρις κηρυσσοντος? πως δε κη-
ρυξουσιν, εαν μη αποστα-
λωσι? καθως γεγραπται, " ως
" ωραιοι οι ποδες των ευ-
" αγγελιζομενων ειρηνην, των
16 " ευαγγελιζομενων τα α-
" γαθα." αρα η πιστις εξ
ακοης, η δε ακοη δια ρη-
17 ματος Θεου. αλλ' ου παν-
τες υπηκουσαν τω ευαγ-
γελιω. Ησαιας γαρ λεγει,
" Κυριε, τις επιστευσε τη
" ακοη ημων." αλλα λεγω,
18 μη ουκ ηκουσαν? μενουνγε,
" εις πασαν την γην εξηλθεν
" ο φθογγος αυτων, και εις
" τα περατα της οικουμενης
19 " τα ρηματα αυτων." αλ-
λα λεγω, μη ουκ εγνω Ισρα-
ηλ? πρωτος Μωσης λεγει,
" εγω παραζηλωσω υμας
" επ' ουκ εθνει, επι εθνει α-
" συνετω παροργιω υμας."
20 Ησαιας δε αποτολμα, και
λεγει, " ευρεθην τοις εμε μη
" ζητουσιν, εμφανης εγενο-
" μην τοις εμε μη επερωτω-

bountiful to all that call upon him. * " whoever ſhall 13
" call upon the name of the
" Lord, ſhall be ſaved."

But how, ſay you, ſhall 14
they call on him on whom
they have not believed? and
how ſhall they believe in him
of whom they have not heard?
and how ſhall they hear with- 15
out a preacher? and how
ſhall they preach except they
be ſent? as it is written †,
" how beautiful are the feet
" of thoſe who preach the
" goſpel of peace, and bring
" glad tidings of good things!"
'tis true, faith comes by 16
preaching, and preaching is by
the divine appointment. but 17
all do not obey the goſpel. for
Eſaias ſaith, " Lord, who
" hath believed our report?"
I reply, have they not heard? 18
on the contrary, " their voice
" ſpread thro' all the earth,
" and their words to the re-
" moteſt inhabitants there-
" of †." but ſtill I ask, did 19
not Iſrael know this? firſt, ‡.
Moſes ſaith, " I will pro-
" voke you to jealouſy, by
" thoſe that are no people,
" and by a fooliſh nation I will
" anger you." ‖ but Eſaias is 20
more expreſs, and ſays, " I
" was found of them that
" ſought me not; I was
" made manifeſt to them that
" asked

" σι."

* Joel ii. 32. † Iſa. lii. 7. † Pſal. xix. 5. ‡ Deut. xxxii. 21.
‖ Iſa. lxv. 1, 2.

21 " σι." προς δε τον Ισραηλ λεγει, " ὁλην την ἡμεραν εξε-
" πετασα τας χειρας μου
" προς λαον απειθουντα και
" αντιλεγοντα."

1 Λεγω ουν, μη απωσατο ὁ Θεος τον λαον αὐτου? μη γενοιτο. και γαρ εγω Ισραηλιτης ειμι, εκ σπερματος Αβρα-
2 αμ, φυλης Βενιαμιν. ουκ απωσατο ὁ Θεος τον λαον αὐτου, ὁν προεγνω. η ουκ οιδατε εν Ηλιᾳ τι λεγει ἡ γραφη? ὡς εντυγχανει τῳ Θεῳ κατα
3 του Ισραηλ, (λεγων,) " Κυ-
" ριε, τους προφητας σου
" απεκτειναν, και τα θυσι-
" αστηρια σου κατεσκα-
" ψαν: κἀγω ὑπελειφθην
" μονος, και ζητουσι την
4 " ψυχην μου." αλλα τι λεγει αυτῳ ὁ χρηματισμος? " κατελιπον εμαυτῳ ἑπτα-
" κισχιλιους ανδρας, οἵτινες
" ουκ εκαμψαν γονυ τῃ Βα-
" αλ." ὁυτως ουν και εν
5 τῳ νυν καιρῳ λειμμα κατ' εκ-
6 λογην χαριτος γεγονεν. ει δε χαριτι, ουκ ετι εξ εργων, επει ἡ χαρις ουκ ετι γινεται χαρις.

7 " Τι ουν, ὁ επιζητει Ισ-
" ραηλ, τουτου ουκ επετυ-
" χεν?" ἡ δε εκλογη επετυχεν, οἱ δε λοιποι επωρωθη-
8 σαν, καθως γεγραπται, " ε-
" δωκεν αυτοις ὁ Θεος πνευ-
" μα κατανυξεως, οφθαλμους
" του

" *asked not after me.* and 21
to Iſrael he ſays, " *all day*
" *long I have ſtretched forth*
" *my hands to an incredulous*
" *and rebellious people.*"

You will ſay then, hath 1
God diſcarded his people?
by no means. for I my ſelf
am an Iſraelite, of the poſte-
rity of Abraham, of the tribe
of Benjamin. God hath not 2
diſcarded his people whom he
formerly approv'd. don't you
know what the ſcripture ſays
of Elias? how he complain'd
to God againſt Iſrael, in theſe 3
words, * " *Lord, they have*
" *killed thy prophets, and*
" *digged down thine altars;*
" *and I alone am left, and*
" *they ſeek my life alſo.*"
but what ſaid the oracle to 4
him? " *I have reſerved to*
" *my ſelf ſeven thouſand*
" *men, who have not bowed*
" *the knee to Baal.*" *in like* 5
manner at this time there is
alſo a remnant choſen by the
divine favour; and if it be 6
by favour, it is not upon the
account of merit. for then
mercy would not be mercy.

" *What then, hath not Iſ-* 7
" *rael obtained what he*
" *ſought for?*" *no, but the*
choſen remnant have obtain-
ed it, and the reſt are ob-
durate to this day, as it is 8
written †, " *God hath gi-*
" *ven*

* 1 Kings xix. 10, 18.

† Iſa. vi. 9.

" του μη βλεπειν, και ωτα
" του μη ακουειν, εως της
9 " σημερον ημερας." και Δα-
βιδ λεγει, " γινηθητω η τρα-
" πεζα αυτων εις παγιδα,
" και εις θηραν, και εις σκαν-
" δαλον, και εις ανταποδομα
10 " αυτοις. σκοτισθητωσαν
" οι οφθαλμοι αυτων του μη
" βλεπειν, και τον νωτον
" αυτων διαπαντος συγκαμ-
" ψον."
11 Λεγω ουν, " μη επταισαν,
" ινα πεσωσι?" μη γενοιτο.
αλλα τω αυτων παραπτω-
ματι η σωτηρια τοις εθνεσιν,
εις το παραζηλωσαι αυτους.
12 ει δε το παραπτωμα αυ-
των πλουτος κοσμου, και το
ηττημα αυτων πλουτος εθνων,
ποσω μαλλον το πληρωμα
13 αυτων? υμιν γαρ δε λεγω
τοις εθνεσιν, εφ' οσον μεν ειμι
εγω εθνων αποστολος, την
14 διακονιαν μου δοξασω, ειπως
παραζηλωσω μου την σαρ-
κα, και σωσω τινας εξ αυ-
15 των. ει γαρ η αποβολη αυ-
των, καταλλαγη κοσμου, τις
η προσληψις, ει μη ζωη εκ
νεκρων?

" ven them up to a ſtate of
" inſenſibility, ſo that their
" eyes could not ſee, and
" their ears could not hear."
and David ſays *, " let 9
" their table be made a ſnare,
" and a trap, and a gin,
" and a recompence for their
" iniquity. let their eyes be 10
" darkned, ſo as not to ſee,
" and let their back be con-
" tinually bowed down."
You will ſay then, " were 11
" they ſuffer'd to ſtumble
" meerly for their ruin?"
no: but that thro' their fall,
ſalvation might be offer'd
to the Gentiles, in order to
provoke their ‡ emulation.
now if their fall be to the 12
advancement of the world,
and the † few converts a-
mong them bring in whole
numbers of the Gentiles: how
much more ſo will it be,
when the Jewiſh body reco-
ver? this concerns you Gen- 13
tiles. for as I am the apoſtle
of the Gentiles, I ſhould do
honour to my character, if I 14
could by any means excite the
emulation of my dear coun-
trymen, in order to ſave
ſome. for, if by rejecting 15
them, the world may be re-
conciled; what ſhall their
reſtoration be, but a general
reſurrection? Now

Ει

* Pſal. lxix. 23. ‡ Ch. x. 19.
† Iſa. xxxi. 8. their young men ſhall be few. εις ηττημα. Lxx.

16 Ει δε ἡ απαρχη ἁγια, και το φυραμα, και ει ἡ ῥιζα ἁ-
17 για, και οἱ κλαδοι. ει δε τι-νες των κλαδων εξεκλασθη-σαν, συ δε αγριελαιος ων ενε-κεντρισθης εν αυτοις, και συγ-κοινωνος της ῥιζης και της πιο-
18 τητος της ελαιας εγενου, μη κατακαυχω των κλαδων. ει δε κατακαυχασαι, ου συ την ῥιζαν βασταζεις, αλλ' ἡ ῥι-
19 ζα σε. ερεις ουν, "εξεκλασ-"θησαν οἱ κλαδοι, ἱνα εγω
20 "εγκεντρισθω." καλως, τῃ απιστια εξεκλασθησαν, συ δε τῃ πιστει ἑστηκας, μη ὑψηλοφρονει, αλλα φοβου.
21 ει γαρ ὁ Θεος των κατα φυσιν κλαδων ουκ εφεισατο, μηπως
22 ουδε σου φεισεται. ιδε ουν χρηστοτητα και αποτομιαν Θεου, επι μεν τους πεσοντας, αποτομιαν, επι δε σε, χρη-στοτητα, εαν επιμεινῃς τῃ χρηστοτητι, επει και συ εκ-
23 κοπησῃ. και εκεινοι δε, εαν μη επιμεινωσι τῃ απιστιᾳ, εγκεντρισθησονται. δυνατος γαρ εστιν ὁ Θεος παλιν εγκεν-
24 τρισαι αυτους. ει γαρ συ εκ της κατα φυσιν εξεκοπης αγρι-ελαιου, και παρα φυσιν ενε-κεντρισθης εις καλλιελαιον,

*Now if the * first-fruits be holy, ſo is the whole pro-duct: and if the root be ho-ly, ſo are the branches. if then, ſome of the branches are broken off, and thou like a wild olive, were grafted in their place to partake of the root and ſap of the olive-ſtock; don't triumph over the branches: or if you do, re-member the root is not de-pendent upon you, but you upon the root. you will ſay then, "the branches were "broken off, that I might "be grafted in." well, be it ſo, for their incredulity they were broken off, and you by faith ſtand firm: be not then elated, but let this be your fear, leſt God ſhould not ſpare you, ſince he did not ſpare even the natural branches. conſider then the divine benignity, and his ſe-verity: his ſeverity to thoſe who fell, and his benignity to you, provided you adhere thereto; otherwiſe you likewiſe will be lopt off. nay, even the Jews, if they don't con-tinue ſtill incredulous, ſhall be grafted in: ſince divine power can graft them in a-gain. for if you were taken from the wild olive, which was natural to you, to be grafted into a good olive-ſtock*

16 17 18 19 20 21 22 23 24

πσσῳ

of

* Lev. xxiii. 14.

ποσῳ μαλλον ουτοι οἱ κατα φυσιν, εγκεντρισθησονται τῃ ιδια ελαια?

25 Ου γαρ θελω ὑμας αγνοειν, αδελφοι, το μυστηριον τουτο, ἱνα μη ητε παρ' ἑαυτοις φρονιμοι, ὁτι πωρωσις απο μερους τῳ Ισραηλ γεγονεν, αχρις οὐ το πληρωμα των εθ-
26 νων εισελθῃ. και ουτω πας Ισραηλ σωθησεται. καθως γεγραπται, "ηξει εκ Σιων ὁ "ῥυομενος, και αποστρεψει
27 "ασεβειας απο Ιακωβ. και "αὐτη αυτοις ἡ παρ' εμου "διαθηκη, ὁταν αφελωμαι "τας ἁμαρτιας αυτων."

28 Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας: κατα δε την εκλογην, αγαπητοι δια τους
29 πατερας. αμεταμελητα γαρ τα χαρισματα και ἡ κλησις
30 του Θεου. ὡσπερ γαρ και ὑμεις ποτε ηπειθησατε τῳ Θεῳ, νυν δε ηλεηθητε τῃ τουτων α-
31 πειθειᾳ. ουτω και ουτοι νυν ηπειθησαν τῳ ὑμετερῳ ελεει,
32 ἱνα και αυτοι ελεηθωσι. συνεκλεισε γαρ ὁ Θεος τα παντα εις απειθειαν, ἱνα τα παντα ε-

of a different nature, with how much greater reaſon ſhall theſe who are the natural branches, be grafted into their own olive-tree?

I would not, brethren, 25
have you ignorant of this ſecret, (for fear you ſhould preſume too much on your ſelves) that blindneſs has fallen upon a part of Iſrael, until the time when the Gentiles ſhall be fully come in. *and then all Iſrael ſhall be* 26
ſaved: as it is written *,
"*there ſhall come out of*
"*Sion the deliverer, and*
"*ſhall turn away Jacob*
"*from his impiety. for this* 27
"*is my covenant with them,*
"*that I ſhall take away their*
"*ſins.*"

Though they are violently 28
prejudiced againſt the goſpel upon your account: yet they are objects of favour upon the account of their having been choſen out of reſpect to your fore-fathers. for the 29
divine gifts and vocation are irrevocable. as you in times 30
paſt did not obey God, yet have now obtained mercy upon the occaſion of their diſobedience: ſo the Jews are 31
at preſent incredulous, by reaſon of the mercy ſhown to you; ſo that they themſelves are now to be pitied. for God 32

* Iſa. lix. 20.

33 ελεηση. ω βαθος πλουτου
και σοφιας και γνωσεως Θεου,
ως ανεξερευνητα τα κριματα
αυτου, και ανεξιχνιαστοι αι
34 οδοι αυτου. τις γαρ εγνω νουν
Κυριου? η τις συμβουλος αυ-
35 του εγενετο? η τις προεδωκεν
αυτω, και ανταποδοθησεται
36 αυτω? οτι εξ αυτου, και
δι' αυτου, και εις αυτον τα
παντα. αυτω η δοξα εις
τους αιωνας. αμην.

hath manifested to all the disobedient, that he would have mercy upon all. O the 33
*depth of the divine * goodness, wisdom, and contrivance! how impenetrable are his decrees, and his ways past finding out! † for who hath* 34
known the mind of the Lord, or who hath been his counsellor? who hath given any 35
thing to him, and he will repay it? for of him, and 36
through him, and in him are all things: to whom be glory for ever. Amen.

1 Παρακαλω ουν υμας, αδελφοι, δια των οικτιρμων του Θεου, παραστησαι τα σωματα υμων θυσιαν ζωσαν, αγιαν, ευαρεστον τω Θεω, την λογικην λατρειαν υμων,
2 και μη συσχηματιζεσθε τω αιωνι τουτω, αλλα μεταμορφουσθε τη ανακαινωσει του νοος υμων, εις το δοκιμαζειν υμας τι το θελημα του Θεου το αγαθον και ευαρεστον και τελειον.
3 Λεγω γαρ δια της χαριτος της δοθεισης μοι, παντι τω οντι εν υμιν, μη υπερφρονειν, παρ' ο δει φρονειν, αλλα φρονειν εις το σωφρονειν, εκαστω ως ο Θεος εμερισε μετρον πιστεως.
4 καθαπερ γαρ εν ενι σωματι μελη πολλα εχομεν, τα δε μελη παντα ου την αυ-

I beseech you therefore, 1
brethren, by the mercies of God to you, that you present your bodies a living victim, holy, acceptable unto God, as the service of a rational being. and be not conformed 2
to the present age: but be ye transformed by the renewing of your mind, that you may perceive what God requires of you is good, and acceptable, and perfect.

Now it is by virtue of my 3
apostolical commission, that I charge every man among you, not to entertain too high an opinion of himself; but modestly consider, that 'tis God who has dealt to every man his proportion of spiritual gifts. for as there are many 4
members in one and the same body,

την

* See Ch. ii. 4

† Isa. xi. 13, 14. Lxx.

5 την εχει πραξιν. ουτως οι πολλοι εν σωμα εσμεν εν Χριστω, ο δε καθεις, αλλη-
6 λων μελη. εχοντες δε χαρισματα κατα την χαριν την δοθεισαν ημιν διαφορα, ειτε προφητειαν, κατα την ανα-
7 λογιαν της πιστεως. ειτε διακονιαν, εν τη διακονια; ειτε ο διδασκων, εν τη διδασκα-
8 λια; ειτε ο παρακαλων, εν τη παρακλησει; ο μεταδιδους, εν απλοτητι; ο προισταμενος, εν σπουδη; ο ελεων, εν ιλαροτητι.

body, but all the members have not the same office: so 5
we who are many, make all but one body in Christ, and every member subservient to one another. having then dif- 6
ferent gifts, according to the respective favour bestowed upon us; if it be prophecy, let him propheſy according to the proportion of his gift. if 7
it be the miniſtry, let him attend on that miniſtry; and he that teacheth, on teaching; he that exhorteth, on 8
exhortation: he that giveth, let him be diſintereſted; he that preſideth, let him be diligent; he that ſheweth mercy, let him do it with cheerfulneſs.

9 Η αγαπη, ανυποκριτος. αποστυγουντες το πονηρον,
10 κολλωμενοι τω αγαθω. τη φιλαδελφια εις αλληλους φιλοστοργοι. τη τιμη αλληλους προηγουμενοι.
11 τη σπουδη μη οκνηροι. τω πνευματι ζεοντες. † ω καιρω δουλευον-
12 τες. τη ελπιδι χαιροντες. τη θλιψει υπομενοντες. τη προσευχη προσκαρτερουντες.
13 ταις † χρειαις των αγιων κοινωνουντες. την φιλοξενιαν
14 διωκοντες. ευλογειτε τους διωκοντας υμας, ευλογειτε, και
15 μη καταρασθε. χαιρειν μετα χαιροντων, και κλαιειν μετα

Let love be without diſſi- 9
mulation. abhor that which is evil, adhere to that which is good. in brotherly kindneſs 10
be paſſionately affected to one another; in honour prefer one another: in buſineſs be 11
not ſlothful, but of an active mind, making the beſt uſe of every incident. be joyful in 12
hope; be patient under affliction; perſevere in prayer; diſtribute to the neceſſity of 13
the ſaints; cultivate hoſpitality. bleſs them who per- 14
ſecute you: bleſs them, but 15
curſe not. rejoice with thoſe that do rejoice, and weep with

κλαι- *thoſe*

† See the note at the end of this epiſtle.

16 κλαιοντων. το αυτο εις αλ-
ληλους φρονουντες. μη τα
υψηλα φρονουντες, αλλα
τοις ταπεινοις συναπαγομενοι.
μη γινεσθε φρονιμοι παρ εαυ-
τοις.

17 Μηδενι κακον αντι κακου
αποδιδοντες. προνοουμενοι κα-
λα ενωπιον παντων ανθρω-
18 πων. ει δυνατον, το εξ υ-
μων, μετα παντων ανθρω-
19 πων ειρηνευοντες. μη εαυ-
τους εκδικουντες, αγαπητοι,
αλλα δοτε τοπον τη οργη.
γεγραπται γαρ, " εμοι εκδι-
" κησις, εγω ανταποδωσω,
20 " λεγει Κυριος." εαν ουν πει-
να ὁ εχθρος σου, ψωμιζε αυ-
τον, εαν διψα, ποτιζε αυ-
τον. τουτο γαρ ποιων, αν-
θρακας πυρος σωρευσεις επι
21 την κεφαλην αυτου. μη νι-
κω ὑπο του κακου, αλλα
νικα εν τω αγαθω το κα-
κον.

1 Πασα ψυχη εξουσιαις ὑ-
περεχουσαις ὑποτασσεσθω.
ου γαρ εστιν εξουσια ει μη ||
ὑπο Θεου, αἱ δε ουσαι (εξου-
σιαι) ὑπο του Θεου τε-
2 ταγμεναι εισιν. ωστε ὁ
αντιτασσομενος τη εξουσια,
τη του Θεου διαταγη ανθεστ-
ηκεν, οἱ δε ανθεστηκοτες, ε-
αυτοις

those that weep. have the same respect for one another. let not your behaviour be haughty, but soften'd to the condition of those below you. be not wise in your own conceits. 16

*Render no man evil for evil. mind such things as are approved not only by God, but by men. do all you can to live peaceably, if it be possible, with all mankind. dear brethren, avenge not yourselves, but leave that to the resentment of another: for it is written *, " vengeance is mine; I will " repay, saith the Lord." therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, you will heap coals of fire on his head †. be not overcome by evil, but overcome evil by good.* 17 18 19 20 21

Be every one of you subject to the ruling powers. for every ruler holds of God: the rulers in being are constituted by God. so that he who opposes the ruler, disobeys the orders of God: and will be punished too for resisting, by those very powers. rulers are 1 2 3

not

* Lev. xix. 18. Deut. xxxii. 35.

† Prov. xxv. 20, 21. alluding to Chymists in melting down metals. others render it, *in so doing you will expose them the more to divine punishment.* || See the note at the end of this epistle.

3 αυτοις κριμα λημψονται. οἱ γαρ αρχοντες ουκ εισι φοβος των αγαθων εργων, αλλα των κακων. θελεις δε μη φοβεισθαι την εξουσιαν? το αγαθον ποιει, και ἐξεις επαινον ἐξ
4 αυτης. Θεου γαρ διακονος εστι σοι εις το αγαθον. εαν δε το κακον ποιῃς, φοβου: ου γαρ εικη την μαχαιραν φορει: Θεου γαρ διακονος εστιν, εκδικος εις οργην τῳ το
5 κακον πρασσοντι. διο αναγκη ὑποτασσεσθαι, ου μονον δια την οργην, αλλα και δια
6 την συνειδησιν. δια τουτο γαρ και φορους τελειτε. λειτουργοι γαρ Θεου εισιν, εις αυτο τουτο προσκαρτερουν-
7 τες. αποδοτε ουν πασι τας οφειλας: τῳ τον φορον, τον φορον: τῳ το τελος, το τελος: τῳ τον φοβον, τον φοβον: τῳ την τιμην, την τιμην.

8 Μηδενι μηδεν οφειλετε, ει μη το αγαπαν αλληλους, ὁ γαρ αγαπων τον ἑτερον, νο-
9 μον πεπληρωκε. το γαρ, "ου "μοιχευσεις, ου φονευσεις, "ου κλεψεις, ουκ επιθυμη-"σεις," και ει τις ἑτερα εστιν εντολη, εν τουτῳ τῳ λογῳ ανακεφαλαιουται, εν τῳ, "αγαπησεις τον πλη-"σιον σου ὡς σεαυτον."
10 ἡ αγαπη τῳ πλησιον κακον

not a terror to virtue, but to vice. would you then live without any dread of the civil power? do what is right, and you ſhall have his commendation. for his 4
adminiſtration is appointed by God for your good. but if you do wrong, you have reaſon to be afraid; for he bears not the ſword in vain: he being the miniſter of God, to execute puniſhment upon 5
malefactors. wherefore you ought to ſubmit not only from an apprehenſion of puniſhment, but from a principle of conſcience. 6
for this is the reaſon why you alſo pay tribute, becauſe under God, they are continually attending upon the publick 7
adminiſtration. render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, reverence to whom reverence, honour to whom honour. 8

Owe no man any thing, but mutual love: for he that loves others hath fulfilled the 9
law. for this, "thou ſhalt "not commit adultery, thou "ſhalt not kill, thou ſhalt not "ſteal, thou ſhalt not bear "falſe witneſs, thou ſhalt "not covet;" and whatever ſocial precept there be, it is reduced to this ſingle head, 10
"thou ſhalt love thy neighbour "as thy ſelf." the benevolent never

ουκ εργαζεται. πληρωμα ουν νομου ἡ ἀγαπη.

11 Και τουτο, ειδοτες τον καιρον, ὁτι ὡρα ἡμας ηδη ἐξ ὑπνου εγερθηναι. νυν γαρ εγγυτερον ἡμων ἡ σωτηρια, ἡ 12 ὁτε επιστευσαμεν. ἡ νυξ προεκοψεν, ἡ δε ἡμερα ηγγικεν. αποθωμεθα ουν τα εργα του σκοτους, και ενδυσωμεθα τα ὁπλα του φωτος. 13 ὡς εν ἡμερᾳ, ευσχημονως περιπατησωμεν, μη κωμοις και μεθαις, μη κοιταις και ασελγειαις, μη εριδι και ζηλῳ. 14 αλλ' ενδυσασθε τον Κυριον Ιησουν Χριστον, και της σαρκος προνοιαν μη ποιεισθε εις επιθυμιας.

1 Τον δε ασθενουντα τῃ πιστει, προσλαμβανεσθε, μη εις 2 διακρισεις διαλογισμων. ὁς μεν πιστευει φαγειν παντα, ὁ δε ασθενων λαχανα εσθιει. 3 ὁ εσθιων, τον μη εσθιοντα μη εξουθενειτω, και ὁ μη εσθιων, τον εσθιοντα μη κρινετω. ὁ Θεος γαρ αυτον προσελαβετο. 4 συ τις ει ὁ κρινων αλλοτριον οικετην? τῳ ιδιῳ κυριῳ στηκει η πιπτει: σταθησεται δε: δυνατος γαρ εστιν ὁ Θεος 5 στησαι αυτον. ὁς μεν κρινει ἡμεραν παρ' ἡμεραν, ὁς δε κρινει πασαν ἡμεραν. ἑκαστος

never does wrong to his neighbour: therefore benevolence is the fulfilling of the law.

Conſider likewiſe the preſent ſeaſon, that now it is high time to rouſe out of ſleep: for now is our ſalvation nearer than when we firſt believed. the night is far ſpent, the day is at hand: let us therefore throw off the habits of darkneſs, and be inveſted with the ornaments of light. let us behave with decency as in open view; not with rioting and drunkenneſs, not with lewdneſs and brutality, not with ſtrife and envy. but imitate the Lord Jeſus Chriſt, and by no means indulge any ſenſual deſires. 11 12 13 14

A weak convert receive as a friend without regard to any difference of opinion. for one makes no difficulty of eating all ſorts of food: another is ſo ſcrupulous, he lives upon herbs. let not him that eateth, deſpiſe him that does not; and let not him that refrains, paſs cenſure on him that eateth: for God hath received him. who art thou that judgeſt the domeſtick of another? his ſtaying or removal depends ſolely upon his maſter: yea, he ſhall be fixed: for God is able to eſtabliſh him. one man thinks one day fitter for religious wor- 1 2 3 4 5

εν τῳ ιδιῳ νοι πληροφορεισ-
6 θω. ὁ φρονων την ἡμεραν, Κυριῳ φρονει, [και ὁ μη φρονων την ἡμεραν, Κυριῳ ου φρονει] και ὁ εσθιων, Κυριῳ εσθιει, ευχαριστει γαρ τῳ Θεῳ· και ὁ μη εσθιων, Κυριῳ ουκ εσθιει, και ευκαριστει
7 τῳ Θεῳ. ουδεις γαρ ἡμων ἑαυτῳ ζη, και ουδεις ἑαυτῳ α-
8 ποθνησκει. εαν τε γαρ ζωμεν, τῳ Κυριῳ ζωμεν, εαν τε αποθνησκωμεν, τῳ Κυριῳ αποθνησκωμεν. εαν τε ουν ζωμεν, εαν τε αποθνησκωμεν,
9 του Κυριου εσμεν. εις τουτο γαρ Χριστος και απεθανε (και ανεστη) και ζησεν, ἱνα και νεκρων και ζωντων κυρι-
10 ευση. συ δε τι κρινεις τον αδελφον σου? η και συ τι εξουθενεις τον αδελφον σου? παντες γαρ παρασταθησομεθα τῳ βηματι του Χριστου.
11 γεγραπται γαρ, "ζω εγω, "λεγει Κυριος, ὁτι εμοι καμ-"ψει παν γονυ, και πασα "γλωσσα εξομολογησεται τῳ "Θεῳ."

12 Αρα ουν ἑκαστος ἡμων περι ἑαυτου λογον δωσει τῳ Θεῳ.
13 μηκετι ουν αλληλους κρινωμεν.

*ship than another: another thinks every day alike. let every man follow the perſuaſion of his own mind. he that obſerves a day, and he that obobſerves it not, act both from a ſenſe of duty. he that eats, conſiſiders it as the bounty of his Lord, for he giveth God thanks; and he that forbeareth to eat, conſiders his forbearance as enjoined by his Lord, and giveth God thanks for the reſt. for we neither live, nor die, as if we were our own maſters. if we live, our life is appropriated to the Lord; and if we die, we die as his ſervants: whether we live therefore or die, we are the Lord's. for to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. why then doſt thou judge thy brother? or why doſt thou think contemptibly of thy brother? ſince we ſhall all of us be brought before the judgment-ſeat of Chriſt. for it is written *, "as I live, "ſaith the Lord, every knee "ſhall bow to me, and e-"very tongue ſhall give "praiſe to God."*

Since then every one of us ſhall give an account of himſelf to God; let us not judge

6 7 8 9 10 11

12 13

* Iſa. xlv. 13.

μεν. αλλα τουτο κρινατε μαλλον, το μη τιθεναι προσκομμα τω αδελφω, η σκανδα-
14 λον. οιδα και πεπεισμαι εν Κυριω Ιησου, ὁτι ουδεν κοινον δι' εαυτου, ει μη τω λογιζομενω τι κοινον ειναι, εκεινω
15 κοινον. ει δε δια βρωμα ὁ αδελφος σου λυπειται, ουκ ετι κατα αγαπην περιπατεις. μη τω βρωματι σου εκεινον απολλυε ὑπερ ου Χριστος απεθανε.

judge one another any more: but rather come to this determination, not to put a ſtumbling-block, or any thing in a brother's way, that may make him fall. I know, being fully aſſured by the Lord Jeſus, that there is nothing unclean of itſelf: it is only ſo to him that thinks it is unclean. now if your brother be endanger'd by your eating, you violate the obligations of love: for ſuch a matter as eating, will you riſk his life, for whom Chriſt died?

16 Μη βλασφημεισθω ουν ὑμων το αγαθον. ου γαρ εστιν ἡ βασιλεια του Θεου βρωσις και ποσις, αλλα δικαιοσυνη, και ειρηνη, και χαρα εν
18 πνευματι ἁγιῳ. ὁ γαρ εν τουτω δουλευων τω Χριστω, ευαρεστος τω Θεω, και δοκιμος τοις ανθρωποις.

Don't let our religion then be expos'd to reproach. for the goſpel diſpenſation does not conſiſt in meats and drinks, but in piety and peace, and ſpiritual joy. for he that thus pays his allegiance to Chriſt, is acceptable to God, and approved of men.

19 Αρα ουν τα της ειρηνης διωκωμεν, και τα της οικοδομης
20 της εις αλληλους. μη ἑνεκεν βρωματος καταλυε το εργον του Θεου. παντα μεν καθαρα, αλλα κακον τω ανθρωπω τω δια προσκομματος
21 εσθιοντι. καλον το μη φαγειν κρεα, μηδε πιειν οινον, μηδε εν ω ὁ αδελφος σου προσκοπτει.
22 συ πιστιν ὴν εχεις, κατα σεαυτον εχε. ενωπιον του Θεου μακαριος ὁ μη κρινων ἑαυτον

Let us therefore purſue thoſe things which tend to peace, and mutual edification. do not for ſuch a thing as meat, pull down what God has been raiſing. all things indeed are pure; but they become evil to him who by eating giveth offence. it is better to abſtain from fleſh, and wine, and every thing whereby your brother is in danger of falling off. keep the perſuaſion you have, to your

23 αυλον εν ᾧ δοκιμαζει. ὁ δε διακρινομενος, εαν φαγῃ, κατακεκριλαι, ὁτι ουκ εκ πιστεως. παν δε ὁ ουκ εκ πιστεως, ἁμαρλια εστιν.

your own conſcience. bleſſed is he that approves himſelf to God, without making any difference about meats: for he that makes a difference, is ſelf-condemn'd, if he eats againſt his own perſuaſion: for every action of that kind is ſin *.

23

24 Τῳ δε δυναμενῳ ὑμας στηριξαι κλα το ευαγγελιον μου και το κηρυγμα Ιησου Χριστου, κλα αποκαλυψιν μυστηριου χρονοις αιωνιοις σε-
25 σιγημενου. φανερωθενλος δε νυν δια τε γραφων προφηλικων κατ' επιλαγην του αιωνιου Θεου, εις ὑπακοην πιστεως, εις παντα τα εθνη γνω-
26 ρισθεντος. μονῳ σοφῳ Θεῳ, δια Ιησου Χριστου, ᾧ ἡ δοξα εις τους αιωνας των αιωνων. αμην.

Now to him that is able to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, conformable to the revelation of the myſtery, which was kept ſecret from antient times, but now is laid open, and by the writings of the prophets (according to the commandment of the eternal God) made known to all the Gentiles, to induce them to obey the faith: to God, I ſay, who is only wiſe, be glory thro' Jeſus Chriſt for ever. Amen.

24 25 26

1 Οφειλομεν δε ἡμεις ὁι δυνατοι τα ασθενηματα των αδυνατων βασλαζειν, και μη ἑαυ-
2 τοις αρεσκειν. ἑκασλος ἡμων τῳ πλησιον αρεσκελω εις το
3 αγαθον προς οικοδομην. και γαρ ὁ Χριλος ουχ ἑαυτῳ ηρεσεν, αλλα, καθως γεγραπλαι, † " ὁι ονειδισμοι των

I add, we that are better inform'd ought to bear the infirmities of the weak, and not ſtudy our own pleaſure. let every one of us conſult the good of his neighbour to his edification. for even Chriſt did not conſult his own ſatisfaction; but as it is written †, " the reproaches of

1 2 3

" ονει- " them

* Here Marcion ended the Epiſtle, and rejected all the reſt as ſpurious, as we learn from Origen, or rather Ruffinus, in the Comment upon the place. ſee the note from Dr. Mills at the end of this Epiſtle.

† Pſal. lxix. 12.

" ονειδιζοντων σε, επεπεσον
4 " επ' εμε." οσα γαρ προεγραφη, εις την ημετεραν διδασκαλιαν προεγραφη, ινα δια της υπομονης και της παρακλησεως των γραφων, την ελπιδα εχωμεν.

5 Ο δε Θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο φρονειν εν αλληλοις,
6 κατα Χριστον Ιησουν, ινα ομοθυμαδον εν ενι στοματι δοξαζητε τον Θεον και πατερα του Κυριου ημων Ιησου Χριστου.
7 διο προσλαμβανεσθε αλληλους, καθως και ο Χριστος προσελαβετο υμας εις δοξαν
8 Θεου. λεγω γαρ Ιησουν Χριστον διακονον γεγενησθαι περιτομης υπερ αληθειας Θεου, εις το βεβαιωσαι τας επαγγελιας
9 των πατερων, τα δε εθνη υπερ ελεους δοξασαι τον Θεον, καθως γεγραπται, " δια τουτο εξομολογησομαι σοι εν " εθνεσι, και τω ονοματι σου
10 " ψαλω." και παλιν, λεγει, " ευφρανθητε εθνη μετα
11 " του λαου αυτου." και παλιν, " αινειτε τον Κυριον " παντα τα εθνη, και επαι- " νεσατε αυτον παντες οι λα-
12 " οι." και παλιν Ησαιας λεγει, " εσται η ριζα του Ι- " εσσαι, και ο ανιστα μενος

" them that reproached thee " are fallen upon me." now whatever was heretofore 4 writ, was writ for our inſtruction; that we through patience and the comfortable promiſes of the ſcriptures might have hope.

May the God of patience 5 and conſolation, make you equally concern'd for one another, according to the example of Chriſt Jeſus, that 6 ye may unanimouſly with one voice glorify God, even the father of our Lord Jeſus Chriſt. wherefore be kindly 7 affected to one another, as Chriſt was to you, that you might glorify God. for I tell 8 you, that Jeſus Chriſt was a miniſter to the Jews, to manifeſt the veracity of God in fulfilling the promiſes made to the fathers: and you Gen- 9 tiles ought to glorify God for his mercy; as it is written, " for this cauſe I will con- " feſs to thee among the Gen- " tiles, and ſing unto thy " name *." and again the 10 ſcripture ſaith †, " rejoice, " ye Gentiles, with his peo- " ple." and elſewhere ‖, 11 " praiſe the Lord, all ye " Gentiles, and laud him, " all ye people." beſides ‡ 12 Eſaias ſaith, " there ſhall " be a root of Jeſſe, and he " that

" αρ-

* Pſ. xviii. 15. † Deut. xxxii. 43. ‖ Pſ. cxvii. 1. ‡ Eſa. xi. 10.

" αρχειν εθνων, επ' αυτῳ εθ-
" νη ελπιουσιν."

13 Ο δε Θεος της ελπιδος πλη-
ρωσαι ὑμας πασης χαρας και
ειρηνης εν τῳ πιστευειν, εις
το περισσευειν ὑμας εν τῃ ελ-
πιδι, εν δυναμει πνευματος ἁ-
γιου.

14 Πεπεισμαι δε, αδελφοι
μου, και αυτος εγω περι ὑ-
μων, ὁτι και αυτοι μεστοι
στε αγαθωσυνης, πεπληρω-
μενοι πασης γνωσεως, δυνα-
μενοι και αλληλους νουθετειν.
15 τολμηροτερον δε εγραψα ὑμιν,
αδελφοι, απο μερους, ὡς ε-
παναμιμνησκων ὑμας, δια
την χαριν την δοθεισαν μοι
16 ὑπο του Θεου, εις το ειναι με
λειτουργον Ιησου Χριστου εις
τα εθνη, ἱερουργουντα το ευ-
αγγελιον του Θεου, ἱνα γενη-
ται ἡ προσφορα των εθνων
ευπροσδεκτος, ἡγιασμενη εν
πνευματι ἁγιῳ.

17 Εχω ουν καυχησιν εν Χρισ-
18 τῳ Ιησου τα προς Θεον. ου
γαρ τολμησω λαλειν τι ὡν ου
κατειργασατο Χριστος δι' εμου,
εις ὑπακοην εθνων, λογῳ και
19 εργῳ, εν δυναμει σημειων και
τερατων, εν δυναμει πνευμα-
τος Θεου, ὡστε με απο Ιε-
ρουσαλημ και κυκλῳ μεχρι
του Ιλλυρικου πεπληρωκεναι
το ευαγγελιον του Χριστου.

" *that shall rise to reign over*
" *the Gentiles; in him shall*
" *the Gentiles hope.*"

13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy spirit.*

14 *As to myself, I am persuaded, my brethren, that you abound in goodness, and in variety of knowledge, and are able to instruct one another. neverthelefs, brethren,* 15 *I have writ to the Gentile part of you, and admonish'd you with the greater freedom by virtue of the commission that God has given me, to be* 16 *the minister of Jesus Christ to the Gentiles, officiating the gospel of God, that the Gentiles might be made an acceptable offering, being sanctified by the holy spirit.*

17 *I have therefore matter of glorying thro' Jesus Christ, with respect to divine service. for I will not offer to* 18 *mention any thing, but what Christ has wrought by me, to make the Gentiles christians, both in profession and practice: by virtue of the mi-* 19 *racles and prodigies wrought by the power of the divine spirit; so that from Jerusalem, and the neighbouring country, quite to Illyricum,*

20 ουτω δε φιλοτιμουμενον ευαγγε-
λιζεσθαι, ουχ οπου ωνομασ-
θη Χριστος, ινα μη επ' αλλο-
21 τριον θεμελιον οικοδομω: αλ-
λα, καθως γεγραπται, " οις
" ουκ ανηγγελη περι αυτου,
" οψονται, και οι ουκ ακη-
" κοασι, συνησουσι."

I have effectually preached the gospel of Christ: yet so as studiously to avoid preaching it where Christ was owned, lest I should build upon another man's foundation; for, as it is written, " *they* " *to whom he was not men-* " *tioned, shall see: and they* " *that have not heard, shall* " *understand.*" 20 21

22 Διο και ενεκοπτομην τα
πολλα του ελθειν προς υμας.
23 νυνι δε μηκετι τοπον εχων εν
τοις κλιμασι τουτοις, επιπο-
θιαν δε εχων του ελθειν προς
24 υμας απο πολλων ετων. ως
εαν πορευωμαι εις την Σπανι-
αν, ελπιζω διαπορευομενος
θεασασθαι υμας, και υφ' υ-
μων προπεμφθηναι εκει, εαν
υμων πρωτον απο μερους εμ-
25 πλησθω. νυνι δε πορευομαι
εις Ιερουσαλημ, διακονων τοις
26 αγιοις. ευδοκησαν γαρ Μακε-
δονια και Αχαια κοινωνιαν
τινα ποιησασθαι εις πτωχους
των αγιων των εν Ιερουσα-
27 λημ. ευδοκησαν γαρ, και ο-
φειλεται αυτων εισιν. ει γαρ
τοις πνευματικοις αυτων ε-
κοινωνησαν τα εθνη, οφειλου-
σι και εν τοις σαρκικοις λει-
28 τουργησαι αυτοις. τουτο ουν
επιτελεσας, και σφραγισαμε-
νος αυτοις τον καρπον τουτον,
απελευσομαι δι' υμων εις την

This has chiefly hindred me from coming to you. but now there being no further occasion for me in these parts, and having had a great desire these many years to visit you; when I take my journey into Spain, I hope to see you in my way, and be forwarded by you to that place, after having for some time enjoy'd the pleasure of your company. but now I am going to Jerusalem, to distribute charity to the converts. for those of Macedonia and Achaia, have thought fit to make a contribution for the poor converts at Jerusalem. they have thought fit, I say, and they owed them as much. for if the Gentiles have participated of their spirituals, they are bound on their side to minister to them in their temporals. when I have dis-patch'd this affair, and have secur'd to them this collection, 22 23 24 25 26 27 28

Σπα-

29 Σπανιαν. οιδα δε ὁτι ερχο-
μενος προς ὑμας, εν πληρω-
μαΐι ευλογιας του Χριϛου ε-
30 λευσομαι. παρακαλω δε ὑ-
μας, αδελφοι, δια του Κυ-
ριου ἡμων Ιησου Χριϛου, και
δια της αγαπης του πνευμα-
τος, συναγωνισασθαι μοι εν
31 ταις προσευχαις ὑπερ εμου
προς τον Θεον, ἱνα ῥυσθω απο
των απειθουνΐων εν τῃ Ιου-
δαιᾳ, και ἱνα ἡ διακονια μου
ἡ εις Ιερουσαλημ ευπροσδεκ-
32 τος γενῃται τοις ἁγιοις, ἱνα εν
χαρᾳ ελθω προς ὑμας δια θε-
ληματος Θεου, και συναναπ-
33 αυσωμαι ὑμιν. ὁ δε Θεος της
ειρηνης μετα παντων ὑμων.
αμην.

I will come to you in my way to Spain. and I know 29
that when I do come, I ſhall come charged with the bleſſings of Chriſt. in the mean 30
time, I conjure you, brethren, by our Lord Jeſus Chriſt, and by the love of the ſpirit, that you join with me in earneſt prayers to God for me; that 31
I may be delivered from the unbelievers in Judea; and that the charitable ſervice which I am employed about, for the converts at Jeruſalem, may be acceptable to them: that by the will of God we 32
may meet with joy, and reſt together in peace. now the God 33
of peace be with you all. Amen.

1 Συνιϛημι δε ὑμιν Φοιβην
την αδελφην ἡμων, ουσαν δι-
ακονον της εκκλησιας της εν
2 Κεγχρεαις, ἱνα αυΐην προσ-
δεξησθε εν Κυριῳ αξιως των
ἁγιων, και παρασΐητε αυΐῃ
εν ῳ αν ὑμων χρηζῃ πραγμα-
τι: και γαρ αὐΐη προσΐαΐις
πολλων εγενηθη, και αυτου ε-
3 μου. ασπασασθε Πρισκιλ-
λαν και Ακυλαν τους συνερ-
γους μου εν Χριστῳ Ιησου.
4 οἱ τινες ὑπερ της ψυχης μου
τον ἑαυτων τραχηλον ὑπεθη-
καν, οἱς ουκ εγω μονος ευχα-
ριστῳ, αλλα και πασαι αἱ
5 εκκλησιαι των εθνων. και
την κατ' οικον αυτων εκκλη-
σιαν. ασπασασθε Επαινετον
τον

I recommend to you Phebe 1
our ſiſter, who is a deaconeſs of the church at Kenchrea; receive her for Chriſt's ſake, 2
as becometh chriſtians, and aſſiſt her in every thing her buſineſs requires: for ſhe hath aſſiſted many beſides my ſelf. ſalute Priſcilla and A- 3
quila, my fellow-labourers in the goſpel of Chriſt Jeſus: who have for my life readily 4
expoſed their own: to whom not only I, but all the churches of the Gentiles too give thanks. ſalute the church that is in 5
their houſe. ſalute my dear

Epe-

τον αγαπητον μου, ὅς εστιν απαρχη της Ασιας εις Χριστον. ασπασασθε Μαριαμ, ἥτις πολλα εκοπιασεν εις ἡμας. ασπασασθε Ανδρονικον και Ιουνιαν τους συγγενεις μου, και συναιχμαλωτους μου, οἵτινες εισιν επισημοι εν τοις αποστολοις, οἱ και προ εμου γεγονασιν εν Χριστῳ. ασπασασθε Αμπλιαν τον αγαπητον μου εν Κυριῳ. ασπασασθε Ουρβανον τον συνεργον ἡμων εν Χριστῳ, και Σταχυν τον αγαπητον μου. ασπασασθε Απελλην τον δοκιμον εν Χριστῳ. ασπασασθε τους εκ των Αριστοβουλου. ασπασασθε Ηρωδιωνα τον συγγενη μου. ασπασασθε τους εκ των Ναρκισσου, τους οντας εν Κυριῳ. ασπασασθε Τρυφαιναν και Τρυφωσαν τας κοπιωσας εν Κυριῳ. ασπασασθε Περσιδα την αγαπητην, ἥτις πολλα εκοπιασεν εν Κυριῳ. ασπασασθε Ρουφον τον εκλεκτον εν Κυριῳ, και την μητερα αυτου και εμου. ασπασασθε Ασυγκριτον, Φλεγοντα, Ερμαν, Πατροβαν, Ερμην, και τους συν αυτοις αδελφους. ασπασασθε Φιλολογον και Ιουλιαν, Νηρεα και την αδελφην αυτου, και Ολυμπαν, και τους συν αυτοις παντας ἁγιους. ασπασασθε αλληλους εν φιληματι ἁγιῳ. ασπαζονται ὑμας αἱ εκκλησιαι πασαι του Χριστου.

Epenetus, who is the first christian convert of Asia. salute Mary, who spared no trouble upon our account. salute Andronicus and Junias my relations, and fellow-prisoners, who are distinguish'd among the apostles, and were christians before me. salute Amplias, whom I value as a good christian. salute Urbane my assistant in the cause of Christ, and my dear Stachys. salute Apelles, an approved christian. salute the family of Aristobulus. salute Herodion my kinsman. salute the family of Narcissus, who have embraced the gospel. salute Tryphena and Tryphosa, who labour for the Lord. salute my dear Persis, who laboured much in the gospel. salute Rufus chosen by the Lord, and his mother and mine. salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. salute Philologus, Julia, Nereas, his sister, Olympas, and all the converts who are with them. salute one another with an holy kiss. all the churches of Christ here, salute you.

Πα-

Now

17 Παρακαλω δε υμας, αδελφοι, σκοπειν τους τας διχοστασιας και τα σκανδαλα παρα την διδαχην ην υμεις εμαθετε, ποιουντας· και εκ-
18 κλινατε απ' αυτων. οι γαρ τοιουτοι τω Κυριω ημων (Ιησου) Χριστω ου δουλευουσιν, αλλα τη εαυτων κοιλια, και δια της χρηστολογιας και ευλογιας εξαπατωσι τας καρδι-
19 ας των ακακων. η γαρ υμων υπακοη εις παντας αφικετο. χαιρω ουν το εφ' υμιν, θελω δε υμας σοφους μεν ειναι εις το αγαθον, ακεραιους δε εις το
20 κακον. ο δε Θεος της ειρηνης συντριψει τον Σαταναν υπο τους ποδας υμων εν ταχει. η χαρις του Κυριου ημων Ιησου Χριστου μεθ' υμων.

21 Ασπαζονται υμας Τιμοθεος ο συνεργος μου, και Λουκιος και Ιασων και Σωσιπα-
22 τρος, οι συγγενεις μου. ασπαζομαι υμας εγω Τερτιος ο γραψας την επιστολην εν Κυ-
23 ριω. ασπαζεται υμας Γαιος ο ξενος μου και της εκκλησιας ολης. ασπαζεται υμας Εραστος ο οικονομος της πολεως, και Κουαρτος ο αδελφος.
24 [η χαρις του Κυριου ημων Ιησου Χριστου μετα παντων υμων. αμην.]

Now I beſeech you, bre- 17
thren, mark thoſe who cauſe diviſions and revolts againſt the doctrine which you have learned; and avoid them.
for ſuch as theſe ſerve not 18
our Lord Jeſus Chriſt, but their own ſelfiſhneſs; and by flouriſh and flattery, deceive the open-hearted ſimple. *your* 19
* *chriſtianity is very well known in the world. I am glad therefore on your behalf: but yet I would have you as expert in that which is good, as unpractis'd in what is evil.* *the God of* 20
peace will ſoon bruiſe Satan under your feet. the grace of our Lord Jeſus Chriſt be with you. Amen.

Timotheus my collegue, 21
Lucius, Jaſon, and Soſipater, my kinſmen, ſalute you. *I* † *Tertius, who wrote* 22
this epiſtle, ſalute you in the Lord. *Gaius, with whom I* 23
lodge, who purveys for the church in general, ſalutes you. Eraſtus the chamberlain of the city ſalutes you; and Quartus a brother. [*the* 24
grace of our Lord Jeſus Chriſt be with you all. Amen.]

* See Ch. 1, 5, 8. xv. 18.

† Silas and Tertius, both ſignify *the Third*, which makes it probable, that Silas latiniz'd his name here in writing to the Romans.

Ch. I. 32. Οι τινες, &c.] This reading is confirm'd by the authority of many of the fathers, and ſome of the moſt antient MSS. writ,

as is thought, above 1200 years ago: by the antient Latin verſion, made very near the time of the apoſtles, and by Clemens (contemporary with St. Paul) in his *Epiſtle to the Corinthians*, writ about ten years after St. Paul's to the Romans. ſee Dr. Mills at large upon the place, and Prol. 141, 142, 800, 916.

Ch. VIII. 1. Αλλα καϊα πνευμα] is not in the Alexand. the Veleſ. readings: nor in the Vulgate, Syriac, Chryſoſt. Ambroſe, Origen, or Ruffinus. Dr. Mills thinks it borrowed from verſe 4.

Ch. IX. 5. Ὁ ων επι παν̈των.] Some of the learned have thought, that ὁ ων ſhould be tranſpos'd to ὢν ὁ, in correſpondence to the preceding ὧν ἡ υἱοθεσια——ὧν οἱ πα̈τερες——ἐξ ὧν ὁ Χριϛος——and ſo ὧν ὁ Θεος, according to which reading the ſenſe would be, the adoption, &c. was *theirs*——the patriarchs were *theirs*, Chriſt is deſcended from *their* progenitors, and God was *theirs*; which is an ingenious emendation, and would eaſily be admitted, if it could be authoriz'd by any MSS. ſee Dr. Mills at large upon the place.

V. 28. Εν δικαιοσυνη, ὁτι λοϛυν συν̈τ̈μημενον.] This is not in the Alexand. Claromont. Roe. 2. nor in the Syriac, Æthiopic, Copt. Auguſtin. Grotius thinks it an interpolation from the Lxx.

Ch. XI. 6. Ει δε ἐξ ἐρϛων, &c.] This, to the end of the verſe, is not in Alexand. Claromont. Gr. Lat. German. Gr. Lat. Roe. 2. Borner, Gr. Lat. Veleſ. lect. Coptic, Vulgate, Origen, Ambroſe, Chryſoſt. Theodoret. Eſtius ſays, it is in no Latin MSS. Eraſmus, Zeger, Eſtius, Grotius all pronounce it ſuppoſititious. ſee Prol. 679.

Ch. XII. 11. Καιρω.] So it is read in Steph. β. ζ. ιϛ. the two very antient MSS. of Clermont. and German. both in the Greek and Latin. ſeveral Latin MSS, mention'd by Jerom, Ruffinus, and Bede. Ambroſe diſcards the common reading for this, which he ſtrenuouſly defends. Cyprian. *Ep.* 5. and, it ſeems, Ignatius *Ep. ad Polycarp.* and the Vulgate, as Jerom ſays, *Ep.* 102. *ad Marcel.* confirm this reading, adopted by Colinæus and Froben.

V. 13. Χρειας.] The MSS of Clarom. *Gr. & Lat.* German. *Gr. Lat.* Borner. *Gr. Lat.* Ambroſe. ſome Latin MSS. mention'd by Origen (or Ruffinus,) *in Roman.* Chryſolog. *Serm.* 120. Optatus *lib.* 2. *&* 4. *contra Donatiſt.* Auguſtin. *Serm.* 49. Hilary *contra Conſtantium. ſub fin.* all read μνειαις, and ſo does Clemens *Epiſt. ad Cor. c.* 56. and Chryſoſtom. *Hom.* 3. *in Epiſt.* 2. *to Tim.* ſee Dr. Mills's argument for this reading, according to which, the ſenſe is, Pray, remember your poor diſtant brethren. ſee Prol. 142, 449, 644, 864.

Ch. XIII. 1. Τπο Θεου.] So it is read in the Alexand. Hunting. 1. N. Col. 2. Cantab. 2, 3. Covel. 2. Leiceſt. Baſil. 2. Laud. 2. Lu. Chryſoſt. Oecumen. and the Complutenſian edition.

V. 1. ἁι δε ουϛαι εξουϛιαι] εξουϛιαι is not in Alexand. Claromont. *Gr. Lat.* Germ. *Gr. Lat.* Barb. 1. Veleſ. lect. Borner. *Gr. Lat.* Vulgate, Coptic, Ethiopic, Irenæus, Ambroſe, Auguſtin *Epiſt.* 54. *ad Macedon.*

V. 5. Αναϛη] is not in Clarom. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Lat.* Irenæus, Ambroſe, Origen (or Ruffin.) *in Rom.* Auguſtin. the Scholiaſt under St. *Jerom's* name. Primaſ. nor in the Complutenſian edition.

V. 9. Ου ψευδομαρ̈τυρηϛεις] is not in the Alexand. Clarom. *Gr. Lat.* Germ. *Gr. Lat.* Sinah. Lincol. Petav. 3. Magdal. 1. Laud. 2. Cantab. 2. Roe. 2. Hunting. 1. Baſil. 2. N. Col. 2. Borner *Gr. Lat.* the Syriac verſion. Baſil, Ambroſe, Theodoret, nor the Complutenſian edition. ſee Prol. 551.

Ch. XIV. 6. Και ὁ μη φρονων, &c.] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Barb. 1. Borner. *Gr. Lat.* Veleſ. lect. Vulgate, Coptic, Ethiopic, Origen, *(or Ruffinus)* Ambroſe, nor in any of the Latin MSS. according to Eſtius. Eraſmus, Zegerus, and others, think it an interpolation.

V. 23. It is to be obſerved, that in all Stephens's MSS. in the Alex. Magdal. 1, 2. N. Col. 2. Lincol. Cantab. 2, 3. Hunting. 1. Roe 2. Petav. 1, 2, 3. Sinah. Baſil. 2. Leiceſt. Vien. Laud. 2. Genev. Colbert. 7. Covel. 2, 3, 4. ſeveral MSS. mention'd by Origen, or Ruffinus, the Greek Lectionar. the Commentarys of Chryſoſtom, Theodoret, Theophylact, Oecumenius, Theodulus, and others, beſides the Complutenſian edition: in all theſe, the three laſt verſes of the 16th chapter are ſubjoin'd to the end of this 14th chapter. ſee Dr. Mills upon the place.

V. 27. Αιωνας των αιωνων.] Steph. δ. Alex. Clar. & Ger. *Gr. Lat* Vulgate, Syriac, Coptic, Ethiopic, Origen, or Ruffinus, Ambroſe, Hilary *lib.* 4. *de Trin.*

Ch. XVI. 5. Αχαιας.] Ασιας in Steph. ε. Alexand. Clarom. *Lat.* (and it ſeems the Greek,) Germ. *Gr. Lat.* Borner. *Gr. Lat.* Veleſ. lect. the Vulgate, Coptic, Ethiopic Ambroſe, Jerom, and the Scholiaſt under his name, and Origen, in *Com. & Homil.* 11. *on Numb.* Dr. Mills makes no doubt, this is the true reading. ſee Prol. 680.

V. 16. πασαι.] Steph. δ. ε. ια. Alex. Lincol. Barb. 2. Leic. Coptic, Vulgate, Arabic, Ethiopic, Origen, Ambroſe, the Scholiaſt. ſee Prol. 680.

V. 24. Steph δ. as it ſeems, the Alexandrian MSS. Origen *on the Rom.* the very antient Latin MSS. of Conſtance, as Eraſmus ſays, and the Coptic, have not this verſe.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 ΠΑΥΛΟΣ κλητος αποστολος Ιησου Χριστου, δια θεληματος Θεου, και Σωσθενης ὁ αδελ-
2 φος, τῃ εκκλησιᾳ του Θεου τῃ ουσῃ εν Κορινθῳ, ἡγιασμενοις εν Χριστῳ Ιησου, κλητοις ἁγιοις, συν πασι τοις επικαλουμενοις το ονομα του Κυριου ἡμων Ιησου Χριστου, εν παντι τοπῳ, αυτων τε και
3 ἡμων. χαρις ὑμιν και ειρηνη απο Θεου πατρος ἡμων, και Κυριου Ιησου Χριστου.
4 Ευχαριστω τῳ Θεῳ μου παντοτε περι ὑμων, επι τῃ χαριτι του Θεου τῃ δοθεισῃ ὑ-
5 μιν εν Χριστῳ Ιησου, ὁτι εν παντι επλουτισθητε εν αυτῳ, εν παντι λογῳ, και πασῃ γνω-
6 σει, καθως το μαρτυριον του Χριστου εβεβαιωθη εν ὑμιν.
7 ὡστε ὑμας μη ὑστερεισθαι εν μηδενι χαρισματι, απεκδεχομενους την αποκαλυψιν του Κυριου ἡμων Ιησου Χριστου.
8 ὁς και βεβαιωσει ὑμας εως τε-

THE FIRST
EPISTLE
OF
PAUL the Apoſtle
To the CORINTHIANS.

1 *PAUL appointed by the divine will to be an apoſtle of Jeſus Chriſt, and Soſthenes our brother,* 2 *to the church of God which is at Corinth, to thoſe who being ſanctified by Chriſt Jeſus, are ſaints by that vocation, to all that any where invoke the name of Jeſus Chriſt, who is both their Lord and ours.* 3 *grace and peace be with you from God our father, and from the Lord Jeſus Chriſt.*

4 *I continually give thanks to God on your behalf, for the favour he has beſtowed on you* 5 *thro' Jeſus Chriſt; in your being enriched by him in every gift, with all that light and knowledge,* 6 *whereby the teſtimony we gave concerning Chriſt was confirmed among you.* 7 *ſo that you will be deficient in no gift; during your expectation of the coming of our Lord Jeſus Chriſt:* 8 *and*

God

τελους ανεγκλητους εν τη ημερα του Κυριου ημων Ιησου
9 Χριστου. πιστος ο Θεος, δι' ου εκληθητε εις κοινωνιαν του υιου αυτου Ιησου Χριστου του Κυριου ημων.

God will confirm you to the end, that ye may be unaccuſed in the day of our Lord Jeſus Chriſt. for he, who has called you to the communication of his ſon Jeſus Chriſt our Lord, will make good his promiſe. 9

10 Παρακαλω δε υμας, αδελφοι, δια του ονοματος του Κυριου ημων Ιησου Χριστου, ινα το αυτο λεγητε παντες, και μη η εν υμιν σχισματα, ητε δε κατηρτισμενοι εν τω αυτω νοι, και εν τη αυτη γνωμη.
11 εδηλωθη γαρ μοι περι υμων, αδελφοι μου, υπο των Χλοης,
12 οτι εριδες εν υμιν εισι. λεγω δε τουτο, οτι εκαστος υμων λεγει, "εγω μεν ειμι Παυλου, "εγω δε Απολλω, εγω δε Κη-
13 "φα, εγω δε Χριστου." μεμεριστται ο Χριστος? μη Παυλος εσταυρωθη υπερ υμων, η εις το ονομα Παυλου εβαπ-
14 τισθητε? ευχαριστω τω Θεω οτι ουδενα υμων εβαπτισα,
15 ει μη Κρισπον και Γαιον, ινα μη τις ειπη οτι εις το εμον ο-
16 νομα εβαπτισα. εβαπτισα δε και τον Στεφανα οικον, λοιπον ουκ οιδα ει τινα αλλον
17 εβαπτισα. ου γαρ απεστειλε με Χριστος βαπτιζειν, αλλ' ευαγγελιζεσθαι, ουκ εν σοφια λογου, ινα μη κενωθη ο σταυρος του Χριστου.

Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, to maintain all the ſame doctrine, to ſuffer no diviſions among you; but to be perfectly united in the ſame mind, and in the ſame judgment. for I have been 11 inform'd, my brethren, by ſome of Chloe's family, that there are contentions among you. I mean that one or other of you cries out "I am of "Paul, and I of Apollos, and I "of Cephas, and I of Chriſt." 13 is the ſchool of Chriſt divided? was Paul crucified for you? or were you baptized into the name of Paul? I thank God, 14 I baptized none of you, except Criſpus and Gaius: leſt any 15 ſhould ſay, I had baptized into mine own name. true, I bap- 16 tized the family of Stephanas: but I don't know that I baptized any other beſides. for 17 Chriſt did not ſend me to baptize: but to preach the goſpel: tho' not with the preaching of the wiſe, leſt the croſs of Chriſt ſhould have been hinder'd in its efficacy.

18 Ο λογος γαρ ὁ του σταυρου τοις μεν απολλυμενοις μωρια εστι, τοις δε σωζομενοις ἡμιν
19 δυναμις Θεου εστι. γεγραπται γαρ, " απολω την σο-
" φιαν των σοφων, και την
" συνεσιν των συνετων αθε-
20 " τησω." που σοφος? που γραμματευς? που συζητητης του αιωνος τουτου? ουχι εμωρανεν ὁ Θεος την σοφιαν
21 του κοσμου (τουτου?) επειδη γαρ εν τῃ σοφιᾳ του Θεου ουκ εγνω ὁ κοσμος δια της σοφιας τον Θεον, ευδοκησεν ὁ Θεος δια της μωριας του κηρυγματος σωσαι τους πιστευοντας.
22 επειδη και Ιουδαιοι σημεια αιτουσι, και Ελληνες σοφιαν
23 ζητουσιν, ἡμεις δε κηρυσσομεν Χριστον εσταυρωμενον, Ιουδαιοις μεν σκανδαλον, εθνεσι
24 δε μωριαν, αυτοις δε τοις κλητοις Ιουδαιοις τε και Ελλησι Χριστον Θεου δυναμιν και Θεου
25 σοφιαν. ὁτι το μωρον του Θεου, σοφωτερον των ανθρωπων εστι, και το ασθενες του Θεου, ισχυροτερον των ανθρωπων εστι.
26 βλεπετε γαρ την κλησιν ὑμων, αδελφοι, ὁτι ου πολλοι σοφοι κατα σαρκα, ου πολλοι δυνατοι,

For tho' the doctrine of 18
the cross seems folly to those that perish: yet we that are to be saved, do feel its energy is divine. for it is written *, 19
" *I will destroy the*
" *wisdom of the wise, and*
" *will bring to nothing the*
" *understanding of the pru-*
" *dent.*" † *where is the* 20
wise? where is the scribe? where is the disputant of this age? has not God prov'd the wisdom of this world to be downright folly. for where- 21
as the world, with all their learning, did not distinguish the characters of his divine wisdom, in his works, it pleased God to save those who believe, by preaching, which they counted folly. while the 22
Jews require signs, and the Greeks seek wisdom: we 23
preach Christ crucified, an obstacle to the Jews indeed, and to the Gentiles foolishness: but to those who believe, both 24
Jews and Gentiles, he is the Christ, the power of God, and the wisdom of God. for 25
this divine doctrine, as foolish and weak as men may think it, far surpasses all their wisdom, and baffles all their power. for consider, brethren, 26
that not many worldly wise, not many men of power, not many men of birth are among

ου *you*

* Isa. xxix. 14. † xxxiii. 18.

27 ου πολλοι ευγενεις, αλλα τα μωρα του κοσμου εξελεξαλο ὁ Θεος, (ἱνα τους σοφους καταισχυνῃ, και τα ασθενη του κοσμου εξελεξαλο ὁ Θεος) ἱνα
28 καλαισχυνῃ τα ισχυρα: και τα αγενη του κοσμου, και τα εξουθενημενα εξελεξαλο ὁ Θεος, τα μη ονλα, ἱνα τα ονλα κα-
29 ταργησῃ, ὁπως μη καυχησηται πασα σαρξ ενωπιον αυ-
30 του. εξ αυλου δε ὑμεις εσλε εν Χρισλῳ Ιησου, ὁς εγενηθη ἡμιν σοφια απο Θεου, δικαιοσυνη τε και ἁγιασμος και απολυ-
31 λρωσις: ἱνα, καθως γεγραπλαι, "ὁ καυχωμενος, εν Κυ-"ριῳ καυχασθω."

27 you that are called. but God hath choſen thoſe who are fooliſh in the opinion of the world, to confound the wiſe; and the weak men of the world to confound the mighty: thoſe who were looked upon by the world as vile, as deſpicable, as nothing, theſe has God choſen to reduce their ſufficiency to nothing. that no man might glory before God; for from him it is that ye believe in Chriſt Jeſus, whom God has made to us wiſdom, and righteouſneſs, and ſanctification, and redemption: that, according as it is written *, "he that glorieth, "ſhould glory in the Lord."

1 Καγω ελθων προς ὑμας, αδελφοι, ηλθον ου καθ' ὑπεροχην λογου η σοφιας, καλαγγελλων ὑμιν † το μαρλυριον
2 του Θεου. ου γαρ εκρινα του ειδεναι τι εν ὑμιν, ει μη Ιησουν Χρισλον, και τουλον εσλαυρω-
3 μενον. και εγω εν ασθενεια και εν φοβῳ και εν τρομῳ πολλῳ εγενομην προς ὑμας.
4 και ὁ λογος μου και το κηρυγμα μου ουκ εν πειθοις ανθρωπινης σοφιας λογοις, αλλ' εν αποδειξει πνευμαλος και δυνα-
5 μεως, ἱνα ἡ πισλις ὑμων μη ἡ

1 As for me, my brethren, when I appear'd among you, it was not to repreſent to you the divine myſtery in ſublime language, and with human literature. for I did not think I 2 was to have any other knowledge among you, than that of Chriſt, a crucified ſaviour. I 3 was with you in weakneſs, in fear, and in great agony: my 4 diſcourſe, and my preaching did not conſiſt in the perſuaſive reaſonings of human wiſdom, but in demonſtrating the ſpiritual meaning of the ſcriptures: that your faith might 5 not

εν

* Jer. ix. 23, 24.

† Steph. 3. Alex. Barb. 2. Cantab. 3. two antient MSS. mention'd by Bede. the Syriac, Coptic, Ambroſe, read το μυσηριον.

εν σοφια ανθρωπων, αλλ' εν δυναμει Θεου.

6 Σοφιαν δε λαλουμεν εν τοις τελειοις, σοφιαν δε ου του αιωνος τουτου, ουδε των αρχοντων του αιωνος τουτου των καταργουμενων. αλλα
7 λαλουμεν σοφιαν Θεου εν μυστηριω, την αποκεκρυμμενην, ην προωρισεν ὁ Θεος προ των αιωνων εις δοξαν ημων. ην
8 ουδεις των αρχοντων του αιωνος τουτου εγνωκεν, ει γαρ εγνωσαν, ουκ αν τον Κυριον της δοξης εσταυρωσαν. αλ-
9 λα καθως γεγραπται, "ἁ οφ-
" θαλμος ουκ ειδε, και ους
" ουκ ηκουσε, και επι καρ-
" διαν ανθρωπου ουκ ανεβη,
" ἁ ητοιμασεν ὁ Θεος τοις
" αγαπωσιν αυτον." ημιν
10 δε ὁ Θεος απεκαλυψε δια του πνευματος αὐτου. το γαρ πνευμα παντα ερευνα, και
11 τα βαθη του Θεου. τις γαρ οιδεν ανθρωπων τα του ανθρωπου, ει μη το πνευμα του ανθρωπου το εν αυτω? ουτω και τα του Θεου ουδεις οιδεν, ει μη το πνευμα του
12 Θεου. ημεις δε ου το πνευμα του κοσμου ελαβομεν, αλλα

not be owing to human wisdom, but to the divine influence.

However, what we preach 6
is wisdom, to those who are thoroughly instructed: yet not the wisdom of this age, nor of the rulers of this age, who will soon come to nothing. 7
but we explain that mysterious plan of divine wisdom, which God had contriv'd before the ages, for our glory: 8
which none of the rulers of this age understood: for if they had, they would not have crucified the Lord of glory. 9
*but, as it is written *, "eye hath not seen, nor ear, heard, neither have entred into the heart of man, the things which God hath prepared for them that love him." this is what* 10
God has revealed to us by his spirit: for the spirit penetrates into all things, even the profound counsels of God. 11
for who knows the thoughts of a man, but the spirit of man which is in him? even so the thoughts of God no one can know, but the spirit of God. now the spirit 12
which we have received, is

το not

* There is some affinity between these words, and Isa. lxvi. 4. but Origen has observ'd, that the passage was intire in an Apocryphal book, under the name of Elias. and he observes, that the apostles, by virtue of their inspiration, could distinguish truth from falsehood, however blended together in a book. see Homily xxxv. upon *Genesis*, and his Preface to *the Canticles*. Clemens Romanus has cited this very passage as scripture: only instead of the words, *for those that love him*, he reads, *for those that expect him*. Ep. to the Corinth. sect. xxxiv.

πνευμα το εκ του Θεου, ινα
ειδωμεν τα υπο του Θεου χα-
13 ρισθεντα ημιν. α και λα-
λουμεν ουκ εν διδακτοις ανθρω-
πινης σοφιας λογοις, αλλ' εν
διδακτοις πνευματος, πνευμα-
τικοις πνευματικα συγκρινον-
14 τες. ψυχικος δε ανθρωπος ου
δεχεται τα του πνευματος του
Θεου, μωρια γαρ αυτω εστι,
και ου δυναται γνωναι, οτι
15 πνευματικως ανακρινεται. ο δε
πνευματικος ανακρινει τα παν-
τα, αυτος δε υπ' ουδενος α-
16 νακρινεται. τις γαρ εγνω νουν
Κυριου, ος συμβιβασει αυ-
τον? ημεις δε νουν Χριστου ε-
χομεν.

not the spirit of this world, but that which comes from God; that we might know what he has graciously bestowed upon us. this is what 13
we declare, not in the words which human wisdom, but which the holy spirit dictates; explaining spiritual things in a spiritual language. but the animal man does not 14
receive the effusions of the spirit of God; for they are foolishness to him; neither can he understand them, because they are spiritually discerned. but they are all ex- 15
pos'd to the judgment of the spiritual, whilst he himself is not subject to the judgment of any man. for * how can he, 16
that does not know the mind of the Lord, instruct another? but as for us, we are acquainted with the mind of the Lord.

1 Και εγω, αδελφοι, ουκ η-
δυνηθην λαλησαι υμιν ως
πνευματικοις, αλλ' ως σαρκι-
κοις, ως νηπιοις εν Χριστω.
2 γαλα υμας εποτισα, και ου
βρωμα, ουπω γαρ ηδυνασθε,
αλλ' ουδε ετι νυν δυνασθε.
3 ετι γαρ σαρκικοι εστε. οπου
γαρ εν υμιν ζηλος και ερις,
ουχι σαρκικοι εστε, και κατα

However, I could not 1
speak to you, my brethren, as to the spiritual, or as to the dispassionate, but as to novices in christianity. I have 2
fed you with milk, and not with meat: for hitherto ye were not able to bear it, nor have you yet sufficient strength. for you are still subject to your 3
passions. since envy, and strife, and divisions are among you, are you not actuated by the vices of the animal part?

* Isa. xl. 13.

4 ανθρωπον περιπαλειτε? ὁταν γαρ λεγῃ τις, εγω μεν ειμι Παυλου, ἑτερος δε, εγω Απολλω, ουχι σαρκικοι εστε?
5 τις ουν εστι Παυλος, τις δε Απολλως, αλλ' η διακονοι δι' ὡν επιστευσαλε, και ἑκαστῳ ὡς ὁ Κυριος εδωκεν?
6 εγω εφυτευσα, Απολλως επολισεν, αλλ' ὁ Θεος ηυξανεν.
7 ὡστε ουτε ὁ φυτευων εστι τι, ουτε ὁ πολιζων, αλλ' ὁ αυ-
8 ξανων Θεος. ὁ φυτευων δε και ὁ πολιζων ἑν εισιν, ἑκαστος δε τον ιδιον μισθον ληψεται κατα τον ιδιον κοπον.

while one cries I am Paul's 4
disciple, and another, I am
Apollo's, are ye not vicious?
who then is Paul, and who is 5
Apollos, but ministers by whom
ye have received faith accord-
ing to the divine gifts im-
parted to each of them? I 6
have planted, Apollos water-
ed: but God gave the in-
creaſe. ſo then, neither is he 7
that planted any thing, nor
he that watered: it is God
only that gives the increaſe.
he that planteth, and he that 8
watereth, have the ſame de-
ſign: and each ſhall receive
his proper reward, in propor-
tion to his own labour.

9 Θεου γαρ εσμεν συνεργοι, Θεου γεωργιον, Θεου οικοδομη
10 εστε. κατα την χαριν του Θεου την δοθεισαν μοι, ὡς σοφος αρχιτεκτων θεμελιον τεθεικα, αλλος δε εποικοδομει, ἑκαστος δε βλεπετω πως επι-
11 κοδομει. θεμελιον γαρ αλλον ουδεις δυναται θειναι παρα τον κειμενον, ὁς εστιν Ιησους ὁ
12 Χριστος. ει δε τις εποικοδομει επι τον θεμελιον τουτον, χρυσον, αργυρον, λιθους τιμιους,
13 ξυλα, χορτον, καλαμην: ἑκαστου το εργον φανερον γενησεται, ἡ γαρ ἡμερα δηλωσει, ὁτι εν πυρι αποκαλυπτεται, και ἑκαστου το εργον ὁποιον

For we are fellow labour- 9
ers employed by God: you are
his field, and his manſion. ac- 10
cording to the free gift of God
beſtowed upon me, I, as a
ſkilful architect, have laid
the foundation, and another
builds thereon. but let every
man take heed how he builds
thereupon. for no one can lay 11
any other foundation, than
what is laid, which is, that
Jeſus is the Meſſias. now if 12
upon this foundation ſomebody
builds gold, ſilver, precious
ſtones, wood, hay, ſtubble:
he that builds ſuch work, will 13
be expos'd. for the time of tryal
will ſhow it: it ſhall be diſco-
vered by the fire, which will
put each ſort of work to the

εστι, *teſt.*

14 εσῖι, το πυρ δοκιμασει. ει
τινος το εργον μενει ὁ επῳκο-
15 δομησε, μισθον ληψεῖαι. ει
τινος το εργον καῖακαησεῖαι,
ζημιωθησεῖαι, αυῖος δε σω-
θησεῖαι, ὀυῖως δε ὡς δια πυ-
ρος.

16 Ουκ οιδαῖε ὀτι ναος Θεου
εσῖε, και το πνευμα Θεου οι-
17 κει εν ὑμιν? ει τις τον ναον
του Θεου φθειρει, φθερει αυῖον
ὁ Θεος, ὁ γαρ ναος του Θεου
ἁγιος εσῖιν, οἱτινες εσῖε ὑμεις.
18 μηδεις ἑαυῖον εξαπαῖαῖω, ει
τις δοκει σοφος ειναι εν ὑμιν εν
τῳ αιωνι τουῖῳ, μωρος γενεσ-
19 θω, ἱνα γενηῖαι σοφος. ἡ γαρ
σοφια του κοσμου τουῖου,
μωρια παρα τῳ Θεῳ εσῖι. γε-
γραπῖαι γαρ, "ὁ δρασσομε-
"νος τους σοφους εν τῃ πα-
20 "νουργια αυῖων." και πα-
λιν, "Κυριος γινωσκει τους
"διαλογισμους των σοφων,
21 "ὀτι εισι μαῖαιοι." ὡσῖε
μηδεις καυχασθω εν ανθρω-
ποις. πανῖα γαρ ὑμων εσῖιν.
22 ειῖε Παυλος, ειῖε Απολλως,
ειῖε Κηφας, ειῖε κοσμος, ειῖε
ζωη, ειῖε θαναῖος, ειῖε ενεσ-
τωῖα, ειῖε μελλονῖα; πανῖα
23 ἡμων εσῖιν: ὑμεις δε, Χρισ-
του; Χρισῖος δε, Θεου.

1 Ουῖως ἡμας λογιζεσθω αν-
θρωπος, ὡς ὑπηρεῖας Χρισῖου,
και οικονομους μυσῖηριων Θε-
2 ου. ὡδε λοιπον, ζηῖειῖαι εν
τοις

teſt. if the work abide which 14
ſomebody has built thereupon,
he ſhall receive a reward.
if that man's work ſhould be 15
burnt, he will ſuffer loſs: but
ſhould he himſelf eſcape, it
will be as out of the fire.

Don't you know, that you 16
are the temple of God, and
that the ſpirit of God dwells
in you? if any man divide 17
the temple of God, him ſhall
God deſtroy: for you, who
are the temple of God, are
conſecrated to him. let no man 18
deceive himſelf: if any among
you pretends to worldly wiſ-
dom, let him commence fool,
in order to be truly wiſe. for 19
the wiſdom of this world is
folly, in the eye of God: as
it is written *, "*he ſur-*
"*prizes the wiſe in all their*
"*artifices.*" *and again,* "*the* 20
"*Lord knows, that the*
"*thoughts of the wiſe are*
"*vain.*" *therefore, let no one* 21
glory in men: for all are
yours: whether Paul or A- 22
pollos, or Cephas, or the
world, or life, or death, or
things preſent, or things to
come; all are yours; and 23
you are Chriſt's; and Chriſt
is God's.

Let men conſider us, as 1
the miniſters of Chriſt, who
diſpenſe the divine myſteries.
now it is required in a ſtew- 2

* Job xv. 13. Pſal. xciv. 11.

τοις οικονομοις, ινα πιστος τις
3 ευρηθη. εμοι δε εις ελαχιστον
εστιν ινα υφ' υμων ανακριθω,
η υπο ανθρωπινης * ημερας,
αλλ' ουδε εμαυτον ανακρινω.
4 ουδεν γαρ εμαυτω συνοιδα,
αλλ' ουκ εν τουτω δεδικαιω-
μαι, ο δε ανακρινων με, Κυ-
5 ριος εστιν. ωστε μη προ καιρου τι κρινετε, εως αν ελθη ο Κυριος, ος και φωτισει τα κρυπτα του σκοτους, και φανερωσει τας βουλας των καρδιων, και τοτε ο επαινος γενησεται εκαστω απο του Θεου.

ard, that he be found faithful. as for me, it is a matter of no great concern that I should be called to account by you, or any human authority; not that I am my own judge; (for though I am not conscious to my self of any unfaithfulness, yet am I not hereby absolved:) but he that is my supreme judge, is the Lord. therefore suspend your judgment till the Lord comes, who will bring to light the secrets of darkness, and expose the counsels of mens hearts: and then shall every man have his due reward from God.

3 4 5

6 Ταυτα δε, αδελφοι, μετεσχηματισα εις εμαυτον και Απολλω, δι' υμας, ινα εν ημιν μαθητε το μη υπερ ο γεγραπται (φρονειν) ινα μη εις υπερ του ενος φυσιουσθε κατα
7 του ετερου. τις γαρ σε διακρινει? τι δε εχεις ο ουκ ελαβες? ει δε και ελαβες, τι καυχασαι ως μη λαβων?

These things, my brethren, I have represented to you in my own person, and that of Apollos, out of respect to you: to show you how to moderate your esteem by the rule prescrib'd, that you may not be transported in favour of one rather than another. for who has distinguish'd thee above another? or what have you, that you did not receive? now if you did receive it, why do you glory as if you had not received it?

6 7

8 Ηδη κεκορεσμενοι εστε, ηδη επλουτησατε, χωρις ημων εβασιλευσατε, και οφελον γε

You have already a sufficiency, you already abound, you live like princes in our absence: and would to God you did reign, that we too might

8

ε-

* Ch. III. 13. St. Jerom says, in the idiom of the Cilicians, where Paul learn'd Greek, *a Day* signifies *Judgment*.

εβασιλευσαλε, ἱνα και ἡμεις
9 ὑμιν συμβασιλευσωμεν. δοκω
γαρ ὁτι ὁ Θεος ἡμας τους α-
ποσλολους εσχατους απεδει-
ξεν ὡς επιθανατιους, ὁτι θεα-
τρον εγενηθημεν τῳ κοσμῳ και
10 αγγελοις και ανθρωποις. ἡμεις
μωροι δια Χρισλον, ὑμεις δε
φρονιμοι εν Χρισλῳ, ἡμεις ασ-
θενεις, ὑμεις δε ισχυροι, ὑ-
μεις ενδοξοι, ἡμεις δε ἀλιμοι,
11 αχρι της αρλι ὡρας και πεινω-
μεν, και διψωμεν, και γυμ-
νηλευομεν, και κολαφιζομεθα,
12 και ασλαλουμεν: και κοπιω-
μεν, εργαζομενοι ταις ιδιαις
χερσι: λοιδορουμενοι, ευλο-
γουμεν: διωκομενοι, ανεχομε-
13 θα: βλασφημουμενοι, πα-
ρακαλουμεν: ὡς περικαθαρ-
ματα του κοσμου εγενηθημεν,
πανλων περιψημα ἑως αρλι.

might have the advantage of your administration. for it 9
ſeems as if God had expoſed us apoſtles the laſt upon the ſtage, as perſons appointed to death. for we are made a ſpectacle to the world, to angels, and to men. we are 10
made fools for our attachment to Chriſt, while you, who are chriſtians too, ſtill paſs for the wiſe: we are in poverty, but you are in power: you meet with eſteem, but we find contempt. to this 11
very day we ſuffer both hunger, thirſt, and penury: we are buffeted from place to place, as vagabonds: we 12
are fatigu'd by our manual toil: when reviled, we pray: when perſecuted, we don't repine: and when we are de- 13
famed, we intreat: in a word, we are look'd upon as the dregs and ſcum of mankind, even to this day.

14 Ουκ ενλρεπων ὑμας γραφω
ταυλα, αλλ' ὡς τεκνα μου
15 αγαπηλα νουθελων. εαν γαρ
μυριους παιδαγωγους εχηλε εν
Χρισλῳ, αλλ' ου πολλους
πλερας. εν γαρ Χρισλῳ Ιη-
σου δια του ευαγγελιου εγω
16 ὑμας εγενησα. παρακαλω
ουν ὑμας, μιμηλαι μου γινεσ-
17 θε. δια τουλο επεμψα ὑμιν
Τιμοθεον, ὁς εσλι τεκνον μου
αγαπηλον και πισλον εν Κυ-

This I don't write to give 14
you any confuſion, but by way of remonſtrance, to you who are my dear children. for 15
though you may have ten thouſand chriſtian preceptors, you cannot have many fathers; ſince it was I that firſt inſtructed you in the goſpel of Chriſt Jeſus: and 16
therefore I intreat you, to copy after me. 'tis for this 17
end I have ſent you Timothy,

ριῳ,

ριῳ, ὁς ὑμας αναμνησει τας ὁδους μου τας εν Χρισῳ, καθως πανταχου εν πασῃ εκκλησια διδασκω.

18 Ως μη ερχομενου δε μου προς ὑμας, εφυσιωθησαν τινες.
19 ελευσομαι δε ταχεως προς ὑμας, εαν ὁ Κυριος θελησῃ, και γνωσομαι ου τον λογον των πεφυσιωμενων, αλλα την δυναμιν.
20 ου γαρ εν λογῳ ἡ βασιλεια του Θεου, αλλ' εν δυναμει.
21 Τι θελετε? εν ῥαβδῳ ελθω προς ὑμας, ἡ εν αγαπῃ, πνευματι τε πραοτητος?
1 ὁλως ακουεται εν ὑμιν πορνεια, και τοιαυτη πορνεια, ἡτις ουδε εν τοις εθνεσιν, ὡστε γυναικα τινα του πατρος εχειν.
2 και ὑμεις πεφυσιωμενοι εστε, και ουχι μαλλον επενθησατε, ἱνα εξαρθῃ εκ μεσου ὑμων ὁ το
3 εργον τουτο ποιησας? εγω μεν απων τῳ σωματι, παρων δε τῳ πνευματι, ηδη κεκρικα ὡς παρων, τον ὁυτω τουτο κα-
4 τεργασαμενον, εν τῳ ονοματι του Κυριου ἡμων Ιησου Χρισου, συναχθεντων ὑμων και του εμου πνευματος, συν τῃ δυναμει του Κυριου ἡμων

Ιησου

who is my dear disciple, and a faithful christian, who will inform you how I behave my self in every church where I teach the gospel of Christ.

Some make their boast as 18
if I would not come to you.
but if the Lord pleases, I 19
will visit you very soon; and
then I shall try, not what these
boasters can say, but what
they can do: for the gospel 20
dispensation does not consist
in talk, but in power.

Which would you chuse, 21
that I should come to you
arm'd with resentment? or,
in a mild and benevolent tem-
per? we have it from all 1
quarters, that incest is prac-
tis'd among you, and such
as is not among the Gentiles,
*that of * a man's having his*
father's wife. this you have 2
made a matter of levity, in-
stead of being concern'd in
discarding him that has done
such an action. as for me, 3
though I am absent in person,
yet being present by my autho-
rity, with regard to him that
has committed this fact, I am
come to the same resolution,
as if I was present, that is, 4
when you are assembled, and
I virtually there, in the
name of our Lord Jesus
Christ,

* It seems as if he had married his mother-in-law, who had been repudiated by his father. See II. Cor. vii. 12.

5 Ιησου Χριστου, παραδουναι τον τοιουτον τω Σατανᾳ εις ολεθρον της σαρκος, ινα το πνευμα σωθη εν τη ἡμερᾳ του Κυριου Ιησου Χριστου.

6 (Ου) καλον το καυχημα ὑμων. ουκ οιδατε ὁτι μικρα ζυμη ὁλον το φυραμα δολοι? 7 εκκαθαρατε την παλαιαν ζυμην, ἱνα ητε νεον φυραμα, καθως εστε ἀζυμοι, και γαρ το πασχα ἡμων ετυθη, Χριστος. 8 ὡστε ἑορταζωμεν, μη εν ζυμη παλαια, μηδε εν ζυμη κακιας και πονηριας (αλλ' εν ἀζυμοις ειλικρινειας και αληθειας.)

9 Εγραψα ὑμιν εν τη επιστολη, μη συναναμιγνυσθαι 10 πορνοις. ου παντως τοις πορνοις του κοσμου τουτου, η τοις πλεονεκταις, η ἁρπαξιν, η ειδωλολατραις, επει ωφειλετε αρα εκ του κοσμου ἐξελ- 11 θειν. νυνι δε εγραψα ὑμιν μη συναναμιγνυσθαι, εαν τις ἀδελφος ονομαζομενος η πορνος, η πλεονεκτης, η ειδωλολατρης, η λοιδορος, η μεθυσος,

Chriſt †, *to deliver him up to ſatan, to ſuffer corporal puniſhment, that his ſpirit may be ſaved in the day of the Lord Jeſus Chriſt.* 5

Your levity is very indecent: don't you know that a little leaven infects the whole maſs? purge out the old leaven, that you may be a new maſs, ſince you ſhould be without leaven. for * *Chriſt our paſchal lamb has been ſacrificed for us. therefore let us keep the feaſt, not with old leaven, the leaven of malice and wickedneſs; but with unaffected ſincerity and truth.* 6 7 8

‖ *When I formerly writ to you, not to keep company with the vicious: I did not mean the vicious Gentiles, the miſers,* ‡ *the raparees, or with idolaters; for then you muſt have gone out of the world. but my meaning was, not to keep company with any chriſtian known to be vicious, or covetous, or an idolater, or a railer, or a drunkard, or rapacious,* 9 10 11

† Such a ſort of excommunication was in uſe among the Eſſenes. "a perſon ſurprized in any groſs offence, was expell'd their ſociety; "and they that were ſo puniſh'd, generally died a miſerable death." Joſeph. *War of the Jews.* Book II. c. 11.

* The Jews, during the ſeven days of the paſchal feaſt, abſtain'd from leavened bread. Juſtin Martyr, *Dial. againſt Tryphon*, ſays, the Jews had caſtrated the book of Eſdras, in which were theſe words, *this paſſover is our ſaviour, and our refuge.* to which, 'tis probable, St. Paul alluded.

‖ This Epiſtle is loſt, among many other writings of the firſt ages.

‡ Kidnappers, who ſtole men to ſell them for ſlaves, were then very common.

η αρπαξ, τω τοιουτω μηδε
12 συνεσθιειν. τι γαρ μοι τους
εξω κρινειν? ουχι τους εσω
13 υμεις κρινετε? τους δε εξω ο
Θεος κρινει. εξαρατε τον πο-
νηρον εξ υμων αυτων.

1 Τολμα τις υμων, πραγμα
εχων προς τον ετερον, κρι-
νεσθαι επι των αδικων, και
2 ουχι επι των αγιων? η ουκ
οιδατε οτι οι αγιοι τον κοσμον
κρινουσι? και ει εν υμιν κρι-
νεται ο κοσμος, αναξιοι εστε
3 κριτηριων ελαχιστων? ουκ
οιδατε οτι αγγελους κρινουμεν?
4 μητι γε βιωτικα? βιωτικα
μεν ουν κριτηρια εαν εχητε, τους
εξουθενημενους εν τη εκκλη-
5 σια, τουτους καθιζετε. προς
εντροπην υμιν λεγω. ουτως ουκ
ενι εν υμιν σοφος, ος δυνησε-
ται διακριναι ανα μεσον του
6 αδελφου αυτου? αλλα α-
δελφος μετα αδελφου κρινεται,
7 και τουτο επι απιστων? ηδη
μεν ουν ολως ηττημα υμιν εστ-
τιν, οτι κριματα εχετε μεθ' ε-
αυτων. διατι ουχι μαλλον α-
δικεισθε? διατι ουχι μαλλον
8 αποστερεισθε? αλλα υμεις
αδικειτε και αποστερειτε, και
τουτο αδελφους.

pacious, no not even to eat with such a one. for what 12
have I to do to judge those who are without the church; but are not you to judge those that are within? those that are 13
without, God will judge. therefore expel the libertine from your community.

When any controversy ari- 1
ses among you, will any one presume to appeal to the Gentiles, and not to Christians? don't you know that these are 2
to judge the world? if the world is to be judg'd by you, are not you qualify'd to decide your petty causes? don't you know that we shall 3
be judges of angels? much more then of the affairs of life? if then you have the cog- 4
nizance of such matters, why do ye set those to judge who are despised by the church? I speak it to your shame. what, 5
is there not a man of experience amongst you, capable of being arbitrator between his brethren? but when a contest 6
arises, you must refer the decision to infidels? beside, you 7
are absolutely in the wrong in going to law with one another at all: why don't you rather take wrong? why do ye not rather suffer loss? nay, in 8
this case, you act injuriously, and do damage even to your brethren.

9 Η ουκ οιδατε ὁτι αδικοι βασιλειαν Θεου ου κληρονομησουσι? μη πλανασθε, ουτε πορνοι, ουτε ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι, ουτε αρσενοκοιται, 10 ουτε κλεπται, ουτε πλεονεκται, ουτε μεθυσοι, ου λοιδοροι, ουκ αρπαγες βασιλειαν Θεου κληρονομησουσι. 11 και ταυτα τινες ητε, αλλα απελουσασθε, αλλα ηγιασθητε, αλλα εδικαιωθητε εν τω ονοματι του Κυριου Ιησου Χριστου, και εν τω πνευματι του Θεου ημων.

Know you not that the unjuſt ſhall not inherit the kingdom of God? be not deceived: neither the licentious, nor idolaters, nor adulterers, nor the effeminate, nor the brutal, nor thieves, nor miſers, nor drunkards, nor revilers, nor raparees, ſhall inherit the kingdom of God. and ſuch were ſome of you: but you have been waſhed, you have been ſanctified, you have been juſtified in the name of the Lord Jeſus Chriſt, and by the ſpirit of our God. 9 10 11

12 Παντα μοι εξεστιν? αλλ' ου παντα συμφερει, παντα μοι εξεστιν? αλλ' ουκ εγω εξουσιασθησομαι ὑπο τινος. 13 "τα βρωματα τη κοιλια, "και η κοιλια τοις βρωμα-"σιν:" ὁ δε Θεος και ταυτην και ταυτα καταργησει. το δε σωμα ου τη πορνεια, αλλα τω Κυριω, και ὁ Κυ- 14 ριος τω σωματι. ὁ δε Θεος και τον Κυριον ηγειρε, και ὑμας εξεγερει δια της δυναμεως αὐτου.

Are all things lawful for me? however, all things are not expedient: are all things lawful for me? however, I will not be a ſlave to any. "meat is deſign'd for the belly, and the belly for meat:" true, yet God has deſign'd both for deſtruction. now the body is not deſign'd for licentiouſneſs, but for the glory of the Lord; ſince the Lord died for the glorification of the body: for as God hath raiſed up the Lord, ſo will he likewiſe raiſe us up to partake of his own power. 12 13 14

15 Ουκ οιδατε ὁτι τα σωματα ὑμων, μελη Χριστου εστιν? αρα ουν τα μελη του Χριστου, ποιησω πορνης μελη? 16 μη γενοιτο. ουκ οιδατε ὁτι ὁ κολλωμενος τη πορνη, εν σω-

Don't you know, that your bodies are parts of Chriſt's myſtical body? now, how can that which is Chriſt's, be made the property of a very creature? it cannot be. why, don't you perceive, that where 15 16

μα εστιν? " εσονται γαρ, φη-
" σιν, οι δυο εις σαρκα μι-
17 " αν." ο δε κολλωμενος τω
18 Κυριω, εν πνευμα εστι. φευ-
γετε την πορνειαν· παν α-
μαρτημα ο εαν ποιηση αν-
θρωπος, εκτος του σωματος
εστιν, ο δε πορνευων, εις το
19 ιδιον σωμα αμαρτανει. η ουκ
οιδατε, οτι τα σωματα υμων
ναος του εν υμιν αγιου πνευ-
ματος εστιν, ου εχετε απο
Θεου, και ουκ εστε εαυτων?
20 ηγορασθητε γαρ τιμης, δοξα-
σατε δη τον Θεον εν τω σω-
ματι υμων.

there is such an attachment, they are but as one person? for the scripture says †, "they "two shall be as one." but he that is attach'd to the Lord, is united to him by one and the same spirit. flee licentiousness. no other sin that a man commits does affect the church as a body: but the licentious commits a fraud against the whole body to which he belongs. what! know ye not that your bodies are the temple of the holy spirit, which is in you, which you have from God, and that you are not your own? for you are bought with a price: therefore glorify God in your body.

17 18 19 20

1 Περι δε ων εγραψατε μοι,
καλον ανθρωπω γυναικος μη
2 απτεσθαι. δια δε τας πορ-
νειας εκαστος την εαυτου γυ-
ναικα εχετω, και εκαστη τον
3 ιδιον ανδρα εχετω. τη γυναι-
κι ο ανηρ την οφειλην αποδι-
δοτω, ομοιως δε και η γυνη τω
4 ανδρι. η γυνη του ιδιου σω-
ματος ουκ εξουσιαζει, αλλ' ο
ανηρ, ομοιως δε και ο ανηρ
του ιδιου σωματος ουκ εξουσι-
5 αζει, αλλ' η γυνη. μη α-
ποστερειτε αλληλους, ει μη τι
αν εκ συμφωνου προς καιρον,
ινα σχολαζητε τη προσευχη,

Now as to the question you writ to me about; "whether "it is best for a man not to "marry?" I answer, with regard to the licentious, it is best for a man, to have his wife; and for a woman to have her husband. let the husband discharge his obligations to his wife: and likewise the wife to the husband. the wife has not the right of her own person, but the husband: and so likewise the husband has not the right of his own person, but the wife. don't desert one another, unless you mutually consent to retire for

1 2 3 4 5

και a

† Gen. ii. 24.

και παλιν επι το αυτο συνερχησθε, ινα μη πειραζη υμας ο Σαταν δια την ακρασιαν
6 υμων. τουτο δε λεγω κατα συγγνωμην, ου κατ' επιταγην. θελω γαρ παντας αν-
7 θρωπους ειναι ως και εμαυτον, αλλ' εκαστος ιδιον χαρισμα εχει εκ Θεου, ος μεν ουτως, ος δε ουτως.

a time, to the ſolemnity of prayer; and then come together again, leſt Satan make an attempt upon your continency. but as for the reſt, I 6 *ſpeak it by way of counſel, and not of command. for I wiſh* 7 *that all men were as I myſelf am: but every man hath his proper gift from God, ſome one way, and ſome another.*

8 Λεγω δε τοις αγαμοις και ταις χηραις, καλον αυτοις εστιν εαν μεινωσιν ως καγω. 9 ει δε ουκ εγκρατευονται, γαμησατωσαν. κρειττον γαρ εστι γαμησαι η πυρουσθαι. 10 τοις δε γεγαμηκοσι παραγγελλω ουκ εγω, αλλ' ο Κυριος, γυναικα απο ανδρος μη χωρισθηναι. 11 εαν δε και χωρισθη, μενετω αγαμος, η τω ανδρι καταλλαγητω: και ανδρα γυναικα μη αφιεναι.

As to the unmarried and 8 *widows, I ſay, it is beſt for them to continue ſo, as I do. but if they have not the gift,* 9 *let them marry: for it is better to marry than to be in pain. as to the married, I* 10 *enjoin this rule, not as from my ſelf, but from the Lord, that a woman ſhould not leave her husband: but if ſhe has* 11 *ſeparated herſelf, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.*

12 Τοις δε λοιποις εγω λεγω, ουχ ο Κυριος, ει τις αδελφος γυναικα εχει απιστον, και αυτη συνευδοκει οικειν μετ' αυ-
13 του, μη αφιετω αυτην. και γυνη ητις εχει ανδρα απιστον, και ουτος συνευδοκει οικειν μετ' αυτης, μη αφιετω ανδρα.
14 ηγιασται γαρ ο ανηρ ο απιστος

But as to the other caſes, 12 *which were not decided by the Lord; I ſay, if any brother has a pagan wife, who likes to live with him, let him not put her away. and if a wo-* 13 *man has a pagan husband, who likes to live with her, let her not leave him.* * *for the* 14 *un-*

* His wife being a member of the church, is holy, that is, a chriſtian; and man and wife being but one, her husband is in ſome meaſure ſanctify'd, that is, chriſtianiz'd, as long as he likes to live with her.

λος εν τη γυναικι, και ηγιασται η γυνη η απιστος εν τω ανδρι. επει αρα τα τεκνα υμων ακαθαρτα εστι, νυν δε
15 αγια εστιν. ει δε ο απιστος χωριζεται, χωριζεσθω. ου δεδουλωται ο αδελφος η η αδελφη εν τοις τοιουτοις: εν δε ειρηνη κεκληκεν ημας ο Θεος;
16 τι γαρ οιδας, γυναι, ει τον ανδρα σωσεις? η τι οιδας, ανερ, ει την γυναικα σωσεις?

17 Ει μη εκαστω ως εμερισεν ο Θεος, εκαστον ως κεκληκεν ο Κυριος, ουτω περιπατειτω. και ουτως εν ταις εκκλησιαις πα-
18 σαις διατασσομαι. περιτετμημενος τις εκληθη? μη επισπασθω. εν ακροβυστια τις εκληθη? μη περιτεμνεσθω.
19 η περιτομη ουδεν εστι, και η ακροβυστια ουδεν εστιν, αλλα
20 τηρησις εντολων Θεου. εκαστος εν τη κλησει η εκληθη,
21 εν ταυτη μενετω. δουλος εκληθης? μη σοι μελετω, αλλ' ει και δυνασαι ελευθερος γε-
22 νεσθαι, μαλλον χρησαι. ο γαρ εν Κυριω κληθεις δουλος, απελευθερος Κυριου εστιν, ο-

unbelieving husband is christianiz'd by the believing wife, and the unbelieving wife is christianiz'd by the believing husband: else were your children heathens: whereas they are christians. but if the infi- 15
del will separate, let him go: a brother or a sister is not inslaved in such cases. but God has called us to peace; 26
for how do you know, O wife, 16
but you may save your husband? or how do you know, O man, but you may save your wife?

Whatever condition God 17
has allotted to any man, let him go on in the same state he was in when he became a christian: this I give as a standing rule to all churches. 28
does a Jew turn Christian? 18
let him not pretend to be uncircumcised: does a Gentile turn Christian? let him not become circumcised. circum- 19
cision is nothing, and uncircumcision is nothing, in comparison of obeying the divine commands. let every man con- 20
tinue in the same state he was in when he turn'd christian. were you called being a slave? 21
be not perplex'd about it; but if you can obtain your freedom, don't refuse it. for 22
the slave that turns christian, is the Lord's freedman: likewise, the freeman that be-

μοιως

comes

μοιως και ὁ ελευθερος κληθεις,
23 δουλος εσ̃τι Χριστου. τιμης
ηγορασθητε? μη γινεσθε δουλοι
24 ανθρωπων. ἑκασ̃τος εν ᾧ εκ-
λητθη, αδελφοι, εν τουτ̃ῳ
μενετω παρα τῳ Θεῳ.

comes a convert is Chriſt's ſervant. have you been re- 23
deemed from ſlavery? then, don't turn ſlaves. brethren, 24
let every man conſcientiouſly continue in the ſtate he was in when he was converted.

25 Περι δε των παρθενων επι-
ταγην Κυριου ουκ εχω, γνω-
μην δε διδωμι ὡς ηλεημενος ὑ-
26 πο Κυριου πιστ̃ος ειναι. νο-
μιζω ουν τουτ̃ο καλον ὑπαρ-
χειν δια την ενεστ̃ωσαν αναγ-
κην, ὁτι καλον ανθρωπῳ το
27 ὁυτως ειναι. δεδεσαι γυναι-
κι? μη ζητ̃ει λυσιν. λελυ-
σαι απο γυναικος? μη ζητ̃ει
28 γυναικα. εαν δε και γημ̃ης,
ουχ ἡμαρτ̃ες, και εαν γημῃ ἡ
παρθενος, ουχ ἡμαρτ̃ε, θλιψιν
δε * τῃ σαρκι ἑξουσιν ὁι τοι-
ουτ̃οι. εγω δε ὑμων φειδο-
μαι.

As to the caſe of celibacy, I 25
have no poſitive inſtructions: yet my advice deſerves to be regarded, as coming from one the divine favour has diſtinguiſhed. I think therefore it 26
is beſt, conſidering the preſent diſtreſs, I ſay, it is beſt, for a ſingle perſon to continue ſo ſtill. are you contract- 27
ed to a wife? ſeek not to be diſengag'd. are you diſengag'd from your wife? don't look out for another; not that it 28
is a ſin for you to marry; nor is it ſo if a virgin marry; but they that do, will be troubled for their relations, and that I would prevent.

29 Τουτ̃ο δε φημι, αδελφοι, ὁ
καιρος συνεστ̃αλμενος το λοι-
πον εστ̃ιν ἱνα και ὁι εχοντ̃ες
γυναικας, ὡς μη εχοντ̃ες ωσι,
30 και ὁι κλαιοντ̃ες, ὡς μη κλαι-
οντ̃ες, και ὁι χαιροντ̃ες, ὡς μη
χαιροντ̃ες, και ὁι αγοραζοντ̃ες,
31 ὡς μη κατ̃εχοντ̃ες, και ὁι χρω-
μενοι τῳ κοσμῳ τουτ̃ῳ, ὡς μη
καταχρωμενοι. παραγει γαρ
το σχημα του κοσμου του-
του.

This I ſay, brethren, be- 29
cauſe the time is coming, when they who have wives will be as thoſe that have none; and 30
they that weep, as thoſe that are unconcern'd; and they that rejoice, as thoſe that do not; and they that buy, as thoſe that have no poſſeſſions; and they that poſſeſs this 31
world, as thoſe that can't make an ill uſe of it. for the ſcene of this world is continually

* See Rom. xi. 14.

32 του. θελω δε υμας αμεριμ-
νους ειναι. ὁ αγαμος μεριμνα
τα του Κυριου, πως αρεση
33 τῳ Κυριῳ. ὁ δε γαμησας με-
ριμνα τα του κοσμου, πως
34 αρεσει τῃ γυναικι. μεμερισται
ἡ γυνη και ἡ παρθενος: ἡ α-
γαμος μεριμνα τα του Κυριου,
ἱνα ᾖ ἁγια και σωματι και
πνευματι, ἡ δε γαμησασα
μεριμνα τα του κοσμου, πως
αρεσῃ τῳ ανδρι.

35 Τουτο δε προς το υμων αυ-
των συμφερον λεγω, ουχ ἱνα
βροχον υμιν επιβαλω, αλλα
προς το ευσχημον και ευπα-
ρεδρον τῳ Κυριῳ απερισπας-
36 τως. ει δε τις ασχημονειν ε-
πι την παρθενον αὐτου νομι-
ζει, εαν ᾖ ὑπερακμος, και ου-
τως οφειλει γινεσθαι, ὁ θελει
ποιειτω, ουχ ἁμαρτανει, γα-
37 μειτωσαν. ὁς δε ἑστηκεν ἑ-
δραιος εν τῃ καρδια, μη εχων
αναγκην, ἐξουσιαν δε εχει πε-
ρι του ιδιου θεληματος, και
τουτο κεκρικεν εν τῃ καρδια
αὐτου, του τηρειν την ἑαυ-
του παρθενον, καλως ποιει.
38 ὡστε και ὁ εκγαμιζων, κα-
λως ποιει, ὁ δε μη εκγαμιζων,
κρεισσον ποιει.

nually shifting. I would have you free from anxiety. the unmarried is religiously concerned, how he may please the Lord: he that is married is worldly concern'd, how he may please his wife. there is the same difference between a married woman and a virgin: the last is religiously concern'd to be holy, both in body and mind: but she that is married is taken up with worldly cares to please her husband.

And this I say for your particular advantage, not to lay any constraint upon you, but as that which is most suitable to a state of uninterrupted attendance upon religion. if any man thinks it would be a reflexion upon his manhood to be a stale batchelor, and so ought to marry; let him follow his bent, he is at liberty, let such marry. but he that has been steady in his purpose, and finds no necessity to alter it; if he is a master of his passion, and is heartily determin'd to keep his virginity, it is well. so that he who marries, does well; but he who lives single, may have less trouble.

39 Γυνη δεδεται εφ' οσον χρο-
νον ζη ο ανηρ αυτης, εαν δε
κοιμηθη ο ανηρ αυτης, ελευθε-
ρα εστιν ω θελει γαμηθηναι,
40 μονον εν Κυριω. μακαριωτερα
δε εστιν εαν ουτω μεινη, κατα
την εμην γνωμην, δοκω δε κα-
γω πνευμα Θεου εχειν.

The wife is bound as long 39
as her husband lives: but if
her husbnd be dead, she is
at liberty to be married, if
she pleases; provided it be
to a christian. but she will be 40
happier, if she remain a wi-
dow, in my opinion: and I
think the divine spirit suggests
the same.

1 Περι δε των ειδωλοθυτων,
οιδαμεν οτι παντες γνωσιν ε-
χομεν. η γνωσις φυσιοι, η δε
2 αγαπη οικοδομει. ει δε τις
δοκει ειδεναι τι, ουδεπω εγνω-
3 κε καθως δει γνωναι. ει δε τις
αγαπα τον Θεον, ουτος εγ-
νωσται υπ' αυτου.

Now as to things offered 1
to idols, 'tis certain that the
knowledge you all pretend to
have, swells you with pride,
but 'tis charity that edifieth.
and if any man be conceited of 2
his own knowledge, he knows
nothing yet as he ought to know
it. but if a man love God, the 3
same is taught by him.

4 Περι της βρωσεως ουν των
ειδωλοθυτων, οιδαμεν οτι ου-
δεν ειδωλον εν κοσμω, και
5 οτι ουδεις Θεος ει μη εις. και
γαρ ειπερ εισι λεγομενοι θεοι,
ειτε εν ουρανω, ειτε επι της
γης: ωσπερ εισι θεοι πολλοι,
6 και κυριοι πολλοι. αλλ' η-
μιν εις Θεος ο πατηρ, εξ ου
τα παντα, και ημεις εις αυτον,
και εις Κυριος Ιησους Χριστος,
δι' ου τα παντα, και ημεις
δι' αυτου.

As to the eating therefore 4
of what is offered in sacri-
fice to idols, we know that
the heathen deities have no
real existence, and that there
is but one God. for tho' there 5
are several titular deities,
both in heaven and on earth:
such as the whole crowd of
gods, and lords among the
Gentiles; yet to us there is 6
but one God, the father, from
whom are all things, and we
in him; and one Lord Jesus
Christ, by whom are all things,
and we by him.

7 Αλλ' ουκ εν πασιν η γνω-
σις, τινες δε τη συνειδησει
του ειδωλου εως αρτι, ως ει-
δωλοθυτον εσθιουσι, και συν-
ειδησις

But every one has not this 7
knowledge: for some still i-
magine the idol represents a
deity: and eat the meat un-
der

ειδησις αυτων ασθενης ουσα
8 μολυνεται. βρωμα δε ημας
ου παριστησι τω Θεω, ουτε
γαρ εαν φαγωμεν, περισσευο-
μεν, ουτε εαν μη φαγωμεν,
9 υστερουμεθα. βλεπετε δε μη-
πως η εξουσια υμων αυτη
προσκομμα γενηται τοις ασ-
10 θενουσιν. εαν γαρ τις ιδη σε,
τον εχοντα γνωσιν, εν ειδω-
λειω κατακειμενον, ουχι η συ-
νειδησις αυτου ασθενους ουτος
οικοδομηθησεται εις το τα ει-
11 δωλοθυτα εσθιειν? και α-
πολειται ο ασθενων επι τη ση
γνωσει αδελφος, δι' ον Χρισ-
12 τος απεθανεν. ουτω δε α-
μαρτανοντες εις τους αδελφους,
και τυπτοντες αυτων την
συνειδησιν ασθενουσαν, εις
13 Χριστον αμαρτανετε. διο-
περ ει βρωμα σκανδαλιζει
τον αδελφον μου, ου μη φα-
γω κρεα εις τον αιωνα, ινα
μη τον αδελφον μου σκανδα-
λισω.

der the notion of an offering to such a being: by which erroneous opinion they are infected with idolatry. meat 8
does not recommend us to God: if we eat, we are not the better men; if we don't eat, we are not the worse. but take care that this liber- 9
ty of yours does not prove a scandal to the weak. for if 10
any man see you who have a just notion of idols, sitting at table in their temple, will not the person who is wrong in his notions be incouraged to eat what is offered to idols, tho' contrary to his own opinion? so that your notions 11
may endanger the life of thy weak brother, for whom Christ died. but when you thus of- 12
fend against the brethren, by wounding their weak conscience, you sin against Christ. wherefore if my eating makes 13
my brother offend, I will never eat flesh rather than make my brother offend.

1 Ουκ ειμι ελευθερος? ουκ
ειμι αποστολος? ουχι Ιη-
σουν Χριστον τον Κυριον ημων
εωρακα? ου το εργον μου υ-
2 μεις εστε εν Κυριω? ει αλλοις
ουκ ειμι αποστολος, αλλα γε
υμιν ειμι, η γαρ σφραγις της
3 εμης αποστολης υμεις εστε. η
εμη απολογια τοις εμε ανα-
4 κρινουσιν, αυτη εστι: μη ουκ
εχομεν εξουσιαν φαγειν και
πιειν?

Am I not free? am I not 1
an apostle? have I not seen Jesus Christ our Lord? are not you become christians by my labour? if I am not an 2
apostle to others, yet doubtless I am to you: for your being christians is the proof of my apostleship. my answer to 3
those who call me to account, is this: have we not a right 4
to

πιειν ? μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν, ως και οι λοιποι αποστολοι, και οι αδελφοι του Κυριου, και Κηφας ? η μονος εγω και Βαρναβας ουκ εχομεν εξουσιαν μη εργαζεσθαι ? τις στρατευεται ιδιοις οψωνιοις ποτε ? τις φυτευει αμπελωνα, και εκ του καρπου αυτου ουκ εσθιει ? η τις ποιμαινει ποιμνην, και εκ του γαλακτος της ποιμνης ουκ εσθιει ? μη κατα ανθρωπον ταυτα λαλω ? η και ο νομος ταυτα ου λεγει ? εν γαρ τω Μωσεως νομω γεγραπται, " ου " φιμωσεις βουν αλοωντα." μη των βοων μελει τω Θεω ? η δι' ημας παντως λεγει ? δι' ημας γαρ εγραφη, οτι επ' ελπιδι οφειλει ο αροτριων αροτριαν, και ο αλοων, επ' ελπιδι του μετεχειν. ει ημεις υμιν τα πνευματικα εσπειραμεν, μεγα ει ημεις υμων τα σαρκικα θερισομεν ? ει αλλοι της εξουσιας υμων μετεχουσιν, ου μαλλον ημεις ? αλλ' ουκ εχρησαμεθα τη εξουσια ταυτη, αλλα παντα στεγομεν, ινα μη εγκοπην τινα δωμεν τω ευαγγελιω του

to meat and drink? have not we the liberty to take a christian woman with us in our travels, as well as the reſt of the apoſtles, as the brothers of the Lord, and Cephas did? or I and Barnabas, are we only excluded the privilege of not working? who ever ſerves in war at his own charges? who plants a vineyard, and does not eat of the fruit? or who feeds a flock, and eats not of the milk of the flock? is this only the voice of reaſon? does not the law expreſs the ſame too? for it is written in the law of Moſes †, "thou ſhalt "not muzzle the mouth of "the ox that treadeth out "the corn." are oxen the objects of divine care? or is it ſaid, no doubt, for our ſakes? for our ſakes, no doubt, this is written: that he who plows ſhould plow in hope; and that he who threſheth ſhould expect the advantage. if for your benefit we have ſown ſpirituals, is it ſo extraordinary if we ſhould reap ſome benefit from your temporals? if others partake of your ſubſtance, have not I a better title? nevertheleſs, I have not made uſe of this privilege; but bear with any thing rather

† Deut. xv. 4.

13 Χριστου. ουκ οιδατε ὁτι οἱ τα ἱερα εργαζομενοι, εκ του ἱερου εσθιουσιν? οἱ τῳ θυσιαστηριῳ προσεδρευοντες, τῳ θυσιαστηριῳ συμμεριζονται? 14 ὁυτω και ὁ Κυριος διεταξε τοις το ευαγγελιον καταγγελλουσιν, 15 εκ του ευαγγελιου ζην. εγω δε ουδενι εχρησαμην τουτων. ουκ εγραψα δε ταυτα, ἱνα ὁυτω γενηται εν εμοι, καλον γαρ μοι μαλλον αποθανειν, η το καυχημα μου ἱνα τις κε- 16 νωσῃ. εαν γαρ ευαγγελιζωμαι, ουκ εστι μοι καυχημα, αναγκη γαρ μοι επικειται, ουαι γαρ μοι εστιν εαν μη ευαγ- 17 γελιζωμαι. ει γαρ ἑκων τουτο πρασσω, μισθον εχω, ει δε ακων, οικονομιαν πεπιστευμαι. 18 τις ουν μου εστιν ὁ μισθος? ἱνα ευαγγελιζομενος αδαπανον θησω το ευαγγελιον (του Χριστου) εις το μη καταχρησασθαι τῃ εξουσιᾳ 19 μου εν τῳ ευαγγελιῳ. ελευθερος γαρ ων εκ παντων, πασιν εμαυτον εδουλωσα, ἱνα 20 τους πλειονας κερδησω. και εγενομην τοις Ιουδαιοις ὡς Ιουδαιος, ἱνα Ιουδαιους κερδησω, τοις ὑπο νομον ὡς ὑπο νομον, ἱνα τους ὑπο νομον

than obſtruct the goſpel of Chriſt. don't you know, that they who prepare the ſacrifices, do eat of the ſacrifice in the temple? and they who wait at the altar, have their portion from the altar? even ſo has the Lord ordained, that they who preach the goſpel, ſhould live by the goſpel. but I have not made uſe of theſe advantages. neither have I writ this to obtain ſuch maintenance: for I had rather die for want, than be deprived of ſuch matter of glorying. for in barely preaching the goſpel, I have nothing to glory in: becauſe I am under an obligation to do it; yea, wo is unto me if I preach not the goſpel. now if I do this willingly, I have a reward: but if againſt my will, it is a diſpenſation of truſt which muſt be diſcharged. whence then is my reward? why, from my preaching the goſpel of Chriſt gratis, without making uſe of the privilege which the goſpel gives me. for tho' I am independent of all men, yet have I ſubjected myſelf to all, that I might gain the more. to the Jews, I became as a Jew, that I might gain the Jews; to thoſe who are under the law, as under the law, that I might gain thoſe who are

under

21 κερδησω, τοις ανομοις ως ανομος, μη ων ανομος Θεω, αλλ' εννομος Χριστω, ινα κερ-
22 δησω ανομους. εγενομην τοις ασθενεσιν ασθενης, ινα τους ασθενεις κερδησω. τοις πασι γεγονα τα παντα, ινα παν-
23 τας σωσω. παντα δε ποιω δια το ευαγγελιον, ινα συγκοινωνος αυτου γενωμαι.

under the law; to those who 21
are without the law, as without that law, (not as being under no law to God, but as under the law to Christ) that I might gain those who are without the law. to the weak 22
I became as weak, that I might gain the weak: I became all things to all men, that I might save all sorts of men. and I do all for the 23
gospel's sake, that I may share in the benefits thereof.

24 Ουκ οιδατε οτι οι εν σταδιω τρεχοντες, παντες μεν τρεχουσιν, εις δε λαμβανει το βρα-
25 βειον; ουτω τρεχετε ινα καταλαβητε. πας δε ο αγωνιζομενος, παντα εγκρατευεται, εκεινοι μεν ουν ινα φθαρτον στεφανον λαβωσιν, ημεις δε
26 αφθαρτον. εγω τοινυν ουτω τρεχω, ως ουκ αδηλως, ουτω πυκτευω, ως ουκ αερα δε-
27 ρων. αλλ' υποπιαζω μου το σωμα, και δουλαγωγω, μηπως αλλοις κηρυξας, αυτος αδοκιμος γενωμαι.

You know, that in a race, 24
tho' all run, but one receives the prize: so run, that you may obtain. every one that 25
strives for the mastery, is extremely temperate: now, they do it to obtain a corruptible crown, but we an incorruptible one. I therefore so run, 26
not as one that is distanc'd: I fight, but not with the air. but I mortify my body, and 27
bring it into subjection: lest after having been a herald to others, I my self should be thrown out.

1 Ου θελω γαρ υμας αγνοειν, αδελφοι, οτι οι πατερες ημων παντες υπο την νεφελην ησαν, και παντες δια της θαλασσης
2 διηλθον: και παντες εις τον Μωσην εβαπτισαντο εν τη νε-
3 φελη και εν τη θαλασση, και παντες το αυτο βρωμα πνευ-
4 ματικον εφαγον: και παντες το αυτο

I would not have you ignorant, 1
my brethren, that all our fathers were under † the Cloud, all passed thro' the sea: and were all baptized 2
into the Mosaical institution by the cloud, and by the sea; they all eat the same spi- 3
ritual meat, and all drank 4

† Exod. xiii. 21.

αυλο πομα πνευμαλικον επιον: επινον γαρ εκ πνευμαλικης ακολουθουσης πέρας, ἡ δε πε-
5 τρα ην ὁ Χρισλος. αλλ' ουκ εν τοις πλειοσιν αυλων ευδοκησεν ὁ Θεος, καλεσλρωθησαν
6 γαρ εν τῃ ερημῳ. ταυλα δε τυποι ἡμων εγενηθησαν, εις το μη ειναι ἡμας επιθυμηλας κακων, καθως κἀκεινοι επεθυ-
7 μησαν. μηδε ειδωλολαλραι γινεσθε, καθως τινες αυλων, ὡσπερ γεγραπλαι, "εκαθισεν "ὁ λαος φαγειν και πιειν, "και ανεσλησαν παιζειν."
8 μηδε πορνευωμεν, καθως τινες αυλων επορνευσαν, και επεσον εν μιᾳ ἡμερᾳ εικοσιλρεις
9 χιλιαδες. μηδε εκπειραζωμεν τον Χρισλον, καθως τινες αυτων επειρασαν, και ὑπο των
10 οφεων απωλονλο. μηδε γογγυζελε, καθως τινες αυλων εγογγυσαν, και απωλονλο ὑπο του ολοθρευλου.

11 Ταυλα δε παυλα τυποι συνεβαινον εκεινοις, εγραφη δε προς νουθεσιαν ἡμων, εις ους τα τελη των αιωνων κατην-
12 λησεν. ὡσλε ὁ δοκων ἑσταναι, βλεπελω μη πεσῃ. πει-
13 ρασμος ὑμας ουκ ειληφεν ει μη ανθρωπινος: πισλος δε ὁ Θεος, ὁς ουκ εασει ὑμας πειρασθηναι ὑπερ ὁ δυνασθε, αλλα ποιησει συν τῳ πειρασμῳ και την εκβασιν, του δυνασθαι

ὑμας

the same spiritual drink: (for they drank of what flowed from the spiritual rock: and that rock was Christ.) but 5
with the greater part God was not well pleased: for their carcasses were strown in the wilderness. now these 6
things were examples to deter us from longing after things that are pernicious, as they did. be not idolaters, as 7
some of them were; as it is written ‡, "the people sat "down to eat and drink, "and rose up to play." neither 8
let us commit fornication, as some of them did, of whom three and twenty thousand fell in one day. neither let us pro- 9
voke Christ as some of them provoked him, and were destroyed by serpents. neither 10
murmur ye, as some of them murmured, and were slain by the destroying angel.

All these things happened to 11
them for examples: and are written for our admonition, upon whom the ends of the ages are come. wherefore let 12
him that thinks he stands firm, take heed lest he fall. you 13
have met with no trials yet, but such as are common to men: and God who is faithful, will not suffer you to be tempted above your strength; but will with the temptation

make

‡ Exod. xxxii. 6.

14 ὑμας ὑπενεγκειν. διοπερ, α-
γαπητοι μου, φευγετε απο της
15 ειδωλολατρειας. ὡς φρονιμοις
λεγω, κριναται ὑμεις ὁ φημι.
16 το ποτηριον της ευλογιας ὁ
ευλογουμεν, ουχι κοινωνια του
αἱματος του Χριστου εστι? τον
αρτον ὁν κλωμεν, ουχι κοινωνια
του σωματος του Χριστου εσ-
17 τιν? ὁτι εἱς αρτος, ἑν σω-
μα, οἱ πολλοι εσμεν, οἱ γαρ
παντες εκ του ἑνος αρτου μετε-
18 χομεν. βλεπετε τον Ισραηλ
κατα σαρκα, ουχι οἱ εσθιον-
τες τας θυσιας, κοινωνοι του
19 θυσιαστηριου εισι? τι ουν
φημι? ὁτι ειδωλον τι εστιν?
η ὁτι ειδωλοθυτον τι εστιν?
20 αλλ' ὁτι ἁ θυει (τα εθνη)
δαιμονιοις θυει, και ου Θεῳ:
ου θελω δε ὑμας κοινωνους

make a way to escape, by enabling you to bear it. wherefore, my beloved, flee from idolatry. I speak as to knowing men: be you your selves the judges of what I say. the cup of benediction which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? for the bread being one, as many as we are, we are one body: for we are all partakers of that one bread. consider the custom of the Jews by descent, are not they which eat of the sacrifices, partakers of the altar? what say I then? that the idol, or that what is offered in sacrifice to the idol, is a matter of consequence? no, but that what the Gentiles sacrifice, * they sacrifice to † demons, and not to God: and

14 15 16 17 18 19 20

των

† Baruch iv. 5.

† 1 Tim. iv. 1. Hierocles in his Comment upon *Pythagoras's golden verses*, observes, that "Angels, Demons, Heroes, are words promiscuously us'd, to signify the middle Order of BEINGS, stil'd by him "HPΩAC AΓAΘOYC, *illustrious Heroes*, who are perpetually contemplating the *Creator*, the first and best of BEINGS, to whom supreme "honour is due: and shine with beatific life, deriv'd from HIM: with "respect to whom they are as the *Light* in respect of *Fire*, and as "the *Son* in respect of the *Father*. upon this account the HEROES are "justly stil'd the *Sons* of *God*; for they were not from a mortal nature, but proceeded from a cause infinitely simple, as light flows "from a luminous substance. now he that loves GOD, ought to love "likewise every Being that has the least resemblance to HIM. and "since they are the second in rank, they ought to have secondary honour: for honour wholly consists in having a just idea of the dignity "of those we honour." but *Demons* in the scripture-stile means *Devils*, an order of Beings of which the Greeks had no idea, till they became acquainted with the Jewish CABALA.

21 των δαιμονιων γινεσθαι. ου δυνασθε ποτηριον Κυριου πινειν, και ποτηριον δαιμονιων: ου δυνασθε τραπεζης Κυριου μετεχειν, και τραπεζης δαιμονιων.

22 Η παραζηλουμεν τον Κυριον? μη ισχυροτεροι αυτου εσ-
23 μεν? παντα μοι εξεστιν? αλλ' ου παντα συμφερει: παντα μοι εξεστιν? αλλ' ου παντα οικοδομει.

24 Μηδεις το εαυτου ζητειτω, αλλα το του ετερου εκαστος.
25 παν το εν μακελλῳ πωλουμενον εσθιετε, μηδεν ανακρι-
26 νοντες δια την συνειδησιν. του γαρ Κυριου ἡ γη, και το πλη-
27 ρωμα αυτης. ει δε τις καλει ὑμας των απιστων, και θελετε πορευεσθαι, παν το παρατιθεμενον ὑμιν εσθιετε, μηδεν ανακρινοντες δια την συν-
28 ειδησιν. εαν δε τις (ὑμιν) ειπῃ, τουτο ειδωλοθυτον εστι, μη εσθιετε, δι' εκεινον τον μηνυσαντα, και την συνειδησιν.
29 συνειδησιν δε λεγω, ουχι την εαυτου, αλλα την του ετερου. ἱνα τι γαρ ἡ ελευθερια μου κρινεται ὑπο αλλης συνει-
30 δησεως? ει δε εγω χαριτι μετεχω, τι βλασφημουμαι ὑ-

and I would not have you partake of the ſacrifices of demons. you ſhould not drink 21
the cup of the Lord, and the cup of demons: you ſhould not be partakers of the Lord's table, and of the table of demons.

Shall we provoke the Lord 22
to jealouſy? are we ſtronger than he? are all things law- 23
ful for me? yet all things are not expedient: are all things lawful for me? yet all things do not edify.

Let no man conſult barely 24
his own intereſt: but every man that of others. what- 25
ever is ſold in the ſhambles, that eat, without making any ſcrupulous enquiry. for the 26
earth is the Lord's, and the fulneſs thereof. if any of the 27
unbelievers invite you to an entertainment, and you are diſpoſed to go; whatever is ſet before you, eat, without asking any queſtion out of a ſcruple of conſcience. but if 28
any man ſay to you, this is offered in ſacrifice to an idol, don't eat, for his ſake that mentioned it, and for conſcience ſake. when I ſay conſci- 29
ence, I don't mean your own, but that of the other: for why ſhould I expoſe my liberty to the cenſure of another man's conſcience? if I 30
am thankful for what I have,

why

31 περ ου εγω ευχαριστω? ειτε
ουν εσθιετε, ειτε πινετε, ειτε τι
ποιειτε, παντα εις δοξαν Θε-
32 ου ποιειτε. απροσκοποι γινεσ-
θε και Ιουδαιοις και Ελλησι
και τη εκκλησια του Θεου.
33 καθως καγω παντα πασιν α-
ρεσκω, μη ζητων το εμαυτου
συμφερον, αλλα το των
πολλων, ινα σωθωσι.

why ſhould I chuſe to be evil ſpoken of for that for which I give thanks? whether 31
therefore you eat or drink, or whatſoever you do, do all to the glory of God. give no 32
offence, neither to the Jews, nor to the Gentiles, nor to the church of God. thus I 33
endeavour to be acceptable to all men in all things, not ſeeking my own advantage, but that of others, ſo as they may be ſaved.

1 Μιμηται μου γινεσθε, κα-
2 θως καγω Χριστου. επαινω
δε υμας, αδελφοι, οτι παν-
τα μου μεμνησθε, και καθως
παρεδωκα υμιν, τας παρα-
3 δοσεις κατεχετε. θελω δε υ-
μας ειδεναι, οτι παντος αν-
δρος η κεφαλη ο Χριστος εστι,
κεφαλη δε γυναικος, ο ανηρ;
κεφαλη δε Χριστου, ο Θεος.
4 πας ανηρ προσευχομενος η
προφητευων, κατα κεφαλης ε-
χων, καταισχυνει την κεφα-
5 λην αυτου. πασα δε γυνη
προσευχομενη η προφητευου-
σα ακατακαλυπτω τη κεφα-
λη, καταισχυνει την κεφα-
λην εαυτης: εν γαρ εστι και το
6 αυτο τη εξυρημενη. ει γαρ ου
κατακαλυπτεται γυνη, και κει-
ρασθω, ει δε αισχρον γυναικι
το κειρασθαι η ξυρασθαι, κα-
τακαλυπτεσθω.

Imitate herein my example as I do that of Chriſt. now I commend you, brethren, for remembring all my orders, and for keeping the rules I delivered to you. but I would have you take notice, that the head of every man is Chriſt; and the head of the wife, is the man; and † the head of Chriſt, is God. every man who prays or propheſies ‡ having his head covered, diſhonoureth him who is his head: but every woman who prays or propheſies with her head uncovered, diſhonoureth the man who is her head: for it is the ſame thing as if her head was ſhav'd. a woman may as well have the tonſure, as not wear her veil: the one is as indecent as the other. 1 2 3 4 5 6

A- A

† John vi. 38.

‡ For a man to be cover'd, look'd as if he was aſham'd of being known. the veil was a mark of ſubjection, and the being ſhav'd a mark of diſgrace.

7 Ανηρ μεν γαρ ουκ οφειλει κατακαλυπτεσθαι την κεφαλην, εικων και δοξα Θεου υπαρχων, γυνη δε δοξα ανδρος
8 εστιν. ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ ανδρος. και γαρ ουκ εκτισθη ανηρ δια την γυναικα, αλλα
9 γυνη δια τον ανδρα. δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης, δια
10 τους αγγελους. πλην ουτε ανηρ χωρις γυναικος, ουτε
11 γυνη χωρις ανδρος, εν Κυ-
12 ριω. ωσπερ γαρ η γυνη εκ του ανδρος, ουτω και ο ανηρ δια της γυναικος: τα δε παντα εκ του Θεου.

13 Εν υμιν αυτοις κριναται, πρεπον εστι γυναικα ακατα-
14 καλυπτον τω Θεω προσευχεσθαι? η ουδε αυτη η φυσις διδασκει υμας, οτι ανηρ μεν εαν κομα, ατιμια αυτω εστι,

*A man ought not to be veil'd: he has the honour of being inveſted with authority from God, and may glory in his priority to the woman: for the man was not taken from the woman: but the woman from the man. nor was the man copied from the woman: but the woman from the man. therefore the woman ought to be * veil'd, out of regard to the † angels. however, the man and the woman are equal with reſpect to the Lord. for as the woman was taken from the man, ſo man is born of the woman: and all are from God.*

Be you yourſelves judges: is it decent for a woman to pray to God without a veil? does not ſettled cuſtom ſhow it is a ſhame for a man to

have

* [Εξουσιαν] περιβολαιον in the Veleſian readings. καλυμμα, *a veil*, in Irenæus cited by Epiphanius. the women wore *a veil* as a ſign of their having put themſelves under the protection of the man's *power*.

† It was a ſettled opinion among the Jews, that the Angels were preſent in their ſynagogues. ſee Deut. xxxiii. 2. Pſal. cxxxviii. 1. *In the preſence of the* ANGELS *I will ſing unto thee.* PHILO, in his *treatiſe of ſocial virtue*, ſpeaking of Moſes, ſays, υμνωδιας εποιειτο δια παντος συμφωνιας και αρμονιας ειδους, ην καλακουουσιν ανθρωποι τε και αγγελοι λειτουργοι: οι μεν ως γνωριμοι προς την της ομοιας ευχαριστου διαθεσεως διδασκαλιαν, οι δε ως εφοροι κατα την σοφων εμπειριαν, θεασομενοι μητε της ωδης εκμελες και αμα διαπιστουντες, ειτις ανθρωπος ων, &c. "He ſet his hymns to variety of "harmonious ſymphony, to which not only men, but miniſtring ANGELS "lent their attention: *the firſt*, that they might be able to imitate ſuch "grateful compoſitions; *the laſt*, as skilful maſters of the *Chorus*, to "prevent any diſſonance in the concert: and ſtood ſurpriz'd to ſee a "mortal rivalling the muſick of the ethereal ſpheres, of ſun and moon, "and all the ſtarry Choir." περι Φιλανθρωπιας. pag. 700.

15 εστι, γυνη δε εαν κομα, δοξα
αυτη εστιν, ὁτι ἡ κομη αντι
16 περιβολαιου δεδοται αυτη. ει
δε τις δοκει φιλονεικος ειναι,
ἡμεις τοιαυτην συνηθειαν ουκ
εχομεν, ουδε αἱ εκκλησιαι
του Θεου.

15 *have long hair? on the contrary, such is an ornament to a woman: because it was given her as a sort of veil.*
16 *but if any man has a mind to be contentious, I answer, we have no such custom, nor any of the churches of God.*

17 Τουτο δε παραγγελλων ουκ
επαινω, ὁτι ουκ εις το κρειτ-
τον, αλλ' εις το ἡττον συνερ-
18 χεσθε. πρωτον μεν γαρ συν-
ερχομενων ὑμων εν τῃ εκκλη-
σια, ακουω σχισματα εν ὑ-
μιν ὑπαρχειν, και μερος τι
19 πιστευω. δει γαρ και αἱρε-
σεις εν ὑμιν ειναι, ἱνα οἱ δοκι-
μοι φανεροι γενωνται εν ὑμιν.
20 συνερχομενων ουν ὑμων επι το
αυτο, ουκ εστι Κυριακον δειπ-
21 νον φαγειν. ἑκαστος γαρ το
ἱδιον δειπνον προλαμβανει εν
τῳ φαγειν, και ὁς μεν πεινᾳ,
22 ὁς δε μεθυει. μη γαρ οικιας
ουκ εχετε εις το εσθιειν και
πινειν? ἡ της εκκλησιας του
Θεου καταφρονειτε, και κα-
ταισχυνετε τους μη εχοντας?
τι ὑμιν ειπω? επαινεσω ὑ-
μας? εν τουτῳ ουκ επαινω.

17 *Now in what I am going to say, I do not commend you, because your assemblies are not to your advantage, but to your prejudice.* 18 *for first, I hear, that when you come together in the church, you fall into parties; and I believe it is true of some of you.* 19 *for there must be factions among you, whereby it will appear who among you are the approved.* 20 *when you thus assemble therefore, this is not eating the Lord's supper.* 21 *for in eating every one strives to take his own supper first, and while one is hungry, another is surfeited.* 22 *what, have you no houses to eat and drink in? or have ye a contempt for the church of God, or is it to insult those who are in want? what shall I say to you? shall I commend such behaviour? I do not approve of it.*

23 Εγω γαρ παρελαβον απο
του Κυριου, ὁ και παρεδωκα
ὑμιν, ὁτι ὁ Κυριος Ιησους εν
τῃ νυκτι ἡ παρεδιδοτο, ελα-
24 βεν αρτον, και ευχαριστησας
εκλασε, και ειπε (λαβετε,

23 *For I received it from the Lord, and I inform'd you of it: that the Lord Jesus, the night in which he was betrayed, took bread:* 24 *and when he had given thanks,*

" φαγετε) τουτο μου εστι το
" σωμα το υπερ υμων κλω-
" μενον, τουτο ποιειτε εις την
25 " εμην αναμνησιν." ωσαυ-
τως και το ποτηριον, μετα το
δειπνησαι, λεγων, " τουτο
" το ποτηριον η καινη δια-
" θηκη εστιν εν τω εμω αιμα-
" τι, τουτο ποιειτε οσακις αν
" πινητε, εις την εμην α-
" ναμνησιν."

26 Οσακις γαρ αν εσθιητε τον
αρτον τουτον, και το ποτηριον
(τουτο) πινητε, τον θανατον
του Κυριου καταγγελλετε, α-
27 χρις ου αν ελθη. ωστε ος αν
εσθιη τον αρτον, η πινη το
ποτηριον του Κυριου αναξιως,
ενοχος εσται του σωματος και
αιματος του Κυριου.

28 Δοκιμαζετω δε ανθρωπος
εαυτον, και ουτως εκ του αρ-
του εσθιετω, και εκ του πο-
29 τηριου πινετω. ο γαρ εσθιων
και πινων αναξιως, κριμα ε-
αυτω εσθιει και πινει, μη δια-
κρινων το σωμα του Κυριου.
30 δια τουτο εν υμιν πολλοι ασ-
θενεις και αρρωστοι, και κοι-
31 μωνται ικανοι. ει γαρ εαυ-
τους διεκρινομεν, ουκ αν εκρι-
32 νομεθα. κρινομενοι δε, υπο
του Κυριου παιδευομεθα, ινα
μη συν τω κοσμω κατακριθω-
33 μεν. ωστε, αδελφοι μου,

he brake it, and said, " take,
" eat; this is my body, which
" is broken for you: this do
" in remembrance of me."
in the same manner he took 25
the cup, after supper, and
said, " this cup is the new
" covenant in my blood: this
" do ye, as oft as ye drink it,
" in remembrance of me."

As often then as ye eat this 26
bread, and drink this cup, ye
make a declaration of the
Lord's death till he come. so 27
that whosoever eats this
bread, and drinks this cup
without respect to the Lord,
does make a criminal use of
the body and blood of the
Lord.

Let a man then sift and 28
approve himself, and accord-
ingly let him eat of that bread,
and drink of that cup. for 29
he that eats and drinks in a
disrespectful manner, not dis-
criminating the Lord's body,
eateth and drinketh to his
own punishment. hence it is, 30
that many are weak and sick-
ly among you, and no small
number now sleep in their
graves. for if we made such 31
a discrimination, we should not
be punished. but when we are 32
punished, we are chastised by
the Lord, that we may not
be condemned with the world.
wherefore, my brethren, when 33

συνερ-

you

συνερχομενοι εις το φαγειν,
34 αλληλους εκδεχεσθε. ει δε
τις πεινᾳ, εν οικῳ εσθιετω, ἱ-
να μη εις κριμα συνερχησθε.
τα δε λοιπα, ὡς αν ελθω,
διαταξομαι.

you come together to eat, ſtay
for one another. and if any 34
one is preſs'd with hunger,
let him eat at home; that ye
may not otherwiſe meet with
puniſhment. as for other mat-
ters, I will ſet them in order
when I come.

1 Περι δε των πνευματικων,
αδελφοι, ου θελω ὑμας αγνο-
2 ειν. οιδατε ὁτι εθνη ητε, προς
τα ειδωλα τα αφωνα, ὡς αν
3 ηγεσθε, απαγομενοι. διο γνω-
ριζω ὑμιν ὁτι ουδεις εν πνευ-
ματι Θεου (λαλων) λεγει α-
ναθεμα Ιησουν, και ουδεις δυ-
ναται ειπειν Κυριον Ιησουν,
ει μη εν πνευματι ἁγιῳ.

Now concerning thoſe who 1
are ſpiritual, my brethren, I
would not have you be miſ-
taken. when you were Gen- 2
tiles, you know how you were
ſeduced by your leaders, to
the worſhip of dumb idols.
wherefore I give you to un- 3
derſtand, that no man who
has the ſpirit of God, can
pronounce Jeſus anathema:
and that no man can acknow-
ledge Jeſus to be the Lord,
but by the holy ſpirit.

4 Διαιρεσεις δε χαρισματων
5 εισι, το δε αυτο πνευμα. και
διαιρεσεις διακονιων εισι, και
6 ὁ αυτος Κυριος. και διαιρεσεις
ενεργηματων εισιν, ὁ δε αυτος
Θεος, ὁ ενεργων τα παντα εν
7 πασιν. ἑκαστῳ δε διδοται ἡ
φανερωσις του πνευματος προς
8 το συμφερον. ᾧ μεν γαρ δια
του πνευματος διδοται λογος
σοφιας, αλλῳ δε λογος γνω-
σεως, κατα το αυτο πνευμα:
9 ἑτερῳ πιστις, εν τῳ αυτῳ
πνευματι, αλλῳ χαρισματα
ιαματων, εν τῳ αυτῳ πνευ-
10 ματι: αλλῳ δε ενεργηματα δυ-

Now there are different 4
gifts, but the ſame ſpirit. and 5
there are different offices, but
the ſame Lord. and there 6
are different operations, but
it is the ſame God who per-
forms them all in every one.
now to particular men the 7
ſpirit gives particular gifts,
that they may be diſplayed to
greater advantage. for to one 8
the ſpirit gives the knowledge
of the prophetical writings;
to another the ſame ſpirit
gives the knowledge of the
doctrines of religion; to an- 9
other faith; to another the
gifts of healing; to another 10

the

ναμεων,

ναμεων, αλλῳ δε προφητεια, αλλῳ δε διακρισεις πνευματων, ἑτερῳ δε γενη γλωσσων, αλλῳ δε ἑρμηνεια γλωσσων.
11 παντα δε ταυτα ενεργει το ἑν και το αυτο πνευμα, διαιρουν (ιδια) ἑκαστῳ καθως βουλεται.

12 Καθαπερ γαρ το σωμα ἑν εστι, και μελη εχει πολλα, παντα δε τα μελη του σωματος του ἑνος, πολλα οντα, ἑν εστι σωμα, ουτω και ὁ Χριστος.
13 και γαρ ἑν ἑνι πνευματι ἡμεις παντες εις ἑν σωμα ἐβαπτισθημεν, ειτε Ιουδαιοι, ειτε Ελληνες, ειτε δουλοι, ειτε ελευθεροι, και παντες εις ἑν πνευμα ἐποτισθημεν.
14 και γαρ το σωμα ουκ εστιν ἑν μελος, αλλα πολλα.
15 ἐαν ειπῃ ὁ πους, "ὁτι ουκ ειμι χειρ, "ουκ ειμι εκ του σωματος," ου παρα τουτο ουκ εστιν εκ του σωματος?
16 και ἐαν ειπῃ το ους; "ὁτι ουκ ειμι ὀφθαλμος, ουκ ειμι εκ του "σωματος;" ου παρα τουτο ουκ εστιν εκ του σωματος?
17 ει ὁλον το σωμα ὀφθαλμος, που ἡ ακοη? ει ὁλον ακοη, που ἡ οσφρησις?
18 νυνι δε ὁ Θεος ἐθετο τα μελη, ἑν ἑκαστον αυτων εν τῳ σωματι, καθως ηθελησεν.
19 ει δε ην τα παντα ἑν μελος, που το σωμα?
20 νυν δε πολλα μεν μελη, ἑν δε σωμα.
21 ου δυναται

the working of miracles; to another prophecy, to another discerning of spirits; to another diversity of languages; to another the interpretation of languages. but all are 11
wrought by one and the same spirit, distributing to every one in particular, as he thinks fit.

For as the body is one, tho' it has many members, and all 12
the members of that one body, tho' many, are one body: so also is the body of Christ. for 13
by one spirit we have all been baptized, to be form'd into one body, whether Jews or Gentiles, slaves or free; and have been all made to drink of one spirit. the body is not 14
one member, but many. if the 15
foot should say, "because I "am not the hand, I am not "of the body;" is it therefore not of the body? and if 16
the ear should say, "because "I am not the eye, I am not "of the body;" is it therefore not of the body? if the 17
whole body were an eye, where would be the hearing? if the whole were hearing, where would be the smelling? now God disposed every one 18
of the members in the body as he thought fit. but if they 19
were all one member, where would be the body? thus, 20
tho' there are many members, yet there is but one body. and 21

δε οφθαλμος ειπειν τη χειρι, " χρειαν σου ουκ εχω:" η παλιν ἡ κεφαλη τοις ποσι, " χρειαν ὑμων ουκ εχω."
22 αλλα πολλῳ μαλλον τα δοκουντα μελη του σωματος ασθενεστερα ὑπαρχειν, αναγκαια
23 εστι. και ἁ δοκουμεν ἀτιμοτερα ειναι του σωματος, τουτοις τιμην περισσοτεραν περιτιθεμεν, και τα ασχημονα ἡμων ευσχημοσυνην περισσο-
24 τεραν εχει. τα δε ευσχημονα ἡμων, ου χρειαν εχει. αλλ' ὁ Θεος συνεκερασε το σωμα, τῳ ὑστερουντι περισσοτεραν
25 δους τιμην, ἱνα μη ᾖ σχισμα εν τῳ σωματι, αλλα το αυτο ὑπερ αλληλων μεριμνωσι
26 τα μελη. και ειτε πασχει ἑν μελος, συμπασχει παντα τα μελη, ειτε δοξαζεται ἑν μελος, συγχαιρει παντα τα μελη.

the eye cannot say to the hand, " I have no need of thee:" nor again, the head to the feet, " I have no need of " you." nay, those parts of 22 *the body, which seem to be of the least account, are much more necessary. what we think* 23 *to be less honourable, is loaded with additional ornaments, and the less graceful have adventitious finery, of which* 24 *the graceful have no need: but God has contrived the symmetry of the body, by bestowing an additional advantage where it seem'd to want it. that there might be no* 25 *schism in the body; but that the members should have the same mutual concern for one another. so that if one mem-* 26 *ber suffer, they all suffer with it: or if one be honoured, they partake of it.*

27 Υμεις δε εστε σωμα Χριστου, και μελη εκ μελους.
28 και ους μεν εθετο ὁ Θεος εν τῃ εκκλησιᾳ πρωτον αποστολους, δευτερον προφητας, τριτον διδασκαλους, επειτα δυναμεις, ειτα χαρισματα ιαματων, αντιλημψεις, κυβερνησεις, γενη
29 γλωσσων. μη παντες αποστολοι? μη παντες προφηται? μη παντες διδασκαλοι? μη
30 παντες δυναμεις? μη παντες χαρισματα εχουσιν ιαματων? μη παντες γλωσσαις λαλουσι? μη παντες διερμηνευουσι?

Thus you are the body of 27 *Christ, being the particular members of it. which God* 28 *has placed in the church, first apostles, next prophets, then teachers, after that miracles, then gifts of healings, assistants, governours, interpreters of languages. are all apostles?* 29 *are all prophets? are all teachers? are all workers of miracles? have all the gifts* 30 *of healing? do all speak divers languages? do all interpret?*

31 μιμνεσκεσι? ζηλουτε δε τα χαρισματα τα κρειττονα. και ετι καθ' υπερβολην οδον υμιν δεικνυμι.

1 Εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων, αγαπην δε μη εχω, γεγονα χαλκος ηχων, η κυμ-
2 βαλον αλαλαζον. και εαν εχω προφητειαν, και ειδω τα μυστηρια παντα, και πασαν την γνωσιν, και εαν εχω πασαν την πιστιν, ωστε ορη με-θιστανειν, αγαπην δε μη εχω, ουθεν ειμι. και εαν ψωμισω
3 παντα τα υπαρχοντα μου, και εαν παραδω το σωμα μου ινα καυθησωμαι, αγαπην δε μη εχω, ουδεν ωφελουμαι.

4 Η αγαπη μακροθυμει, χρηστευεται, (η αγαπη) ου ζηλοι. (η αγαπη) ου περπερευε-
5 ται, ου φυσιουται: ουκ ασχημονει, ου ζητει τα εαυτης, ου παροξυνεται, ου λογιζεται
6 το κακον: ου χαιρει επι τη αδικια, συγχαιρει δε τη αλη-
7 θεια. παντα στεγει, παντα πιστευει, παντα ελπιζει, παντα υπομενει.

8 Η αγαπη ουδεποτε εκπιπτει. ειτε δε προφητειαι καταργηθησονται, ειτε γλωσσαι παυσονται, ειτε γνωσις καταργηθησε-
9 ται. εκ μερους δε γινωσκομεν, και εκ μερους προφητευ-

terpret? you are conteſting about the ſuperiority of your gifts: but I point out to you a more excellent way. 31

For tho' I ſhould ſpeak with the eloquence of men, and of angels, and not have ſocial affection, I ſhould be like ſounding braſs, or a noiſy cymbal. and 1 *tho' I ſhould have the gift of prophecy, and underſtand all myſteries, and all knowledge; and tho' I had all the faith neceſſary to remove mountains, and had no benevolence, it would ſignify nothing. and* 2 *tho' I diſtribute my whole ſubſtance to the poor, and give my body to be burned, and have not ſocial affection, it profits me nothing.* 3

Social affection is patient, is kind; is a ſtranger to envy; is not inſolently vain, nor arrogant: does not behave indecently, is not ſelf-intereſted, is not eaſily provoked, nor ſuſpects any ill; it does not countenance injuſtice, but ſmiles upon virtue; it excuſes all things, believes what is favourable, hopes for the beſt, and ſuffers the worſt. 4 5 6 7

Social affection will never fail: but as for prophecies, they ſhall be out of uſe; as for languages, they ſhall ceaſe; as for knowledge, it ſhall vaniſh away. for our knowledge is defective, and our propheſying 8 9

10 ομεν. ὁταν δε ελθη το τελειον, τοτε το εκ μερους καταργηθη-
11 σεται. ὁτε ημην νηπιος, ὡς νηπιος ελαλουν, ὡς νηπιος εφρονουν, ὡς νηπιος ελογιζομην: ὁτε δε γεγονα ανηρ, κατηργηκα τα του νηπιου. βλεπομεν αρτι δι' εσοπτρου εν αινιγματι, τοτε δε προσωπον προς προσωπον, αρτι γινωσκω εκ μερους, τοτε δε επιγνωσομαι καθως και επεγνωσθην. νυνι δε μενει πιστις, ελπις, αγαπη, τα τρια ταυτα, μειζων δε τουτων ἡ αγαπη.

10 is defective. but when that which is perfect is come, then that which is defective shall be laid aside. 11 when I was a child, I spake as a child, I understood as a child, I reasoned as a child: but when I became a man, I laid aside my childish ways. 12 now we do but indirectly see the faint images of things; but then the objects themselves will be before our eyes; now I have a partial knowledge, but then shall I know, even as I myself am known. 13 and now faith, hope, social virtue, these three will all remain; but the most permanent of the three is social virtue.

1 Διωκετε την αγαπην, ζηλουτε δε τα πνευματικα, μαλ-
2 λον δε ινα προφητευητε. ὁ γαρ λαλων γλωσσῃ ουκ ανθρωποις λαλει, αλλα τῳ Θεῳ. ουδεις γαρ ακουει, πνευ-
3 ματι δε λαλει μυστηρια. ὁ δε προφητευων, ανθρωποις λαλει οικοδομην και παρακλησιν και
4 παραμυθιαν. ὁ λαλων γλωσσῃ, ἑαυτον οικοδομει, ὁ δε προφητευων, εκκλησιαν οικοδομει.

1 Cultivate social virtue; then desire spiritual gifts, but chiefly that of explaining the prophetical writings. 2 for he that speaks in an unknown tongue, speaks not to men, but to God: for no man can understand the mysteries he delivers by the spirit. 3 but he that expounds, speaks to the edification, exhortation, and comfort of men. 4 he that speaks in an unknown tongue, edifies himself alone: but he that expounds, edifies the church.

5 Θελω δε παντας υμας λαλειν γλωσσαις, μαλλον δε ινα προφητευητε. μειζων γαρ ὁ προφητευων η ὁ λαλων γλωσσαις, εκτος ει μη διερμηνευῃ, ινα ἡ εκκλησια οι-

5 I wish you all had the gift of languages, but rather that you expounded: for greater is he that expounds, than he that speaks unknown languages, except he interpret what he says,

that

6 κοδομην λαβῃ. νυνι δε, α-
δελφοι, εαν ελθω προς ὑμας
γλωσσαις λαλων, τι ὑμας
ωφελησω, εαν μη ὑμιν λα-
λησω η εν αποκαλυψει, η εν
γνωσει, η εν προφητειᾳ, η εν
διδαχῃ?

7 Ομως τα ἀψυχα φωνην
διδοντα, ειτε αυλος, ειτε κιθα-
ρα, εαν διαστολην τοις φθογ-
γοις μη δῳ, πως γνωσθησε-
ται το αυλουμενον ἡ το κι-
8 θαριζομενον? και γαρ εαν α-
δηλον φωνην σαλπιγξ δῳ, τις
παρασκευασεται εις πολεμον?
9 ουτω και ὑμεις δια της γλωσ-
σης εαν μη ευσημον λογον
δωτε, πως γνωσθησεται το
λαλουμενον? εσεσθε γαρ εις
10 αερα λαλουντες. τοσαυτα, ει
τυχοι, γενη φωνων εστιν εν
κοσμῳ, και ουδεν (αυτων) α-
11 φωνον. εαν ουν μη ειδω την
δυναμιν της φωνης, εσομαι
τῳ λαλουντι βαρβαρος, και
ὁ λαλων, εν εμοι βαρβα-
ρος.

12 Ουτω και ὑμεις, επει ζη-
λωται εστε πνευματων, προς
την οικοδομην της εκκλησιας
13 ζητειτε ἱνα περισσευητε. διο-
περ ὁ λαλων γλωσσῃ, προ-
14 σευχεσθω ἱνα διερμηνευῃ. εαν

that the church may be edified by it. for inſtance, brethren, if 6
I deliver myſelf to you in an unknown tongue, what good ſhall I do you, except I deliver to you the meaning of what is ſaid, whether it relate to revelation, to myſtical knowledge, to prophecy, or to doctrine.

And even inanimate inſtruments of ſound, whether pipe 7
or harp, except they have a diſtinct variety of notes, how can they expreſs any ſignificant tune? for if the trumpet give 8
an undiſtinguiſh'd ſound, who ſhall prepare himſelf to the battle? in like manner, if you expreſs 9
yourſelves in words of obſcure ſignification, you may as well talk to the wind, for how ſhall any comprehend you? there 10
are, it may be, as many different languages in the world as there are people, and none of them without ſignification. therefore if I don't know the 11
meaning of the language, with reſpect to him that ſpeaks, I ſhall be a barbarian; and he that ſpeaks ſhall be a barbarian to me.

But ſince there is emulation 12
among you concerning ſpiritual gifts, ſeek to abound in the exerciſe of ſuch gifts as tend moſt to the edification of the church. wherefore let him that ſpeaketh 13
in an unknown tongue, pray for the gift of interpretation. for 14

γαρ

if

γαρ προσευχωμαι γλωσσῃ, το πνευμα μου προσευχεται, ὁ δε νους μου ακαρπος εστι.
15 τι ουν εστι? προσευξομαι τῳ πνευματι, προσευξομαι δε και τῳ νοι, ψαλω τῳ πνευματι, ψαλω δε και τῳ
16 νοι. επει εαν ευλογησῃς τῳ πνευματι, ὁ αναπληρων τον τοπον του ιδιωτου, πως ερει το αμην επι τῃ σῃ ευχαριστια? επειδη τι λεγεις, ουκ
17 οιδε. συ μεν γαρ καλως ευχαριστεις, αλλ' ὁ ἑτερος ουκ οικοδομειται.

if I pray in an unknown tongue, my ſpirit indeed prays, but my meaning is of no benefit to others. what then is to be done? 15 *why, I will pray by the ſpirit, but my prayer ſhall be intelligible: I will ſing by the ſpirit, but my hymn ſhall be intelligible. otherwiſe if you ſhould* 16 *give thanks by the ſpirit in an unknown tongue, the hearer cannot but appear unlearned upon this occaſion; how then can he ſay Amen to thy thankſgiving? ſince he does not conceive what you ſay. thy thankſ-* 17 *giving indeed is right, but the other is not at all edified by it.*

18 Ευχαριστω τῳ Θεῳ, παντων υμων μαλλον γλωσσαις
19 λαλων. αλλ' εν εκκλησια θελω πεντε λογους δια του νοος μου λαλησαι, ἱνα και αλλους κατηχησω, η μυριους λογους εν γλωσσῃ.

I thank God, I ſpeak more 18 *languages than you all: yet in* 19 *the church I had rather ſpeak five words that convey my meaning to the inſtruction of others, than ten thouſand words in an unknown tongue.*

20 Αδελφοι, μη παιδια γινεσθε ταις φρεσιν, αλλα τῃ κακια νηπιαζετε, ταις δε
21 φρεσι τελειοι γινεσθε. εν τῳ νομῳ γεγραπται, "ὁτι εν ἑ"τερογλωσσοις, και εν χει"λεσιν ἑτεροις λαλησω τῳ "λαῳ τουτῳ, και ουδ' ὁυ"τως εισακουσονται μου,
22 "λεγει Κυριος." ὡστε αἱ γλωσσαι εις σημειον εισιν, ου τοις πιστευουσιν, αλλα τοις απιστοις: ἡ δε προφητεια, ου τοις απιστοις, αλ-

Brethren, be not childiſh in 20 *underſtanding: be as innocent as babes, but uſe your underſtanding like men. in the law* 21 *it is written, "* with men of "other tongues and other lips, "will I ſpeak unto this peo"ple: and yet for all that "will they not hear me, ſaith "the Lord." wherefore* 22 *tongues are for a ſign, not to believers, but to unbelievers: but expounding the prophets, not for unbelievers ſo much as*

* Iſa. xxviii. 11, 12.

23 λα τοις πισ̃λευουσιν. εαν ουν συνελθῃ ἡ εκκλησια ὁ-
λη επι το αυ̃λο, και παν̃λες γλωσσαις λαλωσιν, εισελ-
θωσι δε ιδιω̃λαι ἡ απισ̃λοι, ουκ ερουσιν ὁτι μαινεσθε ?
24 εαν δε παν̃λες προφη̃λευωσιν, εισελθῃ δε τις απισ̃λος, ἡ ιδι-
ω̃λης, ελεγχε̃λαι ὑπο παν̃λων,
25 ανακρινε̃λαι ὑπο παν̃λων, τα κρυπ̃λα της καρδιας αυ̃λου φα-
νερα γινε̃λαι, και ου̃λω πεσων επι προσωπον, προσκυνησει
τῳ Θεῳ, απαγγελλων ὁτι ὁ
26 Θεος ον̃λως εν ὑμιν εσ̃λι. τι ουν εσ̃λιν, αδελφοι ? ὁταν
συνερχησθε, ἑκασ̃λος ὑμων ψαλμον εχει, διδαχην ε-
χει, γλωσσαν εχει, αποκα-
λυψιν εχει, ἑρμηνειαν εχει,
παν̃λα προς οικοδομην γινες-
27 θω. ειτε γλωσσῃ τις λαλει,
κα̃λα δυο, ἡ το πλεισ̃λον
τρεις, και ανα μερος, και
28 εἰς διερμηνευε̃λω. εαν δε μη ἡ
διερμηνευ̃λης, σιγα̃λω εν εκκλε-
σια, ἑαυ̃λῳ δε λαλει̃λω και
29 τῳ Θεῳ. προφη̃λαι δε δυο ἡ
τρεις λαλει̃λωσαν, και ὁι αλ-
30 λοι διακρινε̃λωσαν. εαν δε
αλλῳ αποκαλυφθῃ καθημε-
31 νῳ, ὁ πρω̃λος σιγα̃λω. δυ-
νασθε γαρ καθ' ἑνα παν̃λες
προφη̃λευειν, ἱνα παν̃λες μαν-
θανωσι, και παν̃λες παρακα-

for those who believe. 23 *when therefore the whole church is assembled, and all speak different languages, if such as are either unlearned, or are unbelievers should come in, will they not say you are all mad? but if you all expound, and an* 24 *unbeliever, or one unlearned come in, he is examin'd by all, he is tryed by all: the secrets* 25 *of his heart become manifest; and so falling down on his face, he will worship God, and declare that God is certainly amongst you. what is then to* 26 *be done, my brethren? when you come together, one of you with a psalm, another with a doctrine, another with a strange tongue, another with a revelation, another with an interpretation: let the whole be done to edification. and if* 27 *any man do speak in an unknown tongue, let but two speak, or three at the most, and that by turns: and let there be but one to interpret. but if there be no interpreter,* 28 *let him keep silence in the church; and tacitly address himself to God. of the pro-* 29 *phets let but two or three speak by turns, and let the others deliberate. if the meaning be re-* 30 *vealed to another that sits by, let the first be silent. for ye* 31 *may all prophesy one by one, that all may receive instruction*

32 λωνται. και πνευματα προ-
φητων προφηταις υποτασσε-
33 ται. ου γαρ εστιν ακατα-
στασιας ὁ Θεος, αλλ' ει-
ρηνης, ὡς εν πασαις ταις εκ-
κλησιαις των ἁγιων.

34 Αἱ γυναικες (ὑμων) εν ταις
εκκλησιαις σιγατωσαν. ου
γαρ επιτεταπται αυταις λα-
λειν, αλλ' ὑποτασσεσθαι,
35 καθως και ὁ νομος λεγει. ει
δε τι μαθειν θελουσιν, εν οι-
κῳ τους ιδιους ανδρας επερω-
τατωσαν. αισχρον γαρ εστι γυναιξιν εν εκκλησιᾳ λα-
λειν.

36 Η αφ' ὑμων ὁ λογος του
Θεου εξηλθεν? η εις ὑμας μο-
37 νους κατηντησεν? ει τις δοκει
προφητης ειναι η πνευματικος,
επιγινωσκετω ἁ γραφω ὑμιν,
ὁτι του Κυριου εισιν εντολαι.
38 ει δε τις αγνοει, αγνοειτω.
39 ὡστε, αδελφοι, ζηλουτε το
προφητευειν, και το λαλειν
40 γλωσσαις μη κωλυετε. παν-
τα ευσχημονως και κατα taξιν
γινεσθω.

and exhortation. the pro- 32
phetic gifts are to be subservient
to the prophets. for God is 33
not the God of confusion, but
of peace, in all christian as-
semblies.

Let your women be silent in 34
your assemblies: for they are
not allowed to discourse there;
but are to observe orders, as in-
deed* the law implies: and if 35
they desire to have information
about any point, let them con-
sult their husbands at home:
for it does not become women to
ask questions in the church.

What, did the gospel take 36
its rise from you? or was it
communicated to you alone?
if any one pretends to be a pro- 37
phet, or to spiritual gifts, let
him be assured that the rules
which I have here prescrib'd,
are the commandments of the
Lord. but if he will be blind, 38
I leave him to his blindness.
wherefore, brethren, zealously 39
exercise the gift of prophecy,
and don't prohibit those that
speak in an unknown language.
let all things be done with de- 40
cency, and without disorder.

1 Γνωριζω δε ὑμιν, αδελ-
φοι, το ευαγγελιον ὁ ευηγγε-
λισαμην ὑμιν, ὁ και παρε-
λαβετε, εν ᾧ και εστηκατε,
2 δι' ου και σωζεσθε, τινι λο-
γῳ ευηγγελισαμην ὑμιν ει κα-
τεχετε,

What I have explain'd to 1
you, my brethren, is the gospel
which I preached to you, which
you have received, and where-
in you have persisted: by which 2
also you will be saved, if you
so retain it as I preached it to
you,

* Gen. iii. 16.

τεχεῖε, εκῖος ει μη εικη επιστευσαῖε.

3 Παρεδωκα γαρ ὑμιν εν πρωτοις ὁ και παρελαβον, ὁτι Χριστος απεθανεν ὑπερ των ἁμαρτιων ἡμων, καῖα τας
4 γραφας, και ὁτι ἐαφη, και ὁτι εγηγερται τῃ τριτῃ ἡμερᾳ,
5 καῖα τας γραφας: και ὁτι ωφθη Κηφᾳ, ειτα τοις δωδε-
6 κα. επειτα ωφθη επανω πεντακοσιοις αδελφοις εφαπαξ, ἐξ ὡν ὁι πλειους μενουσιν ἑως αρτι, τινες δε και εκοιμηθησαν.
7 επειτα ωφθη Ιακωβῳ, ειτα τοις αποστολοις πασιν.
8 ἐσχατον δε παντων, ὡσπερει τῳ ἐκτρωματι, ωφθη κἀμοι.
9 εγω γαρ ειμι ὁ ἐλαχιστος των αποστολων, ὁς ουκ ειμι ἱκανος καλεισθαι αποστολος, διοτι ἐδιωξα την εκκλησιαν του
10 Θεου. χαριτι δε Θεου ειμι ὁ ειμι, και ἡ χαρις αυτου ἡ εις εμε, ου κενη εγενηθη, αλλα περισσοτερον αυτων παντων εκοπιασα, ουκ εγω δε, αλλ' ἡ χαρις του Θεου ἡ συν ε-
11 μοι. ειτε ουν εγω, ειτε εκεινοι, ὁυτω κηρυσσομεν, και ὁυτως επιστευσαῖε.

12 Ει δε Χριστος κηρυσσεται ὁτι εκ νεκρων εγηγερται, πως λεγουσι τινες εν ὑμιν, "ὁτι "ανασταστς νεκρων ουκ εστ-
13 "τιν?" ει δε ανασταστς

νεκρων

you, unless you have believed without sufficient grounds.

I acquainted you chiefly with 3
what I received myself, that
Christ died for our sins, as †
the scriptures foretold: that 4
he was buried, and rose again
the third day, as ‖ the scrip-
tures foretold: that he was 5
seen by Cephas, then by the
twelve: after that, he was 6
seen by above five hundred
brethren at once: of whom the
greater part remain alive to
this day, but some are now
dead. after that he was seen 7
by James; then by all the a-
postles. and last of all, he was 8
seen by me too, who am as it
were an abortive; for I am 9
the meanest of the apostles, not
worthy the name of an apostle,
because I persecuted the church
of God. it is by the divine 10
favour that I am what I am:
and his favour to me was
not in vain; no, I laboured
more than they all: yet it
was not I, it was the divine
favour which assisted me. but 11
whether I or they labour'd
most, this is what we preach,
and this is what you believed.

Now if it has been declared, 12
that Christ rose from the dead,
how comes it, that some among
you assert, "there is no re-
"surrection of the dead?"
for if there be no resurrection 13

of

† Isa. liii. 5. ‖ Jonas ii. 1.

νεκρων ουκ εστιν, ουδε Χριστος
14 εγηγερται. ει δε Χριστος ουκ
εγηγερται, κενον αρα το κη-
ρυγμα ημων, κενη δε και η
15 πιστις υμων. ευρισκομεθα δε
και ψευδομαρτυρες του Θεου,
οτι εμαρτυρησαμεν κατα του
Θεου οτι ηγειρε τον Χριστον,
16 ον ουκ ηγειρεν: ει γαρ νεκροι
ουκ εγειρονται, ουδε Χριστος
17 εγηγερται. ει δε Χριστος ουκ
εγηγερται, ματαια η πιστις υ-
μων, και ετι εστε εν ταις α-
18 μαρτιαις υμων, αρα και οι κοι-
μηθεντες εν Χριστω, απωλον-
19 το. ει εν τη ζωη ταυτη πη-
πικοτες εσμεν εν Χριστω μονον,
ελεεινοτεροι παντων ανθρωπων
εσμεν.

20 Νυνι δε Χριστος εγηγερται
εκ νεκρων, απαρχη των κε-
21 κοιμημενων. επειδη γαρ δι'
ανθρωπου ο θανατος, και δι'
ανθρωπου αναστασις νεκρων.
22 ωσπερ γαρ εν τω Αδαμ παν-
τες αποθνησκουσιν, ουτω και
εν τω Χριστω παντες ζωοποι-
23 ηθησονται. εκαστος δε εν τω
ιδιω ταγματι, απαρχη Χριστος,
επειτα οι του Χριστου, εν
24 τη παρουσια αυτου. ειτα το
τελος, οταν παραδιδω την
βασιλειαν τω Θεω και πατρι:
οταν καταργηση πασαν αρ-
χην και πασαν εξουσιαν και
25 δυναμιν. δει γαρ αυτον βασι-
λευειν, "αχρις ου αν θη
"παντας τους εχθρους υπο
26 "τους ποδας αυτου." εσ-
χατος

of the dead, then Christ is not risen. and if Christ be not risen, 14
then our preaching is empty talk, and your faith even meer amusement. yea, and we are 15
no better than enthusiastic impostors by affirming that God raised up Christ, when he never did raise him up. for if the 16
dead are not raised, then was not Christ raised: and if Christ 17
was not raised, your faith is meer illusion, your sins are not yet forgiven. then they too 18
who died christians, are entirely lost. if our expectations 19
as christians all terminate in this life, we of all men are most to be pitied.

But Christ is actually ri- 20
sen, as previous to those who were dead. for since by man 21
came death, by man the resurrection of the dead will likewise come. for as by Adam all 22
die, even so by Christ shall all be restored to life. but every 23
one in proper order: Christ has the precedence, next they who were Christians shall rise at his advent. and then will 24
be the end, when he shall deliver up the kingdom to God even the father; after having abolished all rule, and all authority, and power. for he must 25
*reign, "till * God has cast "all his enemies under his "feet." the last enemy that* 26
shall

* Pſal. cx. 1.

καῖος ἐχθρος καταργεῖται ὁ θα-
27 νατος. πάντα γαρ ὑπέταξεν
ὑπο τους ποδας αὐτου. ὅταν
δε εἰπῃ ὅτι πάντα ὑποτέτακ-
ται, δηλον ὅτι ἐκτος του
ὑποτάξαντος αὐτῳ τα παν-
28 τα. ὅταν δε ὑποταγῃ αὐτῳ
τα πάντα, τοτε και αὐτος ὁ
υἱος ὑποταγησεται τῳ ὑ-
ποτάξαντι αὐτῳ τα πάντα,
ἵνα ᾖ ὁ Θεος τα παντα εν
πασιν.

shall be deſtroyed, is death.
for he hath ſubjected all things 27
to him. but when it is ſaid
all things are ſubjected, it is
plain that he is to be excepted,
who did ſubject all things to
him. and when all things ſhall 28
be reduced under ſubjection
to him, then ſhall the ſon
alſo himſelf be ſubject to him
that put all things under his
ſubjection, that God may be
all in all.

29 Ἐπει τι ποιησουσιν οἱ βαπ-
τιζομενοι ὑπερ των νεκρων?
ει ὁλως νεκροι ουκ ἐγειρονται,
τι

If it be not ſo, what can 29
they effect who are baptized
for the * dead? if the dead
riſe

* This paſſage has exercis'd the genius of the moſt learned Critics, ſome of whom have deſpair'd of ſeeing the difficulty unravell'd till ELIAS come. Joſ. Scaliger ſays, the moſt ſagacious interpreters have over-look'd the force of St. Paul's expreſſion: there being a great difference between ὑπερ νεκρων, and ὑπερ των νεκρων; the firſt is general, this is emphatical and determinate: ſo that the meaning here is not that they were baptized *for the dead* in general, but for their deceas'd relations or friends in particular. again, it is not ſaid, τι ποιησομεν ἡμεις, what can WE effect; but, τι ποιησουσιν οἱ βαπτιζομενοι, what can THEY effect, who are baptized. St. Paul, far from countenancing the practice, reproaches them with ignorance of the divine diſpenſation, and endeavours to make them aſham'd, v. 34. but what gave occaſion to this ſuperſtition? Scaliger ſays, all the primitive chriſtians, down to St. Auguſtin's time, and later, held the opinion, that the ſouls of the deceas'd, whether ſaints or ſinners, were lodg'd in the center of the earth, in expectation of the day of judgment. this Tertullian elegantly ſtiles, *in candidâ expectare diem judicii*, as candidates for the magiſtracy expected the votes of the citizens. Tertullian, in four paſſages of his works, St. Auguſtin, at large in his *Enchiridium*, Lactantius, and all the reſt, maintain this opinion: making it however the prerogative of a martyr to ſtep at once directly to Paradiſe. from this honeſt tenet came the notion of Chriſt's deſcent into HADES, the abode of departed ſouls: and ſeveral errors, which ſoon crept into the church. even in the apoſtles time, as Tertullian obſerves, there was an anniverſary baptiſm inſtituted on the Kalends of February, in behalf of the deceaſed, with prayers to obtain ſome relief for them. but he denies that the apoſtle gave any countenance to ſuch a practice. "*Quid*, "ait, *facient qui pro mortuis baptizantur, ſi non reſurgunt?* Viderit "*Inſti-*

τι και βαπτιζονται υπερ αυ-
30 των? τι και ημεις κινδυ-
31 νευομεν πασαν ωραν? καθ' ημεραν αποθνησκω, νη την υμετεραν καυχησιν, ην εχω εν Χριστω Ιησου τω Κυριω
32 ημων. ει κατα ανθρωπον εθηριομαχησα εν Εφεσω, τι μοι το οφελος? ει νεκροι ουκ εγειρονται, "φαγωμεν και πι-
"ωμεν: αυριον γαρ αποθ-
33 "νησκομεν." μη πλανασθε, "φθειρουσιν ηθη χρησθ'
34 "ομιλιαι κακαι." εκνηψατε δικαιως, και μη αμαρτανετε, αγνωσιαν γαρ Θεου τινες εχουσι: προς εντροπην υμιν λεγω.

rise not at all, why are they then baptized for the dead? and why do we continually 30 *expose our lives to danger? I* 31 *am daily receiving new mortifications, witness your cruel boastings against me, which I bear for the sake of Christ Jesus our Lord; besides, my en-* 32 *gaging with those monsters, as I may say, at Ephesus, what advantage was it to me? if the dead don't rise, "let* us eat and drink, for "to-morrow we die." be not* 33 *deceived†: "vicious conver-"sation corrupts good morals." rouze from your sins, as is* 34 *but just; for some of you have not the knowledge of God: I speak it to your shame.*

35 Αλλ' ερει τις, πως εγειρον-
ται οι νεκροι? ποιω δε σω-
36 ματι ερχονται? αφρον, συ ο σπειρεις, ου ζωοποιειται, εαν μη

But some will say, how 35 *will the dead be raised? with what kind of body will they appear? foolish as you are,* 36 *the*

"*Institutio ista*: Kalendæ si forte *Februariæ* respondebunt illi, pro mor-
"tuis *petere*. noli ergo apostolum novum auctorem aut confirmato-
"rem denotare, ut tanto magis sisteret carnis resurrectionem, quanto
"illi qui vane pro mortuis baptizarentur, fide resurrectionis hoc face-
"rent. *Tertul. adv. Marcionem*, 4." So that the apostle reasons with them upon their own principles, and reduc'd them to the necessity of owning themselves to be very absurd in denying the doctrine of the resurrection. GROTIUS thinks, this refers to the practice of the church, mention'd by Tertullian and St. Ambrose, in baptizing people by way of proxy, for the catechumens, who died without baptism. though, after all, the argument is equally conclusive upon the supposition that St. Paul only alluded to the Lustrations, which the Gentiles celebrated in the month of February, for their deceased friends.

Post superûm cultus vicino *Februa* mense
Dat Numa *cognatis Manibus* inferias. OVID.

* Isa. xxii. 13.
† A saying of Menander, cited by Athenæus, l. 13. c. 3.

37 μη αποθανῃ. και ὁ σπειρεις, ου το σωμα το γενησομενον σπειρεις, αλλα γυμνον κοκκον, ει τυχοι, σιτου, η τινος
38 των λοιπων. ὁ δε Θεος αυτῳ διδωσι σωμα καθως ηθελησε, και ἑκαστῳ των σπερματων το ιδιον σωμα.

39 Ου πασα σαρξ, ἡ αυτη σαρξ (αλλα) αλλη μεν ανθρωπων, αλλη δε κτηνων, αλλη δε ιχθυων, αλλη δε
40 πτηνων. και σωματα επουρανια, και σωματα επιγεια, αλλ' ἑτερα μεν ἡ των επουρανιων δοξα, ἑτερα δε ἡ των
41 επιγειων. αλλη δοξα ἡλιου, και αλλη δοξα σεληνες, και αλλη δοξα αστερων, αστηρ γαρ αστερος διαφερει εν δοξῃ.
42 ουτω και ἡ αναστασις των νεκρων. σπειρεται εν φθορᾳ,
43 εγειρεται εν αφθαρσιᾳ: σπειρεται εν ατιμιᾳ, εγειρεται εν δοξῃ: σπειρεται εν ασθενειᾳ,
44 εγειρεται εν δυναμει: σπειρεται σωμα ψυχικον, εγειρεται σωμα πνευματικον: (εστι σωμα ψυχικον, και εστι σωμα
45 πνευματικον) ουτω και γεγραπται, εγενετο ὁ πρωτος (ανθρωπος) Αδαμ εις ψυχην ζωσαν, ὁ εσχατος Αδαμ εις

the grain you ſow, is not revived except it die. and whatever you ſow, you don't ſow that body which ſhall afterwards appear, but only the bare grain of wheat, for inſtance, or of ſome other grain. 37
but God gives it ſuch a body, as he thinks fit, to every ſeed its peculiar body. 38

All fleſh is not of the ſame kind: but there is one kind that belongs to men, another to beaſts, another to fiſhes, and another to birds. there are celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial is of one kind, and the glory of the terreſtrial of another. the glory of the ſun is of one kind, the glory of the moon of another, and the glory of the ſtars ſtill different; nay, one ſtar differs from another ſtar in glory. ſuch will be the reſurrection of the dead: the body is ſown corruptible, it will be raiſed incorruptible. it is ſown in diſhonour, it will be raiſed in glory: it is ſown in decay, it will be raiſed in power: it is ſown an animal body, it will riſe a ſpiritual body. there is an animal body, and there is a ſpiritual body. and ſo it is written, the firſt man Adam was made an animating ſoul, the laſt Adam was made 39 40 41 42 43 44 45

πνευμα

a

46 πνευμα ζωοποιουν. αλλ' ου πρωτον το πνευματικον, αλλα το ψυχικον, επειτα το πνευ-
47 ματικον. ὁ πρωτος ανθρωπος εκ γης, χοϊκος: ὁ δευτερος ανθρωπος, εξ ουρανου.
48 οἱος ὁ χοϊκος, τοιουτοι και οἱ χοϊκοι, και οἱος ὁ επουρανιος, τοιουτοι και οἱ επουρανιοι.
49 και καθως εφορεσαμεν την εικονα του χοϊκου, φορεσομεν και την εικονα του επουρανιου.
50 τουτο δε φημι, αδελφοι, ὁτι σαρξ και αἱμα βασιλειαν Θεου κληρονομησαι ου δυνανται, ουδε ἡ φθορα την αφθαρσιαν κληρονομει.

a vivifying ſpirit. but the ſpiritual body was not firſt, but the animal; and afterwards the ſpiritual. the firſt man was formed from the duſt of the earth: the ſecond man was from heaven. as was the terreſtrial, ſuch are they alſo that are terreſtrial: and as is the celeſtial, ſuch alſo ſhall they be who are to be celeſtial. for as we have born the image of the terreſtrial, ſo we ſhall bear the image of the celeſtial. this I ſay, my brethren, becauſe the body, as it is at preſent, cannot poſſeſs the kingdom of God; and what is corruptible, can't enjoy incorruptibility.

46 47 48 49 50

51 Ιδου, μυστηριον ὑμιν λεγω, παντες μεν ου κοιμηθησομεθα, παντες δε αλλαγησομεθα,
52 εν ατομῳ, εν ῥιπῃ οφθαλμου, εν τῃ εσχατῃ σαλπιγγι, σαλπισει γαρ, και οἱ νεκροι εγερθησονται αφθαρτοι, και ἡμεις
53 αλλαγησομεθα. δει γαρ το φθαρτον τουτο ενδυσασθαι αφθαρσιαν, και το θνητον τουτο ενδυσασθαι αθανασι-
54 αν. ὁταν δε (το φθαρτον τουτο ενδυσηται αφθαρσιαν, και) το θνητον τουτο ενδυσηται αθανασιαν, τοτε γενησεται ὁ λογος ὁ γεγραμμενος, " καταποθη ὁ θανατος εις νι-

*I ſhall now tell you a very great ſecret: we ſhall not all of us ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the ſound of the laſt trumpet (for the trumpet ſhall ſound) and the dead ſhall riſe incorruptible; but as for us, we ſhall be changed. for this corruptible body muſt be inveſted with incorruptibility, this mortal be inveſted with immortality. but when this corruptible ſhall be inveſted with incorruptibility, and this mortal with immortality, then ſhall be fulfilled that paſſage of ſcripture, " * death is ſwallowed up for " ever."*

51 52 53 54

* Iſa. xxv. 8.

55 " κος. που σου, θαναλε,
" το κενλρον? που σου,
56 " αδη, το νικος?" το δε
κενλρον του θαναλου, η αμαρ-
τια, η δε δυναμις της αμαρ-
57 τιας, ο νομος. τω δε Θεω
χαρις τω διδονλι ημιν το νικος
δια του Κυριου ημων Ιησου
58 Χρισλου. ωστε, αδελφοι μου
αγαπηλοι, εδραιοι γινεσθε, α-
μελακινηλοι, περισσευονλες εν
τω εργω του Κυριου παν-
τοτε, ειδοτες οτι ο κοπος υμων
ουκ εστι κενος εν Κυριω.

" ever." " O death, where 55
" is thy ſting? O grave,
" where is thy victory?" the 56
ſting of death was ſin; and
the ſtrength of ſin was the
law. but thanks be to God, 57
who has given us the victory,
thro' our Lord Jeſus Chriſt.
therefore, my beloved bre- 58
thren, be ye inflexibly ſteady,
and continually ſurpaſs others
in the work of the Lord,
knowing that he will not leave
your chriſtian labour unre-
warded.

1 Περι δε της * λογιας της εις
τους αγιους, ωσπερ διεταξα
ταις εκκλησιαις της Γαλα-
τιας, ουτω και υμεις ποιη-
2 σατε. κατα μιαν σαββατων
εκαστος υμων παρ' εαυτω τι-
θετω, θησαυριζων ο, τι αν
ευοδωται, ινα μη οταν ελθω,
3 τοτε λογιαι γινωνται. οταν δε
παραγενωμαι, ους εαν δοκι-
μαζητε δι' επιστολων τουτους
πεμψω απενεγκειν την χαριν
4 υμων εις Ιερουσαλημ. εαν δε
η αξιον του καμε πορευεσ-
θαι, συν εμοι πορευσονται.

Now as to the collection for 1
the converts at Jeruſalem, do
as I have directed for the
churches of Galatia. every 2
ſabbath-day let every one of
you ſet apart ſomething of
what he has happily gain'd,
for the common treaſury, that
there may be no collection
when I come. and when I 3
come, I ſhall ſend ſuch as you
ſhall approve of, who will
convey letters, and your kind
preſent to Jeruſalem. and if 4
it be ſo conſiderable as to in-
duce me to go, they ſhall ac-
company me.

5 Ελευσομαι δε προς υμας
οταν Μακεδονιαν διελθω, Μα-
6 κεδονιαν γαρ διερχομαι. προς
υμας δε τυχον παραμενω, η
και παραχειμασω, ινα υμεις
με προπεμψητε ου εαν πο-

I ſhall come to you, by the 5
way of Macedonia: (for I
paſs thro' Macedonia) and 6
perhaps I ſhall make ſome
ſtay, if not paſs the winter
with you, that you may for-
ward me on my journey,
where-

ρευωμαι.

* 2 Cor. ix. 5.

7 ρευωμαι. ου θελω γαρ υμας
αρτι εν παροδω ιδειν, ελπιζω
δε χρονον τινα επιμειναι προς
υμας, εαν ὁ Κυριος επιτρεπη.
8 επιμενω δε εν Εφεσω εως
9 της πεντηκοστης. θυρα γαρ
μοι ανεωγε μεγαλη και ενερ-
γης, και αντικειμενοι πολ-
λοι.

10 Εαν δε ελθη Τιμοθεος,
βλεπετε ινα αφοβως γενηται
προς υμας, το γαρ εργον Κυ-
11 ριου εργαζεται ως και εγω. μη
τις ουν αυτον εξουθενηση,
προπεμψατε δε αυτον εν ει-
ρηνη, ινα ελθη προς με, εκδε-
χομαι γαρ αυτον μετα των
12 αδελφων. περι δε Απολλω
του αδελφου, πολλα παρε-
καλεσα αυτον ινα ελθη προς
υμας μετα των αδελφων, και
παντως ουκ ην θελημα ινα νυν
ελθη, ελευσεται δε ὁταν ευ-
καιρηση.
13 Γρηγορειτε, στηκετε εν τη
πιστει, ανδριζεσθε, κραται-
14 ουσθε. παντα υμων εν αγα-
πη γινεσθω.

15 Παρακαλω δε υμας, α-
δελφοι, οιδατε την οικιαν
Στεφανα, ὁτι εστιν απαρ-
χη της Αχαιας, και εις δια-
κονιαν τοις ἁγιοις εταξαν ε-
16 αυτους: ινα και υμεις υπο-
τασσησθε τοις τοιουτοις, και
παντι τω συνεργουντι και κο-
πιωντι.

wherever I go. for I do not 7
design to see you in my pas-
sage thither, yet I hope to
spend some time with you, if
the Lord permit. I shall stay 8
at Ephesus, till whitsontide.
for I have a very fair and 9
promising opportunity given
me of propagating the gospel,
tho' there are many opposers.

If Timothy visit you, take 10
care he may be perfectly safe:
for he labours in the cause of
christianity, as well as I. let 11
no man therefore despise him:
but conduct him safe, that he
may come to me: for I and
the brethren expect him. as 12
to brother Apollos, I earnest-
ly entreat him to make you a
visit, with the brethren: but
he has not the least mind to
it at present; however, he
will be with you when a fit
occasion offers.

Be upon the watch, stand 13
firm in the faith, behave your-
selves like men of fortitude:
let all your transactions flow 14
from social affections.

You know brethren, that the 15
family of Stephanas were the
first converts of Achaia, and
have made it their business to
be serviceable to christian con-
verts: to such, I beseech you 16
be subservient, and to every
one that helpeth us with his
labours.

17 Χαιρω δε επι τη παρουσια Στεφανα και Φορτουναΐου και Αχαικου, ὁτι το ὑμων ὑστερημα αὐτοι ανε-
18 πληρωσαν. ανεπαυσαν γαρ το εμον πνευμα και το ὑμων. επιγινωσκετε ουν τους τοιουτους.

19 Ασπαζονται ὑμας αἱ εκκλησιαι της Ασιας, ασπαζονται ὑμας εν Κυριω πολλα Ακυλας και Πρισκιλλα, συν τη κατ' οικον αὐτων εκκλη-
20 σια. ασπαζονται ὑμας οἱ αδελφοι παντες. ασπασασθε αλληλους εν φιλημαΐι ἁγιω.
21 ὁ ασπασμος τη εμη χειρι Παυλου.

22 Ει τις ου φιλει τον Κυριον Ιησουν Χριστον, ητω αναθε-
23 μα, μαραν αθα. ἡ χαρις του Κυριου Ιησου Χριστου
24 μεθ' ὑμων. ἡ αγαπη μου μετα παντων ὑμων εν Χριστω Ιησου. αμην.

I am glad that Stephanas, 17
Fortunatus, and Achaicus are
come: for what was want-
ing on your ſide, they have
ſupplied. for they have qui- 18
eted my mind as well as
yours: therefore to ſuch have
a regard.

The churches of Aſia, ſa- 19
lute you. Aquila and Priſ-
cilla ſalute you with much
chriſtian affection, and ſo do
the church that is in their
houſe. all the brethren ſalute 20
you, ſalute one another with
an holy kiſs. I Paul ſalute 21
you, and with my own hand-
writing.

If any man love not the 22
Lord Jeſus Chriſt, let him
be accurſt. the favour of our 23
Lord Jeſus Chriſt be with
you. preſent my love to e- 24
very chriſtian among you.
amen.

Ch. V. 1. Ονομαζεται is not in Steph. g. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Barb. 1. Pet. 3. Veleſ. lect. Borner. *Gr. Lat.* Coptic, Vulgat. Tertul. *de Pud. c.* 14. Epiphan. Ambroſ. Auguſtin. Calaritan. ſee Prol. 791.

Ch. V. 6. Ου.] Several MSS. eſpecially the Latin, have not ου, ſays St. Auguſtin, *lib.* 3. *contra Parmen.* he thinks it an ironical expreſſion like that of Mark vii. 9. Rom. xi. 20. James ii. 19. Calaritan. and Ambroſe leave it out, and ſo Dr. Mills thinks it ſhould be. ſee Prol. 455, 456.

Ch. V. 6. Δολοι.] So the MSS. of Clermont. *Gr. Lat.* writ before St. Jerom's time, as the learned *Morinus* endeavours to prove. ſo the MSS. of St. Germ. (of the ſame age) *Lat.* there being an *hiatus* in the Greek. *Irenæus* l. 4. c. 46. *Calaritan. Ambroſe.* the Scholiaſt under St. Jerom's name. and ſo the antient *Vulgate,* the Germ. MSS. Gal. v. 9. has—— το φυραμα δολοι ζυμοι, the laſt having crept from the margin. ſee Dr. Mills a. l. and Prol. 457.

Chap. VI. 20. Και εν τω πνευματι, &c.] is not in the Alexand. Clarom. *Gr. Lat.* Germ. *Gr. Lat.* Barb. 1. Colbert. 7. Pet. 3. Veleſ. lect. Borner. *Gr. Lat.* Coptic, Vulgat. Æthiopic, Tertul. Epiphan, Ambroſe, the Scholiaſt under Jerom's name, Cyprian, Calaritan. Auguſtin, &c. ſee Prol. 1289.

Ch.

Ch. VII. 3. Οφιλην.] So Steph. ε. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Barb. 1. Pet. 3. Vulgat. Æthiopic. Clem. Alexandrin. *Strom.* 3. Origen, Tertul. Chryſoſt. Cyprian, Jerom, Auguſtin, Ambroſe, Fulgentius. Eraſmus, Zeger, Grotius, &c. think this the true reading. ſee Prol. 632.

Ch. VII. 5. Τη νησ[ειᾳ και] is not in Steph. ε. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Roe 2. Pet. 3. Cov. 2. Colb. 7. Borner. *Gr. Lat.* Æthiopic, Coptic, Clemens Alexandrin. Origen, Chryſoſt. Euthalius, Theophylact. Cyprian, the Scholiaſt, Heſychius. ſee Prol. 632, 924.

Ch. VII. 39. Νομῳ] is not in the Alexand. Clarom. *Gr. Lat.* Ger. *Gr. Lat.* nor in a very antient Lat. MSS. in the Bodleian. Colb. 7. Barb. 1. Æthiopic, Coptic, Clem. Alexandrin. Baſil, Origen *Com. in Mat.* Tertullian, *de Monog. c.* 11. Cyprian, *ad Quirin.* Hieron. *Ep. ad Ageruch.* Auguſtin, Ambroſe, Primaſius, Sedulius, the Scholiaſt. Dr. Mills makes no doubt it is taken from Rom. vii. 2. ſee Prol. 632.

Ch. VIII. 4. Ε[ερος] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Lin. Barb. 1. Roe. 2. Pet. 3. Colb. 7. Borner. *Gr. Lat.* Vulgat. Æthiopic, Irenæus, Ambroſe, the Scholiaſt, Euthalius. ſee Prol. 987.

Ch. IX. 22. Παν[ας.] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Veleſ. lect. Vulgat. Syriac, Æthiopic, Clem. Alexandrin. Ambroſe, the Scholiaſt, Tertullian, Auguſtin. ſee Prol. 458, 1204.

Ver. 23. Παν[α.] Alex. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Pet. 3. Barb. 2. Veleſ. lect. Vulgat. Æthiopic. Chryſoſtom, Ambroſe.

Ch. X. 28. Του [αρ Κυριου, &c.] is not in Steph. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Pet. 3. Baroch. Barb. 1. Cod. Thuanæus, Veleſ. lect. Vulgat. Syriac, Æthiopic, Arabic, Coptic, Auguſtin, Ambroſe, the Scholiaſt, Chryſoſtom. nor in the Complut. edition, nor Colinæus.

Ch. XI. 24. Λαβε[ε, Φαγε[ε] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Pet. 3. Cov. 2. MS. Lat. Conſtantienſ. Ambroſe, Euthalius. ſee Prol. 988.

Ch. XV. 15. Ειπερ αρα νεκροι ουκ εγειρον[αι.] This is not in Clarom. *Gr. Lat.* Germ. *Gr. Lat.* N. Col. 2. Vulgate, Syriac, Irenæus, lib. 5. c. 13. Tertul. Theodoret. Ambroſe. *Quem non ſuſcitavit*, ſubaudi, *ſi mortui non reſurgunt*, ſays Remigius. Zeger and Dr. Mills think it an interpolation. ſee Prol. 931.

Ver. 20. Ε[ενε[ο] is not in Steph. ε. Alexand. Clarom. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Colb. 7. Barb. 1. Vulgate, Coptic, Irenæus, *l.* 5 *c.* 13. Origen, *Com. in Mat.* Chryſoſtom, Cyril, *contra Marcion*, Ruffinus, the Scholiaſt, nor Colinæus's edition. Zeger, and Eraſmus think it ſhould be left out.

Ver. 29. υπερ αυ[ων.] So Steph. δ. θ. ια. Alexand. Clarom. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Barb. 2. Pet. 3. Roe. 2. Colbert. 7. Covel. 2, 3. Veleſ. lect. the Vulgate, Coptic, Origen, *Com. in Mat. Dial. c. Marcion.* Ambroſe, the Scholiaſt. ſee Prol. 682.

Ver. 47. Ο Κυριος] is not in Clar. *Gr. Lat.* Germ. *Lat.* nor, it ſeems, in the Gr. Borner. *Gr. Lat.* Barb. 1. Veleſ. lect. Vulgate, Æthiopic, in Caten. MSS. Voſſian. Origen, Epiphanius, Cyril, Tertul. Cyprian, Hilary, Auguſtin, Jerom, Ambroſe, the Scholiaſt, Ruffinus, Pacianus, Sedulius, &c.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE OF PAUL the Apoſtle To the CORINTHIANS.

1 ΠΑΥΛΟΣ αποσολος Ιησου Χρισου δια θελημαλος Θεου, και Τιμοθεος ὁ αδελφος, τῃ εκκλησιᾳ του Θεου τῃ ουσῃ εν Κορινθῳ, συν τοις ἁγιοις πασι τοις ουσιν εν ὁλῃ τῃ Α-
2 χαιᾳ. χαρις ὑμιν και ειρηνη απο Θεου παλρος ἡμων, και Κυριου Ιησου Χρισου.

3 Ευλογητος ὁ Θεος και πατηρ του Κυριου ἡμων Ιησου Χρισου, ὁ παληρ των οικλιρμων, και Θεος πασης παρα-
4 κλησεως: ὁ παρακαλων ἡμας επι πασῃ τῃ θλιψει ἡμων, εις το δυνασθαι ἡμας παρακαλειν τους εν πασῃ θλιψει, δια της παρακλησεως ἡς παρακαλουμεθα αυλοι ὑπο του
5 Θεου. ὁτι καθως περισσευει τα παθηματα του Χρισου εις ἡμας, ὁυτω δια Χρισου περισσευει και ἡ παρακλησις
6 ἡμων. ειλε δε θλιβομεθα, ὑπερ της ὑμων παρακλησεως, και σωτηριας, της ενεργουμενης

1 PAUL an apoſtle of Jeſus Chriſt, by the divine appointment, and Timothy our brother, to the church of God, which is at Corinth, with all the chriſtians throughout Achaia: 2 favour, and peace be to you from God our father, and from the Lord Jeſus Chriſt.

3 Bleſſed be the God, and father of our Lord Jeſus Chriſt, the father of mercies, and the 4 God of all conſolation: who comforteth me in all my tribulations, that I may be able to comfort them who are in any trouble, by the comfort wherewith I myſelf am comforted of God. 5 for as I have greatly ſuffered for Chriſt, ſo I have been greatly comforted thro' Chriſt. 6 but whether I am afflicted, it is for your conſolation and relief, which is effected by your perſeverance, patiently enduring the

νης εν ὑπομονῃ των αὐτων παθημάτων ὧν και ἡμεις πασχομεν, εἴτε παρακαλουμεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας, και ἡ ελπις ἡμων βεβαια ὑπερ ὑμων. ειδοτες ὁτι ὡσπερ κοινωνοι ἐστε των παθημάτων, οὑτω και της παρακλησεως.

the same sufferings which I also undergo: or whether I am comforted, it is for your consolation and relief. and the hopes I had of you continue still the same, knowing that as you have had your share of suffering, so you will likewise have of consolation.

8 Ου γαρ θελομεν ὑμας ἀγνοειν, ἀδελφοι, * ὑπερ της θλιψεως ἡμων της γενομενης ἡμιν εν τῃ Ασιᾳ, ὁτι καθ' ὑπερβολην εβαρηθημεν ὑπερ δυναμιν, ὡστε ἐξαπορηθηναι 9 ἡμας και του ζην. αλλα αὐτοι εν ἑαυτοις το ἀποκριμα του θανατου ἐσχηκαμεν, ἱνα μη πεποιθοτες ωμεν ἐφ' ἑαυτοις, αλλ' ἐπι τῳ Θεῳ τῳ 10 ἐγειροντι τους νεκρους. ὁς ἐκ τηλικουτου θανατου ἐρρυσατο ἡμας, και ῥυεται, εις ὁν ἠλπικαμεν ὁτι και ἐτι ῥυσεται, 11 συνυπουργουντων και ὑμων ὑπερ ἡμων τῃ δεησει, ἱνα ἐκ πολλων προσωπων το εις ἡμας χαρισμα δια πολλων 12 ευχαριστηθῃ ὑπερ ἡμων. ἡ γαρ καυχησις ἡμων αὑτη ἐστι, το μαρτυριον της συνειδησεως ἡμων, ὁτι ἐν ἁπλοτητι και ειλικρινειᾳ Θεου, ουκ εν σοφιᾳ σαρκικῃ, αλλ' ἐν χαριτι Θεου ἀνεστραφημεν εν τῳ κοσμῳ, περισσοτερως δε προς ὑμας.

*For I would not, brethren, have you ignorant of that insupportable weight of affliction that over-whelm'd me so in Asia that I despaired even of life: nay, I abandon'd my self to death, that I might not rely upon my self for deliverance, but on God who raiseth the dead. and he did deliver me from so terrible a death, and on him I have relied for further deliverance: especially, being assisted by your prayers for me, so that thanks may be returned by many, for the gracious deliverance procur'd me by their prayers. for this is to me matter of glorying, the testimony of my conscience, that * without artifice, and with religious sincerity, not by worldly wisdom, but by God's favourable assistance I have behaved my self towards all men, but more particularly to you.*

13 Ου γαρ αλλα γραφομεν ὑμιν, αλλ' ἡ ἀναγινωσκετε, ἡ

In reality, we writ nothing to you, but what you may per-

* περι. see the note.

* See 1 Cor. iv. 9. xvi. 5. 6. 7.

η και επιγινωσκετε: ελπιζω δε ὁτι ἑως τελους επιγνω-
14 σεσθε. καθως και επεγνωτε ἡμας απο μερους, ὁτι καυχημα ὑμων εσμεν, καθαπερ και ὑμεις ἡμων, εν τῃ ἡμερᾳ
15 του Κυριου Ιησου: και ταυτῃ τῃ πεποιθησει εβουλομην προς ὑμας ελθειν προτερον, ἱ-
16 να δευτεραν χαριν εχητε, και δι' ὑμων διελθειν εις Μακεδονιαν, και παλιν απο Μακεδονιας ελθειν προς ὑμας, και ὑφ' ὑμων προπεμφθηναι εις την
17 Ιουδαιαν. τουτο ουν βουλευομενος, μητι αρα τῃ ελαφρια εχρησαμην? η ἁ βουλευομαι, κατα σαρκα βουλευομαι, ἱνα ᾖ παρ εμοι το
18 ναι ναι, και το ου ου? πιστος δε ὁ Θεος, ὁτι ὁ λογος ἡμων ὁ προς ὑμας ουκ εγενετο
19 ναι και ου. ὁ γαρ του Θεου ὑιος Ιησους Χριστος ὁ εν ὑμιν δι' ἡμων κηρυχθεις, δι' εμου και Σιλουανου και Τιμοθεου, ουκ εγενετο ναι και ου, αλλα
20 ναι εν αυτῳ γεγονεν. ὁσαι γαρ επαγγελιαι Θεου, εν αυτῳ το ναι, και εν αυτῳ το αμην, τῳ Θεῳ προς δοξαν δι' ἡμων.
21 ὁ δε βεβαιων ἡμας συν ὑμιν εις Χριστον, και χρισας ἡμας,
22 Θεος: ὁ και σφραγισαμενος ἡμας, και δους τον αρραβωνα του πνευματος εν ταις καρδιαις ἡμων.

23 Εγω δε μαρτυρα τον Θεον επικαλουμαι επι την εμην ψυχην, ὁτι φειδομενος ὑμων, ουκετι

perceive by the reading, and I truſt you ever will perceive. as ſome of you have 14
already own'd, that I am matter of joy to you, as you will be to me in the day of the Lord Jeſus Chriſt: in 15
this confidence I purpoſed to viſit you before now, (that you might have again the like ſatisfaction) not to call upon 16
you as I paſs into Macedonia, but in my return from thence, to be conducted by you toward Judea. was this 17
deſign therefore the effect of levity? or do I deſign firſt one thing, and then another, as it beſt ſuits my worldly intereſt? God is my witneſs, 18
I never prevaricated with you. for what I, and Timo- 19
thy, and Silvanus preached concerning Jeſus Chriſt, the ſon of God, is not inconſiſtent, but invariably the ſame. for 20
all the promiſes of God do center in him, and are verifyed by him to the glory of God by our preaching. now 21
it is God who keeps you fix'd in the doctrine of Chriſt, who has appointed me, and 22
mark'd me with his ſeal, and given me the earneſt of the ſpirit in my heart.

I call God to witneſs, and 23
may I die if it is not true, that the reaſon of my not

24 ουκετι πλθον εις Κορινθον. ουχ
ὁτι κυριευομεν ὑμων της πιστεως, αλλα συνεργοι εσμεν της χαρας ὑμων: τῃ γαρ πιστει ἑστηκατε.

coming yet to Corinth, was to avoid using any severity towards you. not that I would 24
arbitrarily prescribe what you should believe, but rather encourage you to go on: for 'tis by faith you have stood.

1 Εκρινα δε εμαυτῳ τουτο,
το μη παλιν ελθειν εν λυπῃ
2 προς ὑμας. ει γαρ εγω λυπω
ὑμας, και τις εστιν ὁ ευφραινων με, ει μη ὁ λυπουμενος
3 ἐξ εμου? και εγραψα ὑμιν τουτο αυτο, ἱνα μη ελθων λυπην εχω αφ' ὡν εδει με χαιρειν, πεποιθως επι παντας ὑμας, ὁτι ἡ εμη χαρα, παντων ὑμων εστιν. 4 εκ γαρ πολλης θλιψεως και συνοχης καρδιας εγραψα ὑμιν δια πολλων δακρυων, ουχ ἱνα λυπηθητε, αλλα την αγαπην ἱνα γνωτε ἡν εχω περισσοτερως εις ὑμας.

But I purposed in my self, 1
I would not be the occasion of any uneasiness to you when I come again. why should I 2
make you uneasy, for who then could give me comfort, but those to whom I give uneasiness? and I wrote to you 3
upon that disagreeable subject, that when I came, I might not receive uneasiness from those from whom I ought to receive comfort, being persuaded that you will all think yourselves interested to promote my satisfaction. for out 4
of much affliction and anguish of heart, I wrote to you with many tears; not to make you uneasy, but to make you sensible of the overflowing tenderness which I have for you.

5 Ει δε τις λελυπηκεν, ουκ
εμε λελυπηκεν, αλλ' απο
μερους; ἱνα μη επιβαρω παν-
6 τας ὑμας. ἱκανον τῳ τοιουτῳ ἡ επιτιμια αὑτη ἡ ὑπο των
7 πλειονων. ὡστε τουναντιον μαλλον ὑμας χαρισασθαι, και παρακαλεσαι, μηπως τῃ περισσοτερᾳ λυπῃ καταποθῃ

The affliction I have had, 5
comes only from a particular quarter, so that my resentment does not affect the whole church. the punishment, which 6
was inflicted by the community, is sufficient on this occasion. so that now you ought 7
rather to forgive, and comfort him, for fear he should be overwhelm'd by an excess

8 ὁ τοιουτος. διο παρακαλω
ὑμας κυρωσαι εις αυτον αγα-
9 πην. εις τουτο γαρ και ε-
γραψα, ἱνα γνω την δοκιμην
ὑμων, ει εις παντα ὑπηκοοι
10 εστε. ᾧ δε τι χαριζεσθε, και
εγω, και γαρ εγω ει τι κεχα-
ρισμαι, ᾧ κεχαρισμαι, δι'
ὑμας, εν προσωπῳ Χρισ-
11 του, ἱνα μη πλεονεκτηθω-
μεν ὑπο του Σατανα: ου
γαρ αυτου τα νοηματα αγνο-
ουμεν.

12 Ελθων δε εις την Τρωαδα
εις το ευαγγελιον του Χρισ-
του, και θυρας μοι ανεῳγμενης
13 εν Κυριῳ, ουκ εσχηκα ανεσιν
τῳ πνευματι μου, τῳ μη ευ-
ρειν με Τιτον τον αδελφον
μου, αλλα αποταξαμενος αυ-
τοις, εξηλθον εις Μακεδονιαν.
14 τῳ δε Θεῳ χαρις τῳ παντοτε
θριαμβευοντι ἡμας εν τῳ Χρισ-
τῳ, και την οσμην της γνω-
σεως αὐτου φανεροντι δι'
15 ἡμων εν παντι τοπῳ. ὁτι
Χρισου ευωδια εσμεν τῳ Θεῳ
εν τοις σωζομενοις και εν τοις
16 απολλυμενοις: ὁις μεν, οσμη
θανατου εις θανατον, ὁις δε,
οσμη ζωης εις ζωην, και προς
17 ταυτα τις ὁυτως ἱκανος? ου
γαρ εσμεν, ὡς ὁι λοιποι, κα-
πηλευοντες τον λογον του Θε-
ου, αλλ' ὡς ἐξ ειλικρινειας,

of sorrow. wherefore, pray, 8
convince him of your affec-
tion to him: for this was 9
one view I had in writing,
to have this trial of you, whe-
ther you are intirely obedient.
to whom you forgive any thing, 10
I also forgive: for if I have
forgiven any thing, I forgave
it, for your sakes (as Christ is
witness) lest satan should have 11
got some advantage of us: for
we are apprized of his ar-
tifices.

When an opportunity was 12
given me by the Lord to preach
the gospel of Christ, upon my
arrival at Troas, I was so 13
uneasy in my mind for not
finding Titus my brother, that
taking my leave of them, I
went from thence into Ma-
cedonia. but thanks be to God, 14
who maketh me triumph,
thro' Christ, and spreads his
healing doctrine by me, in e-
every place: for God is plea- 15
sed to accept my christian la-
bours, in favour both of those
who are in a saving, and of
those who are in a ruinous
state: by the one my preach- 16
ing is taken as a deadly poi-
son, to the other it is a re-
viving potion. and who is so
sufficient for such a commis-
sion? for we are not like 17
others, who adulterate the
word of God; but we preach
the pure gospel of Christ, as I

ὡς εκ Θεου, καλενωπιον του Θεου, εν Χριστῳ λαλουμεν.

1 Αρχομεθα παλιν ἑαυτους συνιστανειν ? ει μη χρηζομεν, ὡς τινες, συστατικων επιστολων προς ὑμας, η ἐξ ὑμων
2 συστατικων ? ἡ επιστολη ἡμων ὑμεις εστε, ἐγγεγραμμενη εν ταις καρδιαις ἡμων, γινωσκομενη και αναγινωσκομενη
3 ὑπο παντων ανθρωπων : φανερουμενοι ὁτι εστε επιστολη Χριστου διακονηθεισα ὑφ' ἡμων, ἐγγεγραμμενη ου μελανι, αλλα πνευματι Θεου ζωντος, ουκ εν πλαξι λιθιναις, αλλ' εν πλαξι καρδιας σαρκιναις.

4 Πεποιθησιν δε τοιαυτην εχομεν δια του Χριστου προς
5 τον Θεον, ουκ ὁτι ἱκανοι εσμεν αφ' ἑαυτων λογισασθαι τι, ὡς ἐξ ἑαυτων, αλλ' ἡ ἱκανοτης ἡμων εκ του Θεου,
6 ὁς και ἱκανωσεν ἡμας διακονους καινης διαθηκης, ου γραμματος, αλλα πνευματος. το γαρ γραμμα αποκτεινει, το δε
7 πνευμα ζωοποιει. ει δε ἡ διακονια του θανατου εν γραμμασιν, ἐντετυπωμενη λιθοις, ἐγενηθη εν δοξῃ, ὡστε μη δυνασθαι ατενισαι τους ὑιους Ισραηλ εις το προσωπον Μωσεως, δια την δοξαν του προσωπου αυτου, την καταργουμενην,
8 πως ουχι μαλλον ἡ διακονια του πνευματος εστα
9 ται εν δοξῃ ? ει γαρ ἡ διακονια της κατακρισεως, δοξα, πολλῳ μαλλον περισσευσι ἡ δια-

receiv'd it from God, and as in the presence of God.

Do I begin again to commend my self? or need I, as some others, commendatory letters to you, or from you? you are my epistle, your conversion being writ in my heart, known and read by all men: which shows you to be the epistle of Christ, written by my ministration, not with ink, but with the spirit of the living God; not on tables of stone, but on living tables of the heart.

It is by Christ that I have this confidence in God. not that I am sufficient of myself to effect any thing by the strength of my own reason: but my sufficiency is from God. who also hath enabled me to be a minister of the new covenant, not of the literal sense, but of the spiritual meaning: it is the letter that denounces death, but the spirit gives life. now if the law engraven on stone, the letter of whose sanction is death, was delivered with such glory, that the children of Israel could not steadily behold the face of Moses, for the glory of his countenance, tho' it was transient; shall not the ministration of the spirit be more glorious? for if the ministration

διακονια της δικαιοσυνης εν
10 δοξη. και γαρ ου δεδοξασ-
ται το δεδοξασμενον, εν του-
τω τω μερει, ενεκεν της υπερ-
11 βαλλουσης δοξης. ει γαρ το
καταργουμενον, δια δοξης,
πολλω μαλλον το μενον, εν
δοξη.

12 Εχοντες ουν τοιαυτην ελπι-
δα, πολλη παρρησια χρω-
13 μεθα, και ου καθαπερ Μω-
σης εθιθει καλυμμα επι το
προσωπον εαυτου, προς το
μη ατενισαι τους υιους Ισραηλ
εις το τελος του καταργουμε-
14 νου. αλλ' επωρωθη τα νο-
ηματα αυτων. αχρι γαρ της
σημερον το αυτο καλυμμα επι
τη αναγνωσει της παλαιας
διαθηκης μενει, μη ανακα-
λυπτομενον, ὁ, τι εν Χριστω
15 καταργειται. αλλ' εως ση-
μερον, ηνικα αναγινωσκεται
Μωσης, καλυμμα επι την
16 καρδιαν αυτων κειται. ηνικα
δ' αν επιστρεψη προς Κυριον,
17 περιαιρειται το καλυμμα. ὁ
δε Κυριος το πνευμα εστιν, ου
δε το πνευμα Κυριου, εκει ε-
18 λευθερια. ημεις δε παντες α-
νακεκαλυμμενω προσωπω την
δοξαν Κυριου κατοπτριζομενοι,
την αυτην εικονα μεταμορφου-
μεθα απο δοξης εις δοξαν,
καθαπερ απο Κυριου πνευμα-
τος.

of condemnation was illuſtrious, the miniſtration of righteouſneſs will be much more glorious. ſince that which diſtinguiſhed the firſt had no glory, when compared to that of the other, which far excell'd it. if that which was only temporary was glorious, much more ſhall that which is permanent be glorious.

Having then ſuch an opinion of my miniſtry, I uſe great plainneſs of ſpeech. and do not act as Moſes did, who threw a veil over his face ſo as to hinder the children of Iſrael from perceiving the end of that which was to ceaſe: beſides, their minds were greatly prejudiced: for that very veil would ſtill have obſtructed the underſtanding of the old teſtament, unleſs it had been taken away by Chriſt. nevertheleſs, when Moſes is read, the veil upon their mind continues unto this day: but when their mind ſhall turn to the Lord, that veil too ſhall be taken away. for the ſpiritual meaning of the law centers in him, and the ſpirit of the law is goſpel-liberty: but as we lay aſide the veil, the divine light gradually informs the mind, according as we attend to that ſpiritual ſenſe, which points out the Lord.

Δια

There-

1 Δια τουτο εχοντες την διακονιαν ταυτην, καθως ηλεη-
2 θημεν, ουκ εκκακουμεν, αλλ' απειπαμεθα τα κρυπτα της αισχυνης, μη περιπατουντες εν πανουργια, μηδε δολουντες τον λογον του Θεου, αλλα τη φανερωσει της αληθειας συνιστωντες εαυτους προς πασαν συνειδησιν ανθρωπων, ενω-
3 πιον του Θεου. ει δε και εστι κεκαλυμμενον το ευαγγελιον ημων, εν τοις απολλυμε-
4 νοις εστι κεκαλυμμενον. εν οις ο Θεος του αιωνος τουτου ετυφλωσε τα νοηματα των απιστων, εις το μη αυγασαι (αυτοις) τον φωτισμον του ευαγγελιου της δοξης του Χριστου, ος εστιν εικων του
5 Θεου. ου γαρ εαυτους κηρυσσομεν, αλλα Χριστον Ιησουν, εαυτους δε, δουλους υμων δια
6 Ιησου. οτι ο Θεος ο ειπων εκ σκοτους φως λαμψαι, ος ελαμψεν εν ταις καρδιαις ημων, προς φωτισμον της γνωσεως της δοξης αυτου εν
7 προσωπω Ιησου Χριστου. εχομεν δε τον θησαυρον τουτον εν οστρακινοις σκευεσιν, ινα η υπερβολη της δυναμεως η του Θεου, και μη εξ ημων.
8 Εν παντι θλιβομενοι, αλλ' ου στενοχωρουμενοι; απορουμενοι, αλλ' ουκ εξαπορουμε-
9 νοι; διωκομενοι, αλλ' ουκ εγκαταλειπομενοι; καταβαλλομενοι, αλλ' ουκ απολλυμενοι;
10 παντοτε την νεκρωσιν του Ιησου

Therefore, having by the 1
divine favour such a ministry,
I exert myself: renouncing 2
all secret dishonesty, and void
of all artifice, I deliver the
word of God unadulterated,
and recommend myself by ur-
ging the truth home to every
man's conscience, as in the
presence of God. but if our 3
gospel be obscure, it is so only
to those who are lost: to those 4
unbelievers, whose minds the
God of this world has so blind-
ed, that the glorious lustre of
the gospel of Christ, who is
the image of God, does not
enlighten them. for we preach 5
not our selves, but Christ Je-
sus the Lord, professing our
selves your servants for his
sake. for God, who command- 6
ed the light to shine out of
darkness, hath shined in our
hearts, to enlighten others in
the knowledge of the glory of
God, which shines in the per-
son of Jesus Christ. but this 7
treasure is lodg'd in such
earthen vessels as we are,
that the exceeding efficacy of
it may appear to be from
God, and not from us.

I am press'd on every side, 8
yet not crush'd; perplexed,
but not in despair; persecu- 9
ted, but not forsaken; de-
jected, but not destroyed;
always bearing about in my 10
body the marks of sufferings

like

σου εν τῳ σωματι περιφερον-
τες, ινα και ἡ ζωη του Ιησου
εν τῳ σωματι ἡμων φανερω-
11 θῃ. αει γαρ ἡμεις οἱ ζωντες,
εις θανατον παραδιδομεθα δια
Ιησουν, ινα και ἡ ζωη του
Ιησου φανερωθῃ εν τῃ θνητῃ
12 σαρκι ἡμων. ὡστε ὁ μεν θα-
νατος εν ἡμιν ενεργειται, ἡ δε
ζωη εν ὑμιν.

like those of Jesus, so that Jesus might be plainly prov'd to be alive by the sufferings of my body. for as long as I 11 live I shall be exposed to death for the sake of Jesus, that the life also of Jesus might be made manifest by the preservation of our mortal life. so that I suffer 12 the influences of his death, while you only feel the effects of his life.

13 Εχοντες δε το αυτο πνευμα
της πιστεως, κατα το γεγραμ-
μενον, "επιστευσα, διο ε-
"λαλησα:" και ἡμεις πιστ-
ευομεν, διο και λαλουμεν.
14 ειδοτες ὁτι ὁ εγειρας τον Κυ-
ριον Ιησουν, και ἡμας δια Ι-
ησου εγερει, και παρασταησει
15 συν ὑμιν: τα γαρ παντα δι'
ὑμας, ινα ἡ χαρις πλεονα-
σασα, δια των πλειονων
την ευχαριστιαν περισσευσῃ
16 εις την δοξαν του Θεου. διο
ουκ εκκακουμεν, αλλ' ει και
ὁ εξω ἡμων ανθρωπος διαφ-
θειρεται, αλλ' ὁ εσωθεν ανα-
καινουται ἡμερα και ἡμερα.
17 το γαρ παραυτικα ελαφρον
της θλιψεως ἡμων, καθ' ὑ-
περβολην εις ὑπερβολην, αι-
ωνιον βαρος δοξης κατεργαζε-
18 ται ἡμιν. μη σκοπουντων ἡ-
μων τα βλεπομενα, αλλα
τα μη βλεπομενα: τα γαρ
βλεπομενα, προσκαιρα: τα
δε μη βλεπομενα, αιωνια.

Having by the same spirit 13
the same faith as David had
when he said,* "I believed,
"and therefore have I spoken:"
I also believe, and therefore I
speak; knowing that he who 14
raised up the Lord Jesus, shall
raise up me also by Jesus, and
shall present me with you: for 15
all things are for your sakes,
that the grace which was con-
ferr'd upon many, might by the
gratitude of so many, redound
to the glory of God. for which 16
cause I am not discouraged,
but tho' my body decays, yet
my mind is daily renewed.
for the light affliction, which 17
I at present suffer, will be in-
finitely over-ballanced by an
eternal weight of glory; for 18
I have no regard to the
things which are visible, but
to such as are invisible: since
visible things are temporary,
but the invisible are eternal.

1 Οιδαμεν γαρ, ὁτι εαν ἡ ε-
πιγειος ἡμων οικια του σκη-
νους

For I know, that if my bo- 1
dy, which is but a tent for
my

* Psal. cxvi. 10.

νους καταλυθῃ, οικοδομην εκ
Θεου εχομεν, οικιαν αχειρο-
ποιητον, αιωνιον εν τοις ου-
2 ρανοις. και γαρ εν τουτῳ
στενάζομεν, το οικητηριον ἡ-
μων το ἐξ ουρανου επενδυ-
3 σασθαι επιποθουντες. ει γε
και εκδυσαμενοι, ου γυμνοι
4 ευρεθησομεθα. και γαρ οἱ ον-
τες εν τῳ σκηνει στενάζομεν
βαρουμενοι, ἐφ' ᾧ ου θελομεν
εκδυσασθαι, αλλ' επενδυ-
σασθαι, ἱνα καταποθῃ το θνη-
5 τον απο της ζωης. ὁ δε κα-
τεργασαμενος ἡμας εις αυτο
τουτο, Θεος, ὁ δους ἡμιν τον
ἀρραβωνα του πνευματος.
6 θαρροῦντες ουν παντοτε, και ει-
δοτες ὁτι ενδημουντες εν τῳ
σωματι, εκδημουμεν απο του
7 Κυριου: δια πιστεως γαρ πε-
ριπατουμεν, ου δια ειδους:
8 θαρροῦμεν δε, και ευδοκουμεν
μαλλον εκδημησαι εκ του σω-
ματος, και ενδημησαι προς
9 τον Κυριον. διο και φιλοτι-
μουμεθα, ειτε ενδημουντες, ειτε
εκδημουντες, ευαρεστοι αυτῳ ει-
10 ναι. τους γαρ παντας ἡμας
φανερωθηναι δει εμπροσθεν
του βηματος του Χριστου, ἱνα
κομισηται ἑκαστος τα ιδια
του σωματος, προς ἁ επραξε-
ν, ειτε αγαθον, ειτε κακον.

my sojourning upon earth, were dissolved, I have what is not fram'd by human art, but by the divine architect, a mansion eternal in the heavens. while I 2
am thus incas'd, I groan with desire to have that celestial vehicle superinduc'd: tho' 3
should I be divested of this body, I shall not even then be destitute of one. we that are in this ta- 4
bernacle do groan under the burden of it: not that we desire to be divested of it, but we desire to have our celestial body, that this mortal state may vanish into immortality. now 5
he that hath prepared us for this very state, is God, who hath given us the spirit as a pledge of it. therefore being al- 6
ways certainly assur'd that whilst I sojourn in this body, I am absent from the Lord, (for I regulate my conduct by my 7
future expectations, not by visible enjoyments:) in this assu- 8
rance, I say, I think it best to be quit of this body, and be present with the Lord. wherefore I 9
studiously endeavour, whether staying in it, or departing out of it, to be acceptable to him. for we must all appear before 10
the tribunal of Christ; that every one may receive the retribution, according as his actions in the body were either good or evil.

11 Ειδοτες ουν τον φοβον του Κυριου, ανθρωπους πειθομεν? Θεω δε πεφανερωμεθα, ελπιζω δε και εν ταις συνειδησεσιν υμων πεφανερωσθαι.
12 ου παλιν εαυτους συνιστανομεν υμιν, αλλα αφορμην διδοντες υμιν καυχηματος υπερ ημων, ινα εχητε προς τους εν προσωπω καυχωμενους, και
13 ου καρδια. ειτε γαρ εξεστημεν, Θεω, ειτε σωφρονουμεν,
14 υμιν. η γαρ αγαπη του
15 Χριστου * συνεχει ημας, κρινανταις τουτο, οτι ει εις υπερ παντων απεθανεν, αρα οι παντες απεθανον: και υπερ παντων απεθανεν, ινα οι ζωντες μηκετι εαυτοις ζωσιν, αλλα τω υπερ αυτων αποθανοντι και εγερθεντι.

16 Ωστε ημεις απο του νυν ουδενα οιδαμεν κατα σαρκα, ει δε και εγνωκαμεν κατα σαρκα, Χριστον, αλλα νυν ουκ ετι
17 γινωσκομεν. ωστε ει τις εν Χριστω, καινη κτισις: τα αρχαια παρηλθεν, ιδου γεγονε καινα (τα παντα.)

18 Τα δε παντα εκ του Θεου του καταλλαξαντος ημας εαυτω

Shall I then, who know this terrible judgment of the Lord, endeavour to appease men? as for God, I am approved by him, and I trust also you are convinced of my being so approved. and this I say, not to commend myself again unto you, but to give you an occasion of glorying on my account, that you may confront those who make a false show of glorying. for if I glory even to transport, my glorying is in God: if I am moderate, my glorying is for your service. to this I am urg'd by the love I bear to Christ, persuaded as I am, that if one died for all, then were all in a dying state: and that he died for all, that they who are in a state of life should not live at their own discretion, but to the service of him who died for them, and rose again.

Wherefore, henceforth I have no regard to any man for his external appearance: for tho' I formerly look'd for worldly grandeur in the Messiah, yet now I see things in another light. therefore, if any man be a christian, he is in a new creation: the old state of things is chang'd to one entirely new.

Now this is all owing to God, who hath reconciled us to

* Luke xii. 50.

αυτῳ δια Ιησου Χριστου, και δοντος ημιν την διακονιαν της
19 καταλλαγης: ως ὁτι Θεος ην εν Χριστῳ κοσμον καταλλασσων εαυτῳ, μη λογιζομενος αυτοις τα παραπτωματα αυτων, και θεμενος εν ημιν τον λογον της
20 καταλλαγης. ὑπερ Χριστου ουν πρεσβευομεν, ως του Θεου παρακαλουντος δι' ημων, δεομεθα ὑπερ Χριστου, καταλ-
21 λαγητε τῳ Θεῳ. τον γαρ μη γνοντα αμαρτιαν ὑπερ ημων αμαρτιαν εποιησεν, ινα ημεις γινωμεθα δικαιοσυνη Θεου εν αυτῳ.

to himself by Jesus Christ, and hath made us the ministers of this reconciliation; for it 19
is God that has reconciled the world to himself, by Jesus Christ, by not imputing their sins to them; and hath committed to us the gospel of reconciliation. we then are ambassadors 20
for Christ, and 'tis God who makes you the offers by us: we pray you in the name of Christ, to make your peace with God. for he hath made him who 21
knew no sin to be a sin-offering for us, that we might be justified by God thro' him.

1 Συνεργουντες δε και παρακαλουμεν μη εις κενον την χαριν του Θεου δεξασθαι ὑ-
2 μας. λεγει γαρ, "καιρῳ "δεκτῳ επηκουσα σου, και "εν ημερᾳ σωτηριας εβοηθη-"σα σοι." ιδου νυν καιρος ευπροσδεκτος, ιδου νυν ημερα
3 σωτηριας. μηδεμιαν εν μηδενι διδοντες προσκοπην, ινα μη μωμηθη ἡ διακονια ημων. αλλ' εν παντι συνιστωντες εαυτους ως Θεου διακονοι, εν ὑπομονῃ πολλῃ, εν θλιψεσιν, εν αναγκαις, εν
5 στενοχωριαις, εν πληγαις, εν φυλακαις, εν ακαταστασιαις, εν κοποις, εν αγρυπνειαις, εν
6 νηστειαις, εν αγνοτητι, εν γνωσει, εν μακροθυμια, εν χρηστοτητι, εν πνευματι ἁγιῳ, εν

Invested then with such a 1
commission, I beseech you let not the offers of divine favour be made to you in vain. for he 2
saith, "* I have heard thee "in a favourable time, and in "the day of salvation have I "succoured thee." now this is the favourable time; this is that day of salvation. as for us, 3
we give no occasion of offence, that our ministry may not be blamed: but in all things I 4
approve myself as the minister of God, by great constancy in afflictions, in torments, in distresses, from stripes, from im- 5
prisonments, from tumults, from labours, from watchings, from penury. I approve my- 6
self, by chastity, by knowledge, by meekness, by kindness,

* Isa. xlix. 8.

7 αγαπη ανυποκριτω, εν λογω αληθειας, εν δυναμει Θεου, δια των οπλων της δικαιοσυνης των δεξιων και αριστερων. δια δοξης και ατιμιας, δια δυσφημιας και ευφημιας: ως πλανοι, και αληθεις: ως αγνοουμενοι, και επιγινωσκομενοι, ως αποθνησκοντες, και ιδου ζωμεν: ως παιδευομενοι, και μη θανατουμενοι: ως λυπουμενοι, αει δε χαιροντες: ως πτωχοι, πολλους δε πλουτιζοντες: ως μηδεν εχοντες, και παντα κατεχοντες.

*by ſanctity of mind, by undiſguiſed benevolence, by the preaching of truth, by the power of God, by the * arms of juſtice, both offenſive and defenſive. in honour and diſgrace, under infamy, and in repute: look'd upon as an impoſtor, while I ſay what is true; as unknown, and yet celebrated; as dying, and yet I am alive; as chaſtiſed, but not ſlain; as ſorrowful, though always cheerful; as poor, tho' inriching many; as having nothing, though contented with every thing.*

11 Το στομα ημων ανεωγε προς υμας, Κορινθιοι, η καρδια ημων πεπλατυνται. ου στενοχωρεισθε εν ημιν, στενοχωρεισθε δε εν τοις σπλαγχνοις υμων. την δε αυτην αντιμισθιαν ως τεκνοις λεγω, πλατυνθητε και υμεις.

O Corinthians, my heart is ſo full, my tongue cannot be ſilent: our affections are as enlarged towards you, as yours are contracted towards us. I addreſs myſelf to you as a parent, be not you wanting in the returns of filial reſpect to me.

14 Μη γινεσθε ετεροζυγουντες απιστοις. τις γαρ μετοχη δικαιοσυνη και ανομια? τις δε κοινωνια φωτι προς σκοτος? 15 τις δε συμφωνησις Χριστω προς Βελιαρ? η τις μερις 16 πιστω μετα απιστου? τις δε συγκαταθεσις ναω Θεου μετ' ειδωλων? υμεις γαρ ναος Θεου εστε ζωντος, καθως ειπεν ο Θεος, " οτι ενοικησω εν αυτοις, και

Are you not become aſſociates with infidels? but what affinity is there between virtue and vice? and what communication has light with darkneſs? what concord can Chriſt maintain with Belial? what concern has a believer with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God has ſaid †, " I will " dwell

" εμπερι-

* Iſa. x. 3, 6.

† Lev. xxvi. 11, 12.

" εμπεριπαλησω, και εσομαι
" αυλων Θεος, και αυλοι ε-
" σονλαι μοι λαος. διο εξελ-
17 " θελε εκ μεσου αυλων, και
" αφορισθηλε, λεγει Κυριος,
" και ακαθαρλου μη ἁπλεσ-
" θε, κἀγω εισδεξομαι ὑ-
18 " μας, και εσομαι ὑμιν εις
" παλερα, και ὑμεις εσεσθε
" μοι εις ὑιους και θυγαλερας,
" λεγει Κυριος πανλοκραλωρ."

1 ταυλας ουν εχονλες τας επαγ-
γελιας, αγαπηλοι, καθαρισω-
μεν ἑαυλους απο πανλος μο-
λυσμου σαρκος και πνευμαλος,
επιλελουνλες ἁγιωσυνην εν φο-
βῳ Θεου.

2 Χωρησαλε ἡμας, ουδενα η-
δικησαμεν, ουδενα εφθειρα-
μεν, ουδενα επλεονεκλησα-
3 μεν. ου προς καλακρισιν λε-
γω, προειρηκα γαρ ὁτι εν
ταις καρδιαις ἡμων εσλε εις
το συναποθανειν και συζην.
4 πολλη μοι παρρησια προς
ὑμας, πολλη μοι καυχησις
ὑπερ ὑμων, πεπληρωμαι τῃ
παρακλησει, ὑπερπερισσευο-
μαι τῃ χαρᾳ επι πασῃ τῃ
5 θλιψει ἡμων. και γαρ ελ-
θονλων ἡμων εις Μακεδονιαν,
ουδεμιαν εσχηκεν ανεσιν ἡ
σαρξ ἡμων, αλλ' εν πανλι
θλιβομενοι, ἐξωθεν μαχαι, ε-
6 σωθεν φοβοι. αλλ' ὁ πα-
ρακαλων τους ταπεινους, πα-
ρεκαλεσεν ἡμας, ὁ Θεος, εν

" *dwell with, and walk a-*
" *mong them; I will be*
" *their God, and they ſhall be*
" *my people. wherefore come* 17
" *out from among them, be ye*
" *ſeparate, ſaith the Lord,*
" *and touch not the unclean*
" *thing; and I will receive*
" *you, I will be a father un-* 18
" *to you, and ye ſhall be my*
" *ſons and daughters, ſaith*
" *the Lord Almighty.*" *ſince* 1
then, we have theſe promiſes, my dear brethren, let us cleanſe our ſelves from all impurity, whether of body or mind, perfecting holineſs in the fear of God.

Receive me as one who has 2
wronged no man, who has corrupted no man, who has defrauded no man. I ſpeak 3
not this to your reproach: for I have already aſſured you, that I am ſo heartily well affected to you, I could live and die with you. I uſe 4
indeed great freedom of ſpeech toward you, yet I greatly glory upon your account: I am filled with comfort, and my joy is ſtill ſuperiour to all my affliction. for when I came to 5
Macedonia, I had no reſpit from the trouble that beſet me on every ſide; oppoſitions from without, and apprehenſions within. nevertheleſs, 6
God who comforteth thoſe that are caſt down, gave me

7 τῃ παρουσιᾳ Τίτου: ου μονον δε εν τῃ παρουσια αὐτου, αλλα και εν τῃ παρακλησει ᾗ παρεκληθη εφ' ὑμιν, αναγγελλων ἡμιν την ὑμων επιποθησιν, τον ὑμων οδυρμον, τον ὑμων ζηλον ὑπερ εμου, ὡστε με μαλλον χαρηναι.

comfort by the arrival of Titus: not barely by his presence, but by the consolation I received from you by him, when he acquainted me with your earneſt deſire to ſee me, with your concern, and your zeal for me; which greatly increas'd my joy. 7

8 Οτι ει και ελυπησα ὑμας εν τῃ επιστολῃ, ου μεταμελομαι, ει και μετεμελομην. βλεπω γαρ ὁτι ἡ επιστολη εκεινη, ει και προς ὡραν, ελυ-
9 πησεν ὑμας. νυν χαιρω, ουχ ὁτι ελυπηθητε, αλλ' ὁτι ελυπηθητε εις μετανοιαν. ελυπηθητε γαρ κατα Θεον, ἱνα εν μηδενι ζημιωθητε ἐξ ἡμων.
10 ἡ γαρ κατα Θεον λυπη μετανοιαν εις σωτηριαν αμεταμελητον κατεργαζεται, ἡ δε του κοσμου λυπη θανατον κατερ-
11 γαζεται. ιδου γαρ αυτο τουτο το κατα Θεον λυπηθηναι ὑμας, ποσην κατειργασατο ὑμιν σπουδην? αλλα απολογιαν, αλλα αγανακτησιν, αλλα φοβον, αλλα επιποθησιν, αλλα ζηλον, αλλ' εκδικησιν? εν παντι συνεστησατε ἑαυτους ἁγνους ειναι εν τῳ
12 πραγματι. αρα ει και εγραψα ὑμιν, ουχ ἑνεκεν του ἀδικησαντος, ουδε ἑνεκεν του ἀδικηθεντος, αλλ' ἑνεκεν του φανερωθηναι την σπουδην ἡμων την ὑπερ ὑμων προς ὑ-

For tho' I was ſorry my letter gave you ſome uneaſineſs, I do not repent of it, perceiving, that the uneaſineſs you had from that letter, did not dwell upon your minds. 8
now I rejoice, not at your uneaſineſs, but at your repentance which ſucceeded: for your ſorrow was a religious ſorrow, ſuch as convinc'd you I had done you no wrong. 9
for religious ſorrow produces that ſalutary repentance, which we never regret: but worldly ſorrow preys upon life. 10
'tis obſervable, even this religious ſorrow which you had, what ſolicitude has it not wrought in you, what apologies, what indignation, what fear, what deſire, what zeal, yea, what revenge! ſo that by your whole conduct, ye have ſhown your ſelves to be clear from guilt in this matter. 11
wherefore, my writing to you ſo ſeverely did not proceed from any prejudice * to him, that had done the wrong, or from favour † to him that ſuffered 12

μας,

* To the ſon. † To the father. ſee 1 Cor. v.

13 μας, ενωπιον του Θεου. δια τουτο παρακεκλημεθα επι τη παρακλησει υμων, περισσοτερως δε μαλλον εχαρημεν επι τη χαρα Τιτου, οτι αναπεπαυται το πνευμα αυτου 14 απο παντων υμων. οτι ει τι αυτω υπερ υμων κεκαυχημαι, ου καταισχυνθην, αλλ' ως παντα εν αληθεια ελαλησαμεν υμιν, ουτω και η καυχησις ημων η επι Τιτου, αληθεια 15 εγενηθη. και τα σπλαγχνα αυτου περισσοτερως εις υμας εστιν, αναμιμνησκομενου την παντων υμων υπακοην, ως μετα φοβου και τρομου εδε- 16 ξασθε αυτον. χαιρω οτι εν παντι θαρρω εν υμιν.

suffered wrong, but to ſhow my conſcientious regard to your welfare. ſo that your 13 comfort was no ſmall ſatisfaction to me: yea, and I was the more exceedingly pleaſed for that cheerful tranquillity of mind which Titus received from the behaviour of you all. ſo that I am not aſhamed of 14 the commendations I have formerly given you to him; but as I have always preached the truth to you, ſo in my commendation to Titus, I have ſaid nothing but truth of you. and his affection to you is a- 15 bundantly increaſed, whilſt he remembers your obedience, and that fear and reverence with which you all received him. my having therefore ſuch an 16 entire confidence in you, does agreeably affect me.

1 Γνωριζομεν δε υμιν, αδελφοι την χαριν του Θεου την δεδομενην εν ταις εκκλησιαις 2 της Μακεδονιας, οτι εν πολλη δοκιμη θλιψεως η περισσεια της χαρας αυτων, και η κατα βαθους πτωχεια αυτων επερισσευσεν εις τον πλουτον 3 της απλοτητος αυτων. οτι κατα δυναμιν, μαρτυρω, και 4 υπερ δυναμιν αυθαιρετοι: μετα πολλης παρακλησεως δεομενοι ημων, την χαριν και την κοινωνιαν της διακονιας

I muſt acquaint you, bre- 1 thren, with the contribution which the churches of Macedonia have religiouſly made, who tho' labouring under 2 great trial of affliction, and extreme poverty, have notwithſtanding with exceeding cheerfulneſs contributed very liberally: being forward of themſelves to the utmoſt of their power, (I bear them witneſs) 3 yea, and beyond their power: earneſtly intreating me to take 4 the gift, and the charge of conveying it to the converts at

της Jeru-

της εις τους ἁγιους, και ου καθως ηλπισαμεν, αλλ' ἑαυτους εδωκαν πρωτον τω Κυριῳ, και ἡμιν δια θεληματος Θεου.

Jerusalem: and in this they out-did my expectation; such was the divine pleasure, they first gave themselves to the Lord, and then made me an offer to go themselves to Corinth.

6 Εις το παρακαλεσαι ἡμας Τιτον, ἱνα καθως προενηρξατο, ουτω και επιτελεσῃ εις ὑμας και την χαριν ταυτην.

I therefore desired Titus, as he had begun, to finish this contribution among you.

7 αλλ' ὡσπερ εν παντι περισσευετε, πιστει, και λογῳ, και γνωσει, και πασῃ σπουδῃ, και τῃ εξ ὑμων εν ἡμιν ἀγαπῃ, ἱνα και εν ταυτῃ τῃ χαριτι περισσευητε.

that as you excel in every thing, in faith, in language, mystical knowledge, in all virtue, and in your affection to us; I hope you will excel too in this charitable disposition.

8 ου κατ' ἐπιταγην λεγω, αλλα δια της ἑτερων σπουδης, και το της ὑμετερας ἀγαπης γνησιον δοκιμαζων.

I don't mean to prescribe to you, but that the zeal of others may show you are as sincerely well-affected.

9 γινωσκετε γαρ την χαριν του Κυριου ἡμων Ιησου Χριστου, ὁτι δι ὑμας επτωχευσε, πλουσιος ων, ἱνα ὑμεις τῃ εκεινου πτωχεια πλουτησητε.

for you are sensible of the beneficence of our Lord Jesus Christ; powerful as he was, for your sake he became poor, that you through his poverty might be made rich.

10 και γνωμην εν τουτῳ διδωμι: τουτο γαρ ὑμιν συμφερει, οἱ τινες ου μονον το ποιησαι, αλλα και το θελειν προενηρξασθε απο περυσι.

in this I only advise you: it being for your credit, since you have not only begun to execute it, but you were the first that form'd the design a year ago.

11 Νυνι δε και το ποιησαι επιτελεσατε, ὁπως καθαπερ ἡ προθυμια του θελειν, ουτω και το επιτελεσαι εκ του εχειν.

Pray then, dispatch this affair; as you readily undertook it, as readily perform it, to the best of your abilities.

12 ει γαρ ἡ προθυμια προκειται, καθο εαν εχῃ τις, ευπροσδεκτος, ου καθο ουκ εχει.

for what a man gives with a ready mind, according to his abilities, is well received; but not when he goes beyond his circumstances.

13 ου γαρ ἱνα αλλοις ανεσις, ὑμιν δε θλιψις, αλλ' εξ ισοτητος, εν τῳ νυν καιρῳ το ὑμων

my meaning is not, that you should be distress'd

ὑμων περισσευμα εις το εκει-
14 νων ὑσ̃ερημα, ἱνα το εκεινων
περισσευμα γενη̃ται εις το ὑ-
μων ὑσ̃ερημα, ὁπως γενη̃ται
15 ισο̃της. καθως γεγραπ̃ται, " ὁ
" το πολυ, ουκ επλεονασε,
" και ὁ το ολιγον, ουκ ηλατ-
" τονησε."

16 Χαρις δε τῳ Θεῳ τῳ δι-
δονη̃ι την αυ̃την σπουδην ὑ-
περ ὑμων εν τῃ καρδια Τι-
17 του. ὁτι την μεν παρακλη-
σιν εδεξαι̃το, σπουδαιο̃τερος
δε ὑπαρχων, αυθαιρε̃τος εξ-
18 ηλθε προς ὑμας. συνεπεμ-
ψαμεν δε μετ' αυ̃του τον α-
δελφον, ου̃ ὁ επαινος εν τῳ
ευαγγελιῳ δια πασων των εκ-
19 κλησιων, ου μονον δε, αλλα
και χειρο̃τονηθεις ὑπο των εκ-
κλησιων συνεκδημος ἡμων,
συν τῃ χαρι̃τι ταυ̃τῃ τῃ δια-
κονουμενῃ ὑφ' ἡμων προς την
αυ̃του του Κυριου δοξαν, και
20 προθυμιαν ὑμων. σ̃τελλομε-
νοι τουτο, μη̃τις ἡμας μωμη-
σηται̃ εν τῃ ἁδρο̃τητι ταυ̃τῃ
τῃ διακονουμενῃ ὑφ' ἡμων:
21 προνοουμενοι καλα ου μονον
ενωπιον Κυριου, αλλα και ε-
νωπιον ανθρωπων.

22 Συνεπεμψαμεν δε αυ̃τοις τον
αδελφον ἡμων, ὁν εδοκιμα-
σαμεν εν πολλοις πολλακις
σπουδαιον ὀντα, νυνι δε πο-
λυ σπουδαιο̃τερον, πεποιθη-
23 σει πολλῃ τῃ εις ὑμας. ει̃τε
ὑπερ

to relieve others, I only re-commend an equality; that as 14
your preſent ſufficiency ſupplies their wants, their ſufficiency may ſupply your occaſions another way: and thus there will be an equality. as it is written, 15
" * *he that had much, had no-*
" *thing over; and he that*
" *had little, had no lack.*"

But thanks be to God, who 16
diſpoſed Titus to be ſo induſtrious for you. for he not only 17
complyed with my exhortation, but being more than ordinarily concern'd, he voluntarily went to you; with whom 18
I have ſent one of the brethren, who is not only diſtinguiſh'd among all the churches, by his preaching the goſpel, but was choſen by the churches 19
to accompany me with this collection; which ſervice I undertook for the ſake of Chriſt, and to encourage your generous deſign. this I did, to prevent 20
any ſuſpicion that might be rais'd from my having the management of ſo great a ſum: always conſidering what is 21
virtuous, with reſpect to God, and with reſpect to men.

I have ſent likewiſe another 22
of our brethren, whoſe diligence I have experienc'd in ſeveral affairs. now as to Titus, 23
he is my collegue, and aſſiſts me in your affairs: as to our
bre-

* Exod. xvi. 18.

ὑπερ Τιτου, κοινωνος εμος και εις ὑμας συνεργος, ειτε αδελφοι ἡμων, αποστολοι εκκλησιων, 24 δοξα Χριστου. την ουν ενδειξιν της αγαπης ὑμων, και ἡμων καυχησεως ὑπερ ὑμων, εις αυτους ενδειξασθε εις προσωπον των εκκλησιων.

1 Περι μεν γαρ της διακονιας της εις τους ἁγιους περισσον 2 μοι εστι το γραφειν ὑμιν. οιδα γαρ την προθυμιαν ὑμων, ἡν ὑπερ ὑμων καυχωμαι Μακεδοσιν, ὁτι Αχαια παρεσκευασται απο περυσι, και ὁ εξ ὑμων ζηλος ηρεθισε τους 3 πλειονας. επεμψα δε τους αδελφους, ἱνα μη το καυχημα ἡμων (το ὑπερ ὑμων) κενωθη εν τῳ μερει τουτῳ? ἱνα καθως ελεγον, παρεσκευασμενοι ἡτε: 4 μη πως εαν ελθωσι συν εμοι Μακεδονες, και ευρωσιν ὑμας απαρασκευαστους, καταισχυνθωμεν ἡμεις ἱνα μη λεγωμεν ὑμεις εν τῃ ὑποστασει ταυτῃ. 5 αναγκαιον ουν ἡγησαμην παρακαλεσαι τους αδελφους, ἱνα προελθωσιν εις ὑμας, και προκαταρτισωσι την προκαηγγελμενην ευλογιαν ὑμων, ταυτην ἑτοιμην ειναι ὁυτως ὡς ευλογιαν, και μη ὡσπερ πλεονεξιαν. 6 τουτο δε, " ὁ σπειρων φει- " δομενως, φειδομενως και " θερισει: και ὁ σπειρων επ' " ευλογιαις, επ' ευλογιαις και

brethren, they are the deputies of the churches, and the glory of the christian profession. wherefore ſhow how much 24 you love them, and how well you deſerve the character I gave you, before all the churches.

As to the relief of the converts, it is ſuperfluous for me 1 to write to you: for I know 2 your generous propenſity, and I mention'd it with applauſe to the Macedonians, that Achaia was ready a year ago; ſo that your zeal has influenc'd many others. yet have I 3 ſent the brethren, that my character of you may not appear to be groundleſs, with reſpect to that part wherein I ſaid, ye would be ready: for 4 if the Macedonians ſhould come with me, and find you unprepared, how ſhall I, not to ſay YOU, be aſhamed for having had ſo little ground to boaſt of you? I thought it 5 therefore neceſſary to counſel the brethren to go before, and ſettle the management of the contribution by this previous notice, that it might have ſuch diſpatch, as ſhows a bountiful, and not a niggardly temper. remember, " * he who ſows 6 " ſparingly, ſhall reap alſo " ſparingly: and he who ſows " bountifully, ſhall reap alſo

" θε- " boun-

* Hoſea x. 12.

7 "θερισει." ἑκασ̃ος καθως προαιρει̃ται τῃ καρδιᾳ, μη ἐκ λυπης, η ἐξ ἀναγκης. ἱ-
8 λαρον γαρ δο̃ην ἀγαπᾳ ὁ Θεος. δυνα̃ος δε ὁ Θεος πα-σαν χαριν περισσευσαι εις ὑμας, ἱνα εν παν̃τι παν̃τοτε πασαν αὐταρκειαν ἐχον̃τες, περισσευῃτε εις παν ἐργον α-
9 γαθον. καθως γεγραπ̃ται, "ε-"σκορπισεν, ἐδωκε τοις πε-"νησιν, ἡ δικαιοσυνη αυ-
10 "του μενει εις τον αἰωνα." ὁ δε ἐπιχορηγων σπερμα τῳ σπειρον̃τι, και ἀρ̃τον εις βρω-σιν, χωρηγησαι και πληθυναι τον σπορον ὑμων, και αὐξη-σαι τα γενηματα της δικαιο-
11 συνης ὑμων. ἐν παν̃τι πλου-τι̃ζομενοι εἰς πασαν ἁπλο-τητα, ἡτις κατεργαζεται δι' ἡμων εὐχαριστιαν τῳ Θεῳ,
12 ὁτι ἡ διακονια της λειτουργιας ταυ̃της ου μονον ἐστι προσα-ναπληρουσα τα ὑστερηματα των ἁγιων, αλλα και περισ-σευουσα δια πολλων εὐχα-
13 ριστιων τῳ Θεῳ. δια της δο-κιμης της διακονιας ταυ̃της δοξα̃ζον̃τες τον Θεον ἐπι τῃ ὑποταγῃ της ὁμολογιας ὑμων εις το εὐαγγελιον του Χριστου, και ἁπλο̃τητι της κοινωνιας
14 εις αὐτους και εις παν̃τας, και αὐτων δεησει ὑπερ ὑμων, ἐ-πιποθουν̃των ὑμας δια την ὑ-περβαλλουσαν χαριν του Θεου

"bountifully." let every man give as he is disposed in his own mind, without any regret or reluctance: for God loves a cheerful benefactor. and God is able to make every charitable gift redound to your advantage; that being always sufficiently supply'd in every thing, you may excel in every good work: as it is written, "* he hath distributed, he "hath given to the poor: his "liberality remaineth for e-"ver." now he that furnishes seed to the sower, and bread for food, shall furnish and multiply what you sow, and increase the fruits of your liberality. so that being enriched in every thing, you may be continually beneficent to the glory of God by our thanksgiving. for the execution of this charitable office, does not only supply the necessities of the converts, but by the thanksgivings of many redounds also to the glory of God. having this proof of you by such a supply, they will glorify God for your profess'd subjection to the gospel of Christ, and for your liberal distribution to them as well as others; and you will have the advantage of their earnest prayers, for the exceeding favour God has bestowed upon them by you:

* Psal. cxii. 9.

εφ' ὑμιν. χαρις δε τῳ Θεῳ επι τῃ ανεκδιηγητῳ αυτου δωρεᾳ.

1 Αυτος δε εγω Παυλος παρακαλω ὑμας δια της πραοτητος και επιεικειας του Χριστου, ὁς κατα προσωπον μεν ταπεινος εν ὑμιν, απων δε
2 θαρρω εις ὑμας: δεομαι δε το μη παρων θαρρησαι τῃ πεποιθησει ᾗ λογιζομαι τολμησαι επι τινας τους λογιζομενους ἡμας ὡς κατα σαρκα
3 περιπατουντας. εν σαρκι γαρ περιπατουντες, ου κατα σαρκα στρατευομεθα, τα γαρ ὁπλα της στρατειας ἡμων ου σαρκικα, αλλα δυνατα τῳ Θεω προς καθαιρεσιν οχυρωματων:
5 λογισμους καθαιρουντες, και παν ὑψωμα επαιρομενον κατα της γνωσεως του Θεου, και αιχμαλωτιζοντες παν νοημα εις την ὑπακοην
6 του Χριστου. και εν ἑτοιμῳ εχοντες εκδικησαι πασαν παρακοην, ὁταν πληρωθῃ ὑμων ἡ ὑπακοη.

7 Τα κατα προσωπον βλεπετε? ει τις πεποιθεν ἑαυτῳ Χριστου ειναι, τουτο λογιζεσθω παλιν αφ' ἑαυτου, ὁτι καθως αυτος Χριστου, ουτω και
8 ἡμεις. εαν τε γαρ και περισσοτερον τι καυχησωμαι περι της εξουσιας ἡμων, ἡς εδωκεν ὁ Κυριος ἡμιν εις οικοδομην, και ουκ εις καθαιρεσιν

thanks be to God for his unſpeakable gift.

I who am a perſon of a mean preſence, when among you, but exert myſelf upon your account, when abſent; I Paul intreat you by the meekneſs and gentleneſs of Chriſt, 1
not to let me exert that authority, when I am preſent, which I think to exerciſe againſt ſome, who cenſure me, as if I was actuated by worldly views. for tho' I am involv'd with the world, I don't ſuſtain the war with their poor arts: our military arms are not ſo defective, but divinely effectual to demoliſh all their ramparts; to level all the barriers they contrive for obſtructing the divine doctrine, and to make their pride captive to the authority of Chriſt. and I am prepar'd, when you have diſcharg'd your duty, to make examples of the reſt for their diſobedience. 2 3 4 5 6

Do ye judge of things by the outward appearance? if any man is confident in himſelf, that he is Chriſt's, let him from himſelf conclude too, that as he is Chriſt's, even ſo are we. for though I ſhould more than ever magnify my authority, which the Lord hath given us for your improvement, and not for your 7 8

ὑμων, ουκ αισχυνθησομαι,
9 ἱνα μη δοξω ὡς αν εκφοβειν
10 ὑμας δια των επιστολων: ὁτι
ἀι μεν επιστολαι, φησι, βα-
ρειαι και ισχυραι, ἡ δε πα-
ρουσια του σωματος ασθενης,
και ὁ λογος εξουθενημενος.
11 τουτο λογιζεσθω ὁ τοιουτος,
ὁτι οἱοι εσμεν τῳ λογῳ δι'
επιστολων αποντες, τοιουτοι
12 και παροντες τῳ εργῳ. ου
γαρ τολμωμεν εγκριναι η συγ-
κριναι ἑαυτους τισι των ἑαυ-
τους συνιστανοντων, αλλα
αυτοι εν ἑαυτοις ἑαυτους με-
τρουντες, και συγκρινοντες ἑ-
αυτους ἑαυτοις ου συνιουσιν.

13 Ημεις δε ουχι εις τα αμε-
τρα καυχησομεθα, αλλα κα-
τα το μετρον του κανονος ὁυ
εμερισεν ἡμιν ὁ Θεος μετρου
14 εφικεσθαι αχρι και ὑμων. ου
γαρ ὡς μη εφικνουμενοι εις
ὑμας, ὑπερεκτεινομεν ἑαυτους,
αχρι γαρ και ὑμων εφθασα-
μεν εν τῳ ευαγγελιῳ του
15 Χριστου. ουκ εις τα αμετρα
καυχωμενοι εν αλλοτριοις κο-
ποις, ελπιδα δε εχοντες, αυξα-
νομενης της πιστεως ὑμων, εν
ὑμιν μεγαλυνθηναι κατα τον
κανονα ἡμων εις περισσειαν:
16 εις τα ὑπερεκεινα ὑμων ευαγ-
γελισασθαι, ουκ εν αλλο-
τριῳ κανονι εις τα ἑτοιμα

καυ-

ruin, I should have no rea-
son to be ashamed; but that 9
I may not seem as if I would
strike a terror in you by let-
ters: (for 'tis objected that 10
my letters are weighty and
powerful, but my bodily pre-
sence weak, and my preach-
ing contemptible) let such a 11
one depend upon this, that the
same authority which ap-
pear'd in my letters, when I
was absent, will appear in
fact, when I am present. for 12
I dare not rank or compare
my self with some who vaunt
themselves: but they making
their self-conceit the only
standard whereby to judge of
themselves, show their want
of judgment.

I will not boast of any thing 13
done without my province, but
confine myself within that line
by which God has mark'd out
my bounds, and in which you
are included. for I do not 14
stretch beyond my limits to take
you in; since in preaching the
gospel of Christ, we are ad-
vanced even to you. I don't 15
assume to myself the credit of
other men's labours in another
province, but hope, that when
your faith is increased, the
bounds now prescribed will be
enlarged by you yet farther; so 16
that I may preach the gospel in
the regions beyond you, and
not assume the credit of things

17 καυχησασθαι. ὁ δε καυχωμενος, εν Κυριῳ καυχασθω.
18 ου γαρ ὁ ἑαυτον συνιστων, εκεινος εστι δοκιμος, αλλ' ὁν ὁ Κυριος συνιστησιν.

ready prepared to my hand, in another man's province. but he that glorieth, let him glory in the Lord. for not he that commendeth himself, but he whom the Lord commendeth, is the approved.

17 18

1 Οφελον ανειχεσθε μου μικρον τῃ αφροσυνῃ, αλλα
2 και ανεχεσθε μου. ζηλω γαρ ὑμας Θεου ζηλῳ. ἡρμοσαμην γαρ ὑμας ἑνι ανδρι παρθενον ἁγνην παρασταησαι, τῳ
3 Χριστῳ. φοβουμαι δε μηπως ὡς ὁ οφις Ευαν εξηπατησεν εν τῃ πανουργια αὐτου, ουτω φθαρῃ τα νοηματα ὑμων, απο της ἁπλοτητος * της εις
4 τον Χριστον. ει μεν γαρ ὁ ερχομενος αλλον Ιησουν κηρυσσει ὁν ουκ εκηρυξαμεν, ἡ πνευμα ἑτερον λαμβανετε ὁ ουκ ελαβετε, ἡ ευαγγελιον ἑτερον ὁ ουκ εδεξασθε, καλως
5 ηνειχεσθε. λογιζομαι γαρ μηδεν ὑστερηκεναι των ὑπερ λιαν
6 αποστολων. ει δε και ιδιωτης τῳ λογῳ, αλλ' ου τῃ γνωσει, αλλ' εν παντι φανερωθεντες εν πασιν εις ὑμας.

1 2 3 4 5 6

Would you could bear with me a little in my vanity, but indeed you do bear with me. for I am jealous over you with religious jealousy: since I have espoused you to one husband, that I may present you as a chaste virgin to Christ. but I fear lest by some means or other, as Eve was beguiled by the subtilty of the serpent, your minds should be corrupted from the simplicity that is due to Christ. if he that is come to you, preaches another Jesus whom I have not preached, or if ye receive other gifts of the spirit, than what ye have received from me, or another gospel, than what you have accepted, you might well bear with his pretensions: for I think I am not at all inferior to the chiefest of the apostles. if my language is inelegant, my knowledge is not contemptible; but has been fully display'd among you on all occasions.

7 Η ἁμαρτιαν εποιησα, εμαυτον ταπεινων ινα ὑμεις ὑψωθητε? ὁτι δωρεαν το του Θεου ευαγγελιον ευηγγελισαμεν

7

If I have degraded myself for your advantage by preaching the holy gospel to you gratis, is that such a tres-

* See the note.

8 γελισαμην υμιν? αλλας εκ-
κλησιας εσυλησα, λαβων
οψωνιον, προς την υμων δια-
κονιαν, και παρων προς υμας
(και υσ̃ερηθεις) ου καλεναρ-
9 κησα ουδενος. το γαρ υσ̃ε-
ρημα μου προσανεπληρωσαν
οι αδελφοι ελθονλες απο Μα-
κεδονιας, και εν παντι αβαρη
υμιν εμαυτον εληρησα (και
10 τηρησω.) εσ̃τιν αληθεια Χρις-
του εν εμοι, ὁτι ἡ καυχησις
αὐτη ου φραγησεται εις εμε εν
τοις κλιμασι της Αχαιας.
11 διατι? ὁτι ουκ αγαπω υμας?
12 ὁ Θεος οιδεν. ὁ δε ποιω, και
ποιησω, ἱνα εκκοψω την α-
φορμην των θελοντων αφορ-
μην, ἱνα εν ᾧ καυχωνται, ευ-
13 ρεθωσι καθως και ημεις. οι γαρ
τοιουτοι ψευδαποσ̃τολοι, ερ-
γατται δολιοι, μετασχηματι-
ζομενοι εις αποσ̃τολους Χρις-
14 του. και ου θαυμασ̃τον, αυ-
τος γαρ ὁ Σατανας μετασχη-
ματιζεται εις αγγελον φωτος.
15 ου μεγα ουν ει και οι διακονοι
αυτου μετασχηματιζονται ὡς
διακονοι δικαιοσυνης, ὡν το
τελος εσ̃ται κατα τα εργα
αυτων.

16 Παλιν λεγω, μη τις με
δοξη αφρονα ειναι, ει δε μη
γε, κἀν ὡς αφρονα δεξασθε με,
ἱνα μικρον τι κἀγω καυχη-
17 σωμαι. ὁ λαλω, ου λαλω
κατα Κυριον, αλλ' ὡς εν α-
φροσυνη εν ταυτη τη ὑπο-

σ̃τασει

treſpaſs? by taking wages of other churches, I may have injured them, to do you ſervice. 8
when I was preſent among you, and in want, I was chargeable to no man: for the brethren which came from Macedonia, ſupplied my neceſſities: and as I have, ſo I always ſhall keep myſelf from being burdenſome to you. I ſolemnly proteſt, no man ſhall hinder me of this applauſe, in the regions of Achaia. why ſo? is it becauſe I love you not? far otherwiſe, God knows. but this I do, and ſhall do, to make them drop their hire, who are ſo bent upon hire: and then indeed they will be as they pretend to be, like me. for theſe are falſe apoſtles, deceitful workmen, diſguiſed ſo as to paſs for true apoſtles. and no wonder; for ſatan himſelf may put on the appearance of an angel of light. therefore it is not ſtrange if his agents are ſo diſguiſed as to appear like miniſters of the goſpel; but their end ſhall be anſwerable to their actions. 9 10 11 12 13 14 15

I ſay it again, let no man think me vain; but if they do, yet as ſuch, bear with me, that I too may applaud my ſelf a little. what I ſay, I ſay it not as an apoſtle, but as it were to indulge my vanity in this matter of boaſting. 16 17

18 σ̄ασει της καυχησεως. επει πολλοι καυχωνται κατα την σαρκα, κ̀ᾳγω καυχησομαι.
19 ἡδεως γαρ ανεχεσθε των α-
20 φρονων, φρονιμοι ον̄τες. ανεχεσθε γαρ, ει τις ὑμας κατα-δουλοι, ει τις κατεσθιει, ει τις λαμβανει, ει τις επαιρεται, ει τις ὑμας εις προσω-
21 πον δερει, κατα ατιμιαν λεγω: ὡς ὁτι ἡμεις ησθενησαμεν. εν ᾧ δ' αν τις τολμᾳ, εν αφροσυνῃ λεγω, τολμω κ̀ᾳγω.

22 Εβραιοι εισι? κ̀ᾳγω. Ισραηλ̄ται εισι? κ̀ᾳγω. σπερμα Αβρααμ εισι? κ̀ᾳγω.
23 διακονοι Χριστ̄ου εισι? παραφρονων λαλω, ὑπερ εγω: εν κοποις περισσοτερως, εν πληγαις ὑπερβαλλον̄τως, εν φυλακαις περισσοτερως, εν θα-
24 νατοις πολλακις. ὑπο Ιουδαιων πεν̄τακις τεσσαρακον̄τα
25 παρα μιαν ελαβον. τρις ερ̀αβδισθην, ἁπαξ ελιθασθην, τρις εναυαγησα, νυχθημερον
26 εν τῳ βυθῳ πεποιηκα. οδοιποριαις πολλακις, κινδυνοις ποτ̄αμων, κινδυνοις λῃστ̄ων, κινδυνοις εκ γενους, κινδυνοις ἐξ εθνων, κινδυνοις εν πολει, κινδυνοις εν ερημιᾳ, κινδυνοις εν θαλασσῃ, κινδυνοις εν

ing. since many glory in outward advantages, I will glory too. for as wise as you are your selves, you easily bear with the folly of others. if a man impose upon you, if he preys upon you, if he makes a gain of you, if a man insults you, if he disgracefully assaults you, I mean it as to their reproaches, you take it all; as if I was inferior to them. but whatever they pretend to, (I must be so vain) I pretend to the like.

Are they Hebrews? so am I: are they Israelites? so am I: are they of the race of Abraham? so am I: are they ministers of Christ? is it my vanity? I am more so: in toilsome labours I surpass them, in stripes I am exceedingly beyond them, in prisons I have been oftner, and frequently in the very jaws of death. from the Jews I have five times received forty stripes save one. thrice was I whip'd with rods, once was I stoned, thrice I was shipwreck'd; a night and a day I was floating on the deep: in my voyages I have been frequently in perils from rivers, in perils from robbers, in perils from my own countrymen, in perils from the Gentiles, in perils in the city, in perils in the country, in

ψευδ' pe-

27 ψευδαδελφοις. εν κοπῳ και μοχθῳ, εν αγρυπνιαις πολλακις, εν λιμῳ και διψει, εν νησ̃ειαις πολλακις, εν ψυχει
28 και γυμνοτ̃ητι. χωρις των παρεκτ̃ος, ἡ επισυστασις μου ἡ καθ' ἡμεραν, ἡ μεριμνα πασων
29 των εκκλησιων. τις ασθενει, και ουκ ασθενω? τις σκανδαλιζεται, και ουκ εγω πυρουμαι?

30 Ει καυχασθαι δει, τα της ασθενειας μου καυχησομαι.
31 ὁ Θεος και πατ̃ηρ του Κυριου (ἡμων) Ιησου Χριστ̃ου οιδεν, ὁ ων ευλογητ̃ος εις τους αιω-
32 νας, ὁτι ου ψευδομαι. εν Δαμασκῳ ὁ εθναρχης Αρετ̃α του βασιλεως εφρουρει την Δαμασκηνων πολιν, πιασαι
33 με θελων: και δια θυριδος εν σαργανῃ εχαλασθην δια του τειχους, και εξεφυγον τας χειρας αυτ̃ου.

1 Καυχασθαι δη ου συμφερει μοι. ελευσομαι γαρ εις οπτ̃ασιας και αποκαλυψεις
2 Κυριου. οιδα ανθρωπον εν Χριστ̃ῳ προ ετ̃ων δεκατ̃εσσαρων, ειτ̃ε εν σωματ̃ι, ουκ οιδα: ειτ̃ε εκτ̃ος σου σωματ̃ος, ουκ οιδα: ὁ Θεος οιδεν: αρπαγεντ̃α τον τοιουτ̃ον εως
3 τριτ̃ου ουρανου. και οιδα τον τοιουτ̃ον ανθρωπον, ειτ̃ε εν σωματ̃ι, ειτ̃ε εκτ̃ος του σωματος, ουκ οιδα, ὁ Θεος οιδεν,
4 ὁτι ἡρπαγη εις τον παραδεισον, και ηκουσεν αρρητ̃α ρη-

perils at sea, in perils among false brethren; expos'd to toil, to fatigue, to frequent watchings, to hunger and thirst, to frequent fastings, to cold and penury. besides these troubles from without, that which crouds upon me daily, the care of all the churches. who is afflicted, and I not suffer? who is offended, and I not inflam'd?

If I must be compell'd to glory, I will glory on the account of my sufferings. the ever-blessed God, and father of our Lord Jesus Christ, knows that I speak truth. in Damascus the governor for king Aretas, posted guards at the city-gates, with a design to apprehend me: but thro' a window I was let down in a basket by the wall, and so escap'd.

Have not I reason to glory? for now I shall mention my visions and revelations from the Lord. I knew a christian who above fourteen years ago, was snatch'd up even to the third heaven, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows. but tho' I don't know whether it was in the body, or out of the body, which God only knows, this I know, that he was snatch'd up into para-

ρηματα, ἁ ουκ εξον ανθρωπῳ λαλησαι.

5 Υπερ του τοιουτου καυχησομαι, ὑπερ δε εμαυτου ου καυχησομαι, ει μη εν ταις 6 ασθενειαις μου. εαν γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων, αληθειαν γαρ ερω· φειδομαι δε, μη τις εις εμε λογισηται ὑπερ ὁ βλεπει με, 7 η ακουει τι ἐξ εμου. και τῃ ὑπερβολῃ των αποκαλυψεων ἱνα μη ὑπεραιρωμαι, εδοθη μοι σκολοψ τῃ σαρκι, αγγελος Σαταν, ἱνα μη κολα-8 φιζῃ. * ὑπερ τουτου τρις τον Κυριον παρεκαλεσα, ἱνα αποστῃ απ' εμου. και ειρηκε 9 μοι, "αρκει σοι ἡ χαρις μου: "ἡ γαρ δυναμις μου εν ασ-"θενειᾳ τελειουται." ἡδιστα ουν μαλλον καυχησομαι εν ταις ασθενειαις μου, ἱνα επισκηνωσῃ επ' εμε ἡ δυναμις 10 του Χριστου. διο ευδοκω εν ασθενειαις, εν ὑβρεσιν, εν αναγκαις, εν διωγμοις, εν στενοχωριαις ὑπερ Χριστου. ὁταν γαρ ασθενω, τοτε δυνατος ειμι.

11 Γεγονα αφρων * ? ὑμεις με ηναγκασατε. εγω γαρ ωφειλον ὑφ' ὑμων συνιστασθαι, ουδεν

* See the note.

paradiſe, and heard ſuch ſecrets as it is not lawful for a man to reveal.

I might glory in being the 5
man; but I will not glory in any thing relating to myſelf, unleſs it be my ſufferings. tho' 6
if I had a mind to glory, I might do it without vanity, for I ſhould ſay nothing but what is true: but now I forbear, leſt any man ſhould aſcribe more to me than my actions, or my preaching can juſtify. and leſt I ſhould be 7
exalted above meaſure by the extraordinary revelations I have had, I was afflicted in my perſon, ſo that the meſſenger of ſatan inſulted me; concerning which, I beſought 8
the Lord thrice, to make him leave me. but he ſaid to me, 9
"my favour is ſufficient for "thee: for my ſtrength is "ſhown to be perfect by thy "weakneſs." with pleaſure therefore will I glory in my infirmities, that the power of Chriſt may be ſeen to dwell in me. I take pleaſure then 10
in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am afflicted, then it is I have fortitude.

Am I become vain? 'tis 11
you have forc'd me to it: for I ought to have been commended

ουδεν γαρ ὑστερησα των ὑπερ
λιαν αποστολων, ει και ουδεν
12 ειμι. τα μεν σημεια του α-
ποστολου κατειργασθη εν ὑμιν
εν πασῃ ὑπομονῃ, εν σημει-
οις και τερασι και δυναμε-
13 σι. τι γαρ εστιν ὁ ἡττηθητε
ὑπερ τας λοιπας εκκλησιας,
ει μη ὁτι αυτος εγω ου κα-
τεναρκησα ὑμων? χαρισασ-
θε μοι την αδικιαν ταυτην.

14 Ιδου, τριτον ἑτοιμως εχω
ελθειν προς ὑμας, και ου
καταναρκησω ὑμων. ου γαρ
ζητω τα ὑμων, αλλ' ὑμας.
ου γαρ οφειλει τα τεκνα τοις
γονευσι θησαυριζειν, αλλ' ὁι
15 γονεις τοις τεκνοις. εγω δε ἡ-
διστα δαπανησω και εκδα-
πανηθησομαι ὑπερ των ψυ-
χων ὑμων, ει και περισσο-
τερως ὑμας αγαπων, ἡττον
16 αγαπωμαι. εστω δε, εγω ου
κατεβαρησα ὑμας, αλλ' ὑ-
παρχων πανουργος, δολῳ ὑ-
17 μας ελαβον. μη τινα ων α-
πεσταλκα προς ὑμας, δι' αυ-
18 του επλεονεκτησα ὑμας? πα-
ρακαλεσα Τιτον, και συναπε-
στειλα τον αδελφον, μη τι
επλεονεκτησεν ὑμας Τιτος? ου
τῳ αυτῳ πνευματι περιεπα-
τησαμεν? ου τοις αυτοις ιχ-
19 νεσι? παλαι δοκειτε ὁτι ὑ-
μιν απολογουμεθα? κατενω-
πιον του Θεου, εν Χριστῳ
λαλουμεν, τα δε παντα, α-
γαπητοι, ὑπερ της ὑμων οικο-

mended by you: since I am not inferior to the chiefest of the apostles, tho' in myself I am nothing. the marks indeed 12
of an apostle I have shown among you by my extreme patience, by signs, and prodigies, and miracles. for in what 13
were ye inferior to other churches, except it be that I myself was not burdensome to you? an injury I hope you will easily forgive.

This is the third time I pur- 14
posed to come to you; but I will not be burdensome to you; for I seek not yours, but you: since it is not expected children should lay up for their parents, but parents for their children: on the contrary, I shall be 15
glad to sacrifice myself and all I have for your service, even tho' it should happen that the more I love you, the less I should be beloved. 'tis own'd 16
I did not put you to any charges myself: but was so crafty, as to over-reach you, by others. what, did I make a gain of you 17
by any body I sent to you? I 18
desired Titus, and with him I sent a brother: did Titus make a gain of you? didn't we follow the same principles, and take the same measures? do you think I have been ma- 19
king excuses for not coming? as I am a christian, in the presence of God, I have, my beloved,

20 δομης. φοβουμαι γαρ, μη
πως ελθων ουχ οιους θελω
ευρω υμας, καγω ευρεθω υμιν
οιον ου θελετε, μη πως ερεις,
ζηλοι, θυμοι, εριθειαι, καται-
λαλιαι, ψιθυρισμοι, φυσιω-
21 σεις, ακαταστασιαι: μη πα-
λιν ελθοντα με ταπεινωση ὁ
Θεος μου προς υμας, και
πενθησω πολλους των προ-
ημαρτηκοτων, και μη μετανο-
ησαντων επι τη ακαθαρσια,
και πορνεια, και ασελγεια ᾗ
επραξαν.

loved, in every thing consulted your advantage. yet I fear 20
when I do come I shall not find you such as I would, and that you will find me such as you least desire: I am afraid there are among you debates, envyings, animosities, strifes, backbitings, whisperings, arrogance, tumults: and I am a- 21
fraid, God will humble me when I come again among you, and I shall bewail many who have formerly sinned, and have not yet repented of their impurity, their fornication, and dissoluteness.

1 Τριτον τουτο ερχομαι προς
υμας. "επι στοματος δυο
"μαρτυρων και τριων σταθη-
2 "σεται παν ρημα." προει-
ρηκα και προλεγω, ως παρων
το δευτερον, και απων νυν
τοις προημαρτηκοσι, και τοις
λοιποις πασιν, οτι εαν ελθω
εις το παλιν, ου φεισομαι,
3 επει δοκιμην ζητειτε του εν ε-
μοι λαλουντος Χριστου, ος εις υ-
μας ουκ ασθενει, αλλα δυναται
4 εν υμιν. και γαρ ει εσταυρω-
θη εξ ασθενειας, αλλα ζη
εκ δυναμεως Θεου, και γαρ η-
μεις ασθενουμεν εν αυτω, αλ-
λα ζησομεθα συν αυτω εκ
δυναμεως Θεου εις υμας.

This is the third time I am 1
coming to you: "in the mouth
"of two or three witnesses
"shall every word be esta-
"blished." I told you once 2
before, and now being absent I write to forewarn you and all that have sinned, that when I shall arrive, I will not spare them; since you demand a 3
proof of my mission from Christ, who with regard to you has shown no want of power among you. for tho' he was cru- 4
cified with the appearance of weakness, yet he lives by the power of God; tho' we are afflicted upon his account, we shall live with him by the power of God toward you.

5 Εαυτους πειραζετε ει εστε εν
τη πιστει, εαυτους δοκιμα-
ζετε: η ουκ επιγινωσκετε ε-
αυτους,

Examine yourselves, whether you be in the faith; bring yourselves to the proof; are 5
you

αυτους, ὁτι Ιησους Χριστος εν
ὑμιν εστιν? ει μη τι αδοκιμοι
6 εστε, ελπιζω δε ὁτι γνωσεσ-
θε ὁτι ἡμεις ουκ εσμεν αδο-
7 κιμοι. ευχομαι δε προς τον
Θεον μη ποιησαι ὑμας κακον
μηδεν, ουχ ἱνα ἡμεις δοκιμοι
φανωμεν, αλλ' ἱνα ὑμεις το
καλον ποιητε, ἡμεις δε ὡς α-
8 δοκιμοι ωμεν: ου γαρ δυνα-
μεθα τι κατα της αληθειας,
αλλ' ὑπερ της αληθειας.
9 χαιρομεν γαρ ὁταν ἡμεις ασ-
θενωμεν, ὑμεις δε δυνατοι ητε.
τουτο δε και ευχομεθα, την
10 ὑμων κατηρτισιν. δια τουτο
ταυτα απων γραφω, ἱνα πα-
ρων μη αποτομως χρησωμαι,
κατα την εξουσιαν ἡν εδωκε
μοι ὁ Κυριος εις οικοδομην, και
ουκ εις καθαιρεσιν.

you so little acquainted with yourselves, as not to know whether Jesus Christ be in you? but if you are destitute of proofs, I trust you shall know 6
that we are not so destitute. now I pray God that I may 7
not punish you; not that I may show you my proofs to your cost, but that by your acting honestly, I may be as if I had no proofs: for I can em- 8
ploy no power against the truth, but for the truth. I 9
am therefore glad when I am disarm'd by the strength of your integrity: and this is what I pray for, even your perfection. these things 10
therefore I write to you being absent, that when I come I may not use severity, according to the power which the Lord hath given me for edification, and not for destruction.

11 Λοιπον, αδελφοι, χαιρε-
τε, καταρτιζεσθε, παρακα-
λεισθε, το αυτο φρονειτε, ει-
ρηνευετε, και ὁ Θεος της αγα-
πης και ειρηνης εσται μεθ' ὑ-
12 μων. ασπασασθε αλληλους
13 εν ἁγιῳ φιληματι. ασπαζον-
14 ται ὑμας ὁι ἁγιοι παντες. ἡ χα-
ρις του Κυριου Ιησου Χριστου,
και ἡ ἀγαπη του Θεου, και ἡ
κοινωνια του ἁγιου πνευματος,
μετα παντων ὑμων. αμην.

Finally, brethren, be cheer- 11
ful: redress yourselves, encourage one another, be of one mind, live in peace; and the God of love and peace shall be with you. salute one another 12
with religious affection. all the 13
converts salute you. the favour 14
of the Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit, be with you all. amen.

Ch. II. 17. Λοιποι.] Steph. ε. ζ. θ. Clar. Germ. Borner. *Gr.* Leiceſt. Pet. 1, 3. Cantab. 2, 3. Laud. 2. Hunting. 1. Covel. 4. Genev. Baſil. 2. Lucian. Vulgat. Syriac, Arabic, Chryſoſtom, Theodoret, Oecumenius, and the Complutenſian edition. ſee Prol. 989.

Ch. IV. 6. Αυ̃λου.] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Lincol. the Vulgate, Æthiopic, Tertullian, Ambroſe. ſee Prol. 296.

Ch. V. 3. Εκδυσαμενοι.] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *exſpoliati* Lat. the Vulgate before it was corrected by Jerom, Tertullian. ſo St. Chryſoſtom interprets the place. Ειγε και ενδυσαμενοι, &c.] Τουτεστι, καν αποθωμεθα το σωμα, ου χωρις σωματος εκει παρασησομεθα, αλλα και μετα του αυ̃λου αφθαρτου γενομενου. " that is, tho' we ſhould lay aſide " this body, we ſhall not however appear without a body, but with " the ſame only made incorruptible." yet this very *Chryſoſtom*, ſays *Dr. Mills*, rejects this reading for a wonderfully poor conceit, intirely foreign to the apoſtle's meaning. Ειγε και ενδυσαμενοι.] τουτεστιν, αφθαρσιαν και σωμα αφθαρτον λαβοντες, ου γυμνοι ευρεθησομεθα δοξης και ασφαλειας, &c. " that is, though ſhould we be inveſted with an incor- " ruptible body, we ſhould not however be diveſted of glory, and ſe- " curity, &c." ſee Dr. Mills's copious reaſoning upon the place.

Ver. 10. Τα ιδια.] Clar. Lat. Germ. Lat. Borner. *ἀ δια*, but the Lat. *propria*. the Vulgate, Syriac, Arabic, Æthiopic, Tertullian, Origen, Ambroſiaſter, Ambroſius ipſe, Cyprian, Calaritan, Ruffin. Fulgentius, *Scholiaſtes*, Zeno, Pelag. Gennadius, and the Complutenſian edition. Grotius and Dr. Mills defend this reading. ſee Prol. 473.

Ch. VIII. 4. Δεξασθαι ἡμας] is not in Steph. θ. ι. ια. ιϛ. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Lincol. Covel. 2, 4. Cantab. 2. 3. Genev. M. Sinah. Magdal. 1, 2. N. Col. 2. Baroc. Barb. 3. Roe. 2. Pet. 2. Hunting. 1. Leiceſt. Veleſ. lect. Vien. Baſil 2. two MSS. mentioned by Beza. the Vulgate, Syriac, Arabic, Æthiopic, Ambroſe, Auguſtin, *the Scholiaſt*, Chryſoſtom, Theodoret, Euthal. Theophylact. ſee Prol. 883.

Ver. 19. Προθυμιαν ἡμων.] So all Stephens's MSS. Borner. *Gr. Lat.* the Lat. of Clermont and St. Germain, *deſtinatam noſtram voluntatem*. N. Col. 2. Baroc. Cantab. 2, 3. Laud. 2. Magd. 1. Petav. 1, 2, 3. Lincol. Covel. 3. Baſil. 2. Lucian. Aldus, the firſt edition of Eraſmus, the Vulgate, Syriac, Arabic, Æthiopic, Auguſtin, Ambroſe, Theodoret, and *the Scholiaſt*.

Ch. IX. 4. Εν τῃ ὑποστασει ταυτῃ.] Clar. *Gr. Lat.* Germ. *Lat.* Borner. *Gr. Lat.* Colbert. 7. Barb. 1. Veleſ. lect. the Vulgate, Coptic, Æthiopic, Auguſtin, *the Scholiaſt*, Ambroſe, Pelagius. της καυχησεως in the editions was borrowed from Ch. ii. 17. ſee Prol. 475.

Ch. XII. 7. Ινα μη ὑπεραιρωμα] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Veleſ. lect. Vulgate, Æthiopic, Iren. Auguſtin. Zeger and Dr. Mills think it an interpolation. ſee Prol. 1205.

Ver. 11. Καυχωμενος] is not in Steph. δ. ε. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Petav. 3. Magdal. 2. Covel. 4. Genev. Barb. 1. Veleſ. lect. Vulgate, Coptic, Æthiopic, Ambroſe, *the Scholiaſt*, Euthalius. ſee Prol. 989.

Ch. XIII. 2. Γραφω] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat.* and it ſeems the *Gr.* Borner. *Gr. Lat.* Barb. 1. Veleſ. lect. the Vulgate, Æthiopic, λεγω Coptic, Ambroſe.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΓΑΛΑΤΑΣ
ΕΠΙΣΤΟΛΗ.

1 ΠΑΥΛΟΣ αποστολος ουκ απ' ανθρωπων, ουδε δι' ανθρωπου, αλλα δια Ιησου Χριστου, και Θεου πατρος του εγειραντος αυτον εκ νεκρων,
2 και οι συν εμοι παντες αδελφοι, ταις εκκλησιαις της Γαλατιας:
3 χαρις υμιν και ειρηνη απο Θεου πατρος, και Κυριου ημων Ιησου Κριστου,
4 του δοντος εαυτον υπερ των αμαρτιων ημων, οπως εξεληται ημας εκ του ενεστωτος αιωνος πονηρου, κατα το θελημα του Θεου και πατρος ημων:
5 ω η δοξα εις τους αιωνας των αιωνων. αμην.
6 Θαυμαζω οτι ουτω ταχεως μετατιθεσθε απο του καλεσαντος υμας εν χαριτι Χριστου, εις ετερον ευαγγελιον;
7 ο ουκ εστιν αλλο, ει μη τινες εισιν οι ταρασσοντες υμας, και θελοντες μετασρεψαι το
8 ευαγγελιον του Χριστου. αλλα

THE
EPISTLE
OF
PAUL the Apoſtle
To the GALATIANS.

PAUL an apoſtle (not from men, nor by man, but by Jeſus Chriſt, and God the father who raiſed him from the dead) and all 1
the brethren, who are with 2
me, unto the churches of Galatia: grace be to you, and 3
peace from God the father, and from our Lord Jeſus Chriſt: who gave himſelf for 4
our ſins, that he might deliver us from the vices of this preſent age, according to the will of God, even our father: to 5
whom be glory for ever and ever. amen.

I wonder you have ſo ſoon 6
deſerted unto another goſpel, from me, who called you by the grace of Chriſt; this can be 7
owing to nothing but your being practiſed upon by ſome, who would overturn the goſpel of Chriſt. but tho' I, or an 8
angel

λα και εαν ἡμεις η αγγελος ἐξ ουρανου ευαγγελιζηται ὑμιν παρ' ὁ ευηγγελισαμεθα ὑμιν,
9 αναθεμα εστω. ὡς προειρηκαμεν, και αρτι παλιν λεγω, ει τις ὑμας ευαγγελιζεται παρ' ὁ παρελαβετε, αναθεμα εστω.
10 αρτι γαρ ανθρωπους πειθω η τον θεον? η ζητω ανθρωποις αρεσκειν? ει ετι ανθρωποις ηρεσκον, Χριστου δουλος ουκ αν ημην.

angel from heaven ſhould preach any thing to you for goſpel, different from the goſpel I have preached unto you, let him be accurſed. 9 *as I ſaid before, ſo ſay I now again, if any one preach any other thing to you for goſpel, than what you have received, let him be accurſed.* 10 *for do I now act in obedience to men, or to God? or do I ſeek to pleaſe men? if I had hitherto pleaſed men, I ſhould not have been the ſervant of Chriſt.*

11 Γνωριζω δε ὑμιν, αδελφοι, το ευαγγελιον το ευαγγελισθεν ὑπ' εμου, ὁτι ουκ εστι κατα
12 ανθρωπον. ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο, ουτε εδιδαχθην, αλλα δι' αποκαλυψεως Ιησου Χριστου.
13 ηκουσατε γαρ την εμην αναστροφην ποτε εν τω Ιουδαϊσμω, ὁτι καθ' ὑπερβολην εδιωκον την εκκλησιαν του Θεου, και επορθουν αυτην.
14 και προεκοπτον εν τω Ιουδαϊσμω ὑπερ πολλους συνηλικιωτας εν τω γενει μου, περισσοτερως ζηλωτης ὑπαρχων των πατρικων μου παραδο-
15 σεων. ὁτε δε ευδοκησεν ὁ Θεος ὁ αφορισας με εκ κοιλιας μητρος μου, και καλεσας δια
16 της χαριτος αυτου, αποκαλυψαι τον υιον αυτου εν εμοι, ινα ευαγγελιζωμαι αυτον εν τοις εθνεσιν, ευθεως ου προσανεθεμην σαρκι και αιματι, ουδε

I certify to you, brethren, 11 *that the goſpel, which has been preached by me, is not the reſult of human artifice: for I neither received it from* 12 *man, nor was I taught it but by the revelation of Jeſus Chriſt. you have heard of my* 13 *former behaviour, whilſt I was of the Jewiſh religion, with what exceſſive violence I perſecuted the church of God, and laid it waſte: and that I* 14 *made a greater proficiency in Judaiſm than many my contemporaries of my own nation, being an extraordinary zealot for the traditions of my forefathers. but when it pleaſed* 15 *God, who ordained me from my birth, and called me by his eſpecial favour, to reveal his ſon to me, that I might preach* 16 *him among the Gentiles, I did not thereupon apply my*

ſelf

17 ουδε ανηλθον εις Ιεροσολυμα προς τους προ εμου αποστολους, αλλ' απηλθον εις Αραβιαν, και παλιν υπεστρεψα εις Δαμασκον.

18 Επειτα μετα ετη τρια ανηλθον εις Ιεροσολυμα ιστορησαι Πετρον, και επεμεινα προς αυτον ημερας δεκαπεντε· 19 ετερον δε των αποστολων ουκ ειδον, ει μη Ιακωβον τον αδελφον του Κυριου. 20 α δε γραφω υμιν, ιδου ενωπιον του Θεου, οτι ου ψευδομαι. 21 επειτα ηλθον εις τα κλιματα της Συριας και της Κιλικιας. 22 ημην δε αγνοουμενος τω προσωπω ταις εκκλησιαις της Ιουδαιας ταις εν Χριστω, 23 μονον δε ακουοντες ησαν, οτι ο διωκων ημας ποτε, νυν ευαγγελιζεται την πιστιν ην ποτε 24 επορθει. και εδοξαζον εν εμοι τον Θεον.

1 Επειτα δια δεκατεσσαρων ετων παλιν ανεβην εις Ιεροσολυμα μετα Βαρναβα, συμπαραλαβων και Τιτον. 2 ανεβην δε κατα αποκαλυψιν, και ανεθεμην αυτοις το ευαγγελιον ο κηρυσσω εν τοις εθνεσι, κατ' ιδιαν δε τοις δοκουσι, μη πως εις κενον τρεχω, η εδραμον. 3 αλλ' ουδε Τιτος ο συν εμοι, Ελλην ων,

self to any man; neither went 17
I up to Jeruſalem, to thoſe
who were apoſtles before me:
but I went immediately to
Arabia, and returned again
to Damaſcus.

After three years, I went 18
up to Jeruſalem, to ſee Pe-
ter, and abode with him fif-
teen days: but other of the 19
apoſtles ſaw I none, except
James the Lord's brother.
what I write to you, I call 20
God to witneſs is all true:
afterwards I came into the 21
regions of Syria and Cilicia;
but was perſonally unknown 22
to the churches of Chriſt in
Judea, who had only heard, 23
that I, who formerly perſe-
cuted them, did now preach
the goſpel of faith, which I
once endeavoured to ſuppreſs:
and they glorified God upon 24
my account.

Fourteen years after I went 1
up again to Jeruſalem, with
Barnabas, and took Titus alſo
with me: and I went up ac- 2
cording to revelation, and
communicated to them that
goſpel, which I preach among
the Gentiles; but privately to
thoſe who were of note, leſt the
pains, that I have already
taken, or may hereafter take
in the goſpel, ſhould be in vain.
however, Titus who was 3
then with me, being a Greek,
was not compelled to be cir-

4 ναγκασθη περιτμηθηναι. διὰ δὲ τους παρεισακτους ψευδαδελφους, οἵτινες παρεισηλθον κατασκοπησαι την ελευθεριαν ἡμων ἣν εχομεν εν Χριστῳ Ἰησου, ἱνα ἡμας καταδουλωσωνται. 5 οἷς ουδὲ προς ὡραν εἰξαμεν τῃ ὑποταγῃ, ἱνα ἡ αληθεια του ευαγγελιου διαμεινῃ προς ὑμας.

6 Ἀπο δὲ των δοκουντων εἰναι τι, ὁποιοι ποτε ησαν, ουδεν μοι διαφερει, προσωπον Θεος ανθρωπου ου λαμβανει. ἐμοι γαρ οἱ δοκουντες, ουδεν 7 προσανεθεντο. ἀλλα τουναντιον, ἰδοντες ὁτι πεπιστευμαι το ευαγγελιον της ακροβυστιας, καθως Πετρος της περιτομης, 8 ὁ γαρ ενεργησας Πετρῳ εις αποστολην της περιτομης, ενηργησε καὶ ἐμοι εις τα εθνη. 9 καὶ γνοντες την χαριν την δοθεισαν μοι Ἰακωβος καὶ Κηφας καὶ Ἰωαννης, οἱ δοκουντες στυλοι εἰναι, δεξιας εδωκαν ἐμοι καὶ Βαρναβᾳ κοινωνιας, ἱνα ἡμεις εις τα εθνη, αὐτοι δὲ εις την περιτομην. 10 μονον των πτωχων ἱνα μνημονευωμεν, ὁ καὶ εσπουδασα αὐτο τουτο ποιησαι.

cumcised: and as to the false 4
brethren, who insidiously crept in to spy out our liberty which we have by Christ Jesus, that they might bring us into servitude; I did not show 5
them the least compliance by way of submission, that the doctrine of the gospel might remain among you.

But as for those who were 6
men of real eminency, how considerable soever they were heretofore, it does not any ways affect me; God accepts not the person of any man: for they who were of note, in conference with me, had nothing new to add. on the 7
contrary, when they perceived that I had the province of preaching the gospel to the Gentiles, as Peter had that of preaching it to the Jews, (for 8
he that had wrought powerfully in Peter with respect to his apostleship among the Jews, had also wrought powerfully in me upon account of the Gentiles:) and when James, Peter, and John; who were es- 9
teemed to be pillars, perceived the favour that was bestowed on me, they admitted me and Barnabas into fellowship, and agreed, that we should go to the Gentiles, and they to the Jews. only they recommended 10
to us to get collections for the poor in Judea: which I was very careful to do. But

11 Οτε δε ηλθε Κηφας εις Αν-
τιοχειαν, κατα προσωπον
αυτω ανθεστην, ὁτι κατεγνωσ-
12 μενος ην. πρὸ του γαρ ελθειν
τινας απο Ιακωβου, μετα
των εθνων συνησθιεν, ὁτε δε
ηλθον, ὑπεστελλε και αφωρι-
ζεν ἑαυτον, φοβουμενος τους
13 εκ περιτομης. και συνυπεκρι-
θησαν αυτω και οἱ λοιποι Ι-
ουδαιοι, ὡστε και Βαρναβας
συναπηχθη αυτων τη ὑπο-
14 κρισει. αλλ' ὁτε ειδον ὁτι
ουκ ορθοποδουσι προς την α-
ληθειαν του ευαγγελιου, ει-
πον τῳ Πετρῳ εμπροσθεν
παντων, ει συ Ιουδαιος ὑ-
παρχων, εθνικως ζης, και
ουκ Ιουδαικως, πως τα εθνη
αναγκαζεις Ιουδαιζειν?

But when Peter came to 11
Antioch, I oppoſed him to his face, for he was to be blamed. for till certain Jews came 12
thither from James, he uſed to eat with the Gentiles; but when they were come, he withdrew and ſeparated himſelf, for fear of thoſe, who were for circumciſion: and 13
the reſt of the Jews diſſembled likewiſe with him, inſomuch that Barnabas himſelf was carried away with their hypocriſy. but when I ſaw, 14
they conformed not their conduct to the truth of the goſpel, I ſaid to Peter before them all: if you being a Jew, live after the manner of the Gentiles, and not according to that of the Jews, why do you conſtrain the Gentiles to judaize?

15 Ημεις φυσει Ιουδαιοι, και
16 ουκ εξ εθνων ἁμαρτωλοι, ειδο-
τες ὁτι ου δικαιουται ανθρω-
πος εξ εργων νομου, εαν μη
δια πιστεως Ιησου Χριστου,
και ἡμεις εις Χριστον Ιησουν
επιστευσαμεν, ἱνα δικαιωθω-
μεν εκ πιστεως Χριστου, και
ουκ εξ εργων νομου; διοτι ου
δικαιωθησεται εξ εργων νομου
πασα σαρξ.

We are Jews by birth, and 15
not of the ſinful race of the Gentiles, yet knowing that a 16
man is not juſtified by the works of the law, but by faith in Jeſus Chriſt, even we have believed in Chriſt Jeſus, that we might be juſtified by faith in him, and not by the works of the law, by which there is no juſtification.

17 Ει δε ζητουντες δικαιωθηναι
εν Χριστῳ, ευρεθημεν και αυ-
τοι ἁμαρτωλοι, αρα Χριστος
ἁμαρτιας διακονος: μη γενοι-
18 το. ει γαρ ἁ κατελυσα, ταυ-
τα παλιν οικοδομω, παρα-

Now if it be a ſin to ſeek for 17
juſtification by Chriſt, then is Chriſt the miniſter of ſin, which cannot be. on the con- 18
trary, if I re-eſtabliſh what I have demoliſh'd, I ſhow my-

19 βαΐην εμαυΐον συνισΐημι. ε-
γω γαρ δια νομου νομῳ απε-
20 θανον, ἱνα Θεῳ ζησω. Χρισ-
τῳ συνεσΐαυρωμαι, ζω δε,
ουκ εΐι εγω, ζῃ δε εν εμοι
Χρισΐος. ὁ δε νυν ζω εν σαρ-
κι, εν πισΐει ζω τῃ του ὑιου
του Θεου, του αγαπησανΐος
με, και παραδονΐος ἑαυΐον ὑ-
21 περ ἐμου. ουκ αθεΐω την χα-
ριν του Θεου. ει γαρ δια νο-
μου δικαιοσυνη, αρα Χρισΐος
δωρεαν απεθανεν.

1 Ω ανοηΐοι Γαλαΐαι, τις
ὑμας εβασκανε? οἰς κατ'
οφθαλμους Ιησους Χρισΐος
προεγραφη, εν ὑμιν εσΐαυρω-
2 μενος. τουΐο μονον θελω μα-
θειν αφ' ὑμων, εξ εργων νο-
μου το πνευμα ελαβεΐε, η εξ
3 ακοης πισΐεως? ουΐως ανοη-
τοι εσΐε? εναρξαμενοι πνευ-
μαΐι, νυν σαρκι επιΐελεισθε?
4 τοσαυΐα επαθεΐε εικη? ειγε
5 και εικη. ὁ ουν επιχορηγων
ὑμιν το πνευμα, και ενεργων
δυναμεις εν ὑμιν, εξ εργων νο-
μου η εξ ακοης πισΐεως?

6 Καθως Αβρααμ επισΐευσε
τῳ Θεῳ, και ελογισθη αυΐῳ
7 εις δικαιοσυνην: γινωσκεΐε α-
ρα ὁΐι οἱ εκ πισΐεως, ουΐοι
8 εισιν ὑιοι Αβρααμ. προϊ-
δουσα δε ἡ γραφη ὁΐι εκ πισ-
τεως δικαιοι τα εθνη ὁ Θεος,
προευ-

self a prevaricator. for by one 19
law, I am dead to the other law, that I might live unto God: I am crucified with 20
Christ, it is not I that now live, but Christ that liveth in me; the life I have in this body I live by faith in the son of God, who loved me, and gave himself for me. I do not frus- 21
trate the grace of God: for if justification be by the law, Christ died to no purpose.

O foolish Galatians, who 1
hath deluded you, you that have had the crucifixion of Jesus Christ represented to your view? this one thing I 2
desire to know of you, did you receive the spirit by the works of the law, or by the gospel preach'd to you? have you 3
so little understanding, as having begun in the spiritual doctrine of the gospel, to turn again to the law? have you 4
suffered so many things in vain? if it be in vain. he 5
therefore that ministreth the spirit to you, and worketh miracles among you, doth he it by the works of the law, or by the preaching of faith?

As Abraham believed God, 6
and it was accounted to him for righteousness: so hence ye 7
know, that it is they who believe who are the children of Abraham. and the scripture 8
insinuating, that God would justify

προευηγγελισαλο τῳ Αβρααμ, " ὁτι ευλογηθησονλαι εν σοι
9 " πανλα τα εθνη." ὡσλε οἱ εκ πισλεως, ευλογουνλαι συν τῳ
10 πισλῳ Αβρααμ. ὁσοι γαρ εξ εργων νομου εισιν, ὑπο καλαραν εισι. γεγραπλαι γαρ, " επικαλαραλος πας ὁς ουκ εμ-
" μενει εν πασι τοις γεγραμ-
" μενοις εν τῳ βιβλιῳ του
" νομου, του ποιησαι αυ-
11 " τα." ὁλι δε εν νομῳ ουδεις δικαιουλαι παρα τῳ Θεῳ, δηλον, " ὁλι ὁ δικαιος εκ
12 " πισλεως ζησελαι." ὁ δε νομος ουκ εσλιν εκ πισλεως: " αλλ' ὁ ποιησας αυλα, ζη-
13 " σελαι εν αυλοις." Χρισλος ἡμας εξηγορασεν εκ της καταρας του νομου, γενομενος ὑπερ ἡμων καλαρα, γεγραπλαι γαρ, " επικαλαραλος πας ὁ
14 " κρεμαμενος επι ξυλου." ἱνα εις τα εθνη ἡ ευλογια του Αβρααμ γενηλαι εν Χρισλῳ Ιησου, ἱνα την επαγγελιαν του πνευμαλος λαβωμεν δια της πισλεως.

*justify the Gentiles thro' faith, gave Abraham an intimation of the gospel in these words, " * in thee shall all nations be " blessed." so that it is they* 9 *who believe, who are blessed with Abraham, who did believe. but they that rest them-* 10 *selves upon the works of the law, are obnoxious to the curse: for it is written, " † cursed is " every one, who continueth " not in all things, which are " written in the book of the " law, to do them:" but that* 11 *no man is justified by the law in the sight of God, is evident: for, " || the just shall live by " faith." now the law does* 12 *not justify by* FAITH, *but* ** *says, " he that* DOES *" these things shall live by " them." Christ hath redeemed* 13 *us from the curse of the law, being made a curse for us. (for it is written, " ‡ cursed is " every one, that hangeth upon " a tree.") that the blessing* 14 *promised to Abraham might come on the Gentiles thro' Jesus Christ; that we by believing might receive the spirit that was promised.*

15 (Αδελφοι) καλα ανθρωπον λεγω. ὁμως ανθρωπου κεκυρωμενην διαθηκην ουδεις αθε-

Brethren, I speak according 15 *to the practice of men; contracts between men, when once ratified, cannot be disannulled or altered afterwards by any*

τει

man.

* Gen. xv. 6. † Deut. xxvii. 26. || Hab. ii. 4. ** Lev. xviii. 5.
‡ Deut. xx. 23.

16 τει η επιδιαθασσεθαι. τω δε Αβρααμ ερρηθησαν αι επαγγελιαι, και τω σπερματι αυτου. ου λεγει, "και τοις "σπερμασιν," ως επι πολλων, αλλ' ως εφ' ενος, "και τω σπερματι σου," ος
17 εστι Χριστος. τουτο δε λεγω, διαθηκην προκεκυρωμενην υπο του Θεου (* εις Χριστον) ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ ακυροι, εις το καταργησαι την
18 επαγγελιαν. ει γαρ εκ νομου η κληρονομια, ουκ ετι εξ επαγγελιας, τω δε Αβρααμ δι' επαγγελιας κεχαριστται ο Θεος.

19 Τι ουν ο νομος? των παραβασεων χαριν προστεθη, αχρις ου ελθη το σπερμα ω επηγγελται, διαταγεις δι'
20 αγγελων, εν χειρι μεσιτου. ο δε μεσιτης, ενος ουκ εστιν, ο δε Θεος, εις εστιν.

21 Ο ουν νομος κατα των επαγγελιων (του Θεου?) μη γενοιτο. ει γαρ εδοθη νομος ο δυναμενος ζωοποιησαι, οντως αν εκ νομου ην η δικαι-
22 οσυνη. αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν, ινα η επαγγελια εκ πιστεως Ιησου Χριστου δοθη
23 τοις πιστευουσι. προ του δε ελθειν την πιστιν, υπο νομον εφρου-

man. now to Abraham and his offspring were the promises made. he does not say, "to "offsprings," as if he spoke of many; but as speaking of one, "and to thy offspring," which means Christ. this therefore I say, that the law, which was not till four hundred and thirty years after, cannot disannul the promise, that was ratified before by God, so as to set the promise aside. now if the right to the inheritance be from the law, it is no longer founded upon the promise; altho' God made a donation of it to Abraham by promise.

"To what purpose then "was the law?" it was added as a check to transgressors, till the offspring should come to whom the promise was made; and it was ordained by angels with the intervention of a mediator. now a mediator supposes two parties, of which God is but one.

Is the law then opposite to the promises? by no means. for if there had been a law given, which could have given life, certainly justification should have been by the law. but the scripture has declar'd all guilty of sin, that the blessing promised on condition of faith in Jesus Christ might be given to those who believe. but before faith came,

* The Alexand. Colb. 7. Barb. 2. Vulgate, Coptic, Jerom, have not εις Χριστον. Dr. Mills thinks it should be left out. See his note.

εφρουρουμεθα, συγκεκλεισμενοι εις την μελλουσαν πιστιν
24 αποκαλυφθηναι. ωστε ὁ νομος παιδαγωγος ἡμων γεγονεν εις Χριστον, ἱνα εκ πιστεως
25 δικαιωθωμεν. ελθουσης δε της πιστεως, ουκ ετι ὑπο παιδαγωγον εσμεν. παντες γαρ
26 ὑιοι Θεου εστε δια της πιστεως εν Χριστῳ Ιησου. ὁσοι
27 γαρ (εις Χριστον) εβαπτισθητε, Χριστον ενεδυσασθε. ουκ
28 ενι Ιουδαιος, ουδε Ελλην, ουκ ενι δουλος, ουδε ελευθερος, ουκ ενι αρσεν και θηλυ, παντες γαρ ὑμεις εἱς εστε εν Χριστῳ Ιησου.
29 ει δε ὑμεις Χριστου, αρα του Αβρααμ σπερμα εστε, κατ' επαγγελιαν κληρονομοι.

came, we were shut up together as prisoners under the custody of the law, 'till faith was to be revealed. so that the law was 24
our school-master to bring us to Christ, that we might be justified by faith. but now faith 25
being come, we are no longer under a pedagogue. for you are 26
all the sons of God by faith in Christ Jesus. for as many of 27
you as have been baptized into christianity, have been invested as christians. there is now no 28
distinction of Jew or Greek, of bond or free, of male or female: for you are all one in Christ Jesus. and if you belong 29
to Christ, you are Abraham's offspring, and his heirs by virtue of the promise.

1 Λεγω δε, εφ' ὁσον χρονον, ὁ κληρονομος νηπιος εστιν, ουδεν διαφερει δουλου, κυριος
2 παντων ων. αλλα ὑπο επιτροπους εστι και οικονομους αχρι της προθεσμιας του πα-
3 τρος. ουτω και ἡμεις, ὁτε ημεν νηπιοι, ὑπο τα στοιχεια του κοσμου ημεν δεδουλωμε-
4 νοι, ὁτε δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν ὁ Θεος τον ὑιον αὐτου γενομενον εκ γυναικος, γενομενον ὑπο
5 νομον, ἱνα τους ὑπο μονον εξαγορασῃ, ἱνα την ὑιοθεσιαν

Now I say, that the heir, as long as he is a child, is in a state of servitude, tho' he is to be 1
lord of all; being under tutors 2
and guardians, 'till the time prefix'd by his father. even so 3
*we, whilst we were children, were in a state of servitude to * the elements of the world. but when the time appointed* 4
was accomplished, God sent forth his own son born of a woman, and subject to the law, to redeem those, who were un- 5
der the law, that we might receive

* The ceremonys of the law, which were as the ABC, the meer rudiments of religion, a great part of which was common to Jews and Pagans. see Heb. v. 12.

6 σιαν απολαβωμεν. ὁτι δε
εσ̃τε υἱοι, εξαπεσ̃τειλεν ὁ Θεος
το πνευμα του υἱου αὐ̃του εις
τας καρδιας ὑμων, κραζον,
7 Αββα, ὁ πατ̃ηρ. ὡσ̃τε ουκ
ε̃τι ει δουλος, αλλ᾽ υἱος, ει δε
υἱος, και κληρονομος Θεου δια
Χρισ̃του.

8 Αλλα τοτ̃ε μεν ουκ ειδοτ̃ες
Θεον, εδουλευσατ̃ε τοις μη
9 φυσει ουσι θεοις, νυν δε,
γνοντ̃ες Θεον, μαλλον δε γνω-
σθεντ̃ες ὑπο Θεου, πως επι-
στ̃ρεφετ̃ε παλιν επι τα ασθενη
και πτ̃ωχα στ̃οιχεια, ὁις πα-
λιν ανωθεν δουλευειν θελετ̃ε ?
10 ἡμερας παρατ̃ηρεισθε, και
μηνας, και καιρους, και ενι-
11 αυτ̃ους. φοβουμαι ὑμας, μη
πως εικη κεκοπιακα εις ὑμας.
12 γινεσθε ὡς εγω, ὁτι κἀγω ὡς
ὑμεις, αδελφοι, δεομαι ὑ-
μων.

13 Ουδεν με ηδικησατ̃ε : οιδα-
τε δε ὁτι δι᾽ ασθενειαν της
σαρκος ευηγγελισαμην ὑμιν το
14 προτ̃ερον, και τον πειρασμον
* μου τον εν τη σαρκι μου
ουκ εξουθενησατ̃ε, ουδε εξεπ-
τευσατ̃ε, αλλ᾽ ὡς αγγελον
Θεου εδεξασθε με, ὡς Χρισ-
15 τον Ιησουν. τις ουν ην ὁ
μακαρισμος ὑμων ! μαρτ̃υρω

γαρ

receive the adoption of ſons.
and becauſe ye are ſons, God 6
has ſent forth the ſpirit of his
ſon into your hearts, crying
Abba, that is, father ; ſo that 7
thou art no longer a bond ſer-
vant, but a ſon : and if a ſon,
then an heir of God thro'
Chriſt.
When you did not know 8
God, you did ſervice to thoſe,
who in reality are no Gods ;
but now that you know God, or 9
rather that you are favoured
by him, how can ye turn again
to the weak and beggarly ele-
ments of the law, to which you
deſire again to be in bondage ?
obſerving as you do, the days, 10
the moons, the feaſts and years.
you make me apprehenſive, 11
that the labour I have beſtow-
ed upon you will be all in vain.
I beſeech you, brethren, be as 12
I am, for I was as you are.
It is not you that have done 13
me any injury : tho' you knew
through what infirmity of the
fleſh I heretofore preached the
goſpel to you, yet you did not 14
deſpiſe me for the trial which
attended my perſon, nor treat-
ed me with ſcorn ; but re-
ceived me as an angel of God,
even as Chriſt Jeſus. what 15
benedictions did you then pour
out upon me ! for I bear you
wit-

* ——ὑμων. Alexand. Lin. Barb. 1. Colbert. 7. Borner. *Gr. Lat.* Clar. *Lat.* Germ. *Lat.* Vulgat. Jerom, Ambroſe, Cyril, all the Latin commentators, ſays Eſtius. ſee Prol. 921.

γαρ ὑμιν, ὁτι, ει δυναΐον, τους οφθαλμους ὑμων εξορυξαντες αν εδωκαΐε μοι. ὡσΐε εχθρος ὑμων γεγονα, αληθευων ὑμιν? ζηλουσιν ὑμας ου καλως, αλλα εκκλεισαι ὑμας θελουσιν, ἱνα αὐΐους ζηλουΐε. καλον δε το ζηλουσθαι εν καλῳ παντοΐε, και μη μονον εν τῳ παρειναι με προς ὑμας. τεκνια μου, ὁυς παλιν ωδινω, αχρις ὁυ μορφωθη Χριστος εν ὑμιν. ηθελον δε παρειναι προς ὑμας αρτι, και αλλαξαι την φωνην μου, ὁτι απορουμαι εν ὑμιν.

witneſs, that, had it been practicable, you would have pulled out your very eyes, and given them to me. am I now become your enemy in continuing to tell you the truth? they court your affection, but not in a fair way; for they deſign to exclude me, that you might have the greater eſteem for them. but it is juſt you ſhould cultivate my affection for you upon all proper occaſions, and not only when I am preſent with you. my dear children, how am I in pain, till Chriſt be formed in you? I wiſh I could be preſent this very moment with you, and ſuit my diſcourſe accordingly, for I ſtand in doubt what to think of you.

Λεγεΐε μοι οἱ ὑπο νομον θελοντες ειναι, τον νομον ουκ ακουεΐε? γεγραπται γαρ, ὁτι Αβρααμ ὁυο ὑιους εσχεν, ἑνα εκ της παιδισκης, και ἑνα εκ της ελευθερας. αλλ' ὁ μεν εκ της παιδισκης, κατα σαρκα γεγεννηται, ὁ δε εκ της ελευθερας, δια της επαγγελιας. ἁτινα εστιν αλληγορουμενα, ἁυται γαρ εισιν αἱ ὁυο διαθηκαι, μια μεν απο ορους Σινα, εις δουλειαν γεννωσα,

But tell me, you that are ſo willing to be under the law, why don't you conſider the law? for it is there written, Abraham had two ſons, the one by a bond-maid, the other by a free-woman. he, who was of the bond-woman, was born according to the ordinary courſe of nature; but he, who was of the free-woman, was born by virtue of the promiſe. theſe things have an allegorical meaning: the two women ſignify the two covenants, the one from mount Sinai, which is repreſented by Agar, whoſe children were born in

25 νωσα, ἥτις ἐστὶν Ἀγαρ. τὸ γὰρ Ἀγαρ συστοιχεῖ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ
26 μετὰ τῶν τέκνων αὐτῆς. ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων
27 ἡμῶν. γέγραπται γὰρ, "εὐ-
" φράνθητι στεῖρα ἡ οὐ τίκ-
" τουσα, ῥῆξον καὶ βόησον
" ἡ οὐκ ὠδίνουσα, ὅτι πολ-
" λὰ τὰ τέκνα τῆς ἐρήμου
" μᾶλλον ἢ τῆς ἐχούσης τὸν
" ἄνδρα."

28 Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσ-
29 μὲν. ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ
30 νῦν. ἀλλὰ τί λέγει ἡ γρα-φή? "ἔκβαλε τὴν παιδίσ-
" κην καὶ τὸν υἱὸν αὐτῆς,
" οὐ γὰρ μὴ κληρονομήσῃ
" ὁ υἱὸς τῆς παιδίσκης με-
" τὰ τοῦ υἱοῦ τῆς ἐλευ-
" θέρας."
31 ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας, τῇ ἐ-λευθερίᾳ ἧ Χριστὸς ἡμᾶς ἠ-λευθέρωσε.

Στήκετε

a state of servitude. this Agar answers to the Jerusalem now in being, for she is in servitude with her children: but the heavenly Jerusalem is represented by the free-woman, who is the mother of us all. for it is written, * *"rejoice thou barren, that bearest not; break out into loud acclamations, thou that hast not the travels of childbirth, for more are the children of the desolate, than of her that hath an husband."*

Now we, my brethren, as Isaac was, are the children of the promise. but as then, he that was born in the ordinary course of nature, persecuted him, who was born by an extraordinary power; even so it is now. but what saith the scripture? † *"cast out the bond-woman and her son; for the son of the bond-woman shall not share the inheritance with the son of the free-woman." so then, my brethren, we are not children of the bond-woman, but of the free-woman, by virtue of that freedom which Christ has procur'd for us.*

Stand

* Isa. liv. 1. St. Paul proves the christian church is the common mother of Jews and Gentiles: by applying what the prophet says of this barren woman, to the church of the Gentiles, which before the preaching of the gospel, did not produce any children consecrated to God.

† Gen. xxi. 10.

1 Στηκετε ουν, και μη παλιν ζυγῳ δουλειας ενεχεσθε.
2 ιδε, εγω Παυλος λεγω υμιν ὁτι εαν περιτεμνησθε, Χριστος υμας ουδεν ωφελησει.
3 μαρτυρομαι δε παντι ανθρωπῳ περιτεμνομενῳ, ὁτι οφειλετης εστιν ὁλον τον νομον ποιησαι.
4 κατηργηθητε απο του Χριστου, οἱ τινες εν νομῳ δικαιουσθε, της χαριτος εξεπεσατε.
5 ἡμεις γαρ πνευματι εκ πιστεως ελπιδα δικαιοσυνης
6 απεκδεχομεθα. εν γαρ Χριστῳ Ιησου ουτε περιτομη τι ισχυει, ουτε ακροβυστια, αλλα πιστις δι' αγαπης ενεργουμενη.

Stand fast therefore, and 1
be not hampered again with
the yoke of bondage. take 2
notice, 'tis I Paul declare
it to you, that if you are
circumcised, Christ shall be
of no advantage to you. for 3
I testify to every man that is
circumcised, that he is under
an obligation to perform the
whole law. Christ is of no 4
use to you, whoever of you
seek to be justified by the law;
you have lost all interest in
the gospel-dispensation. but as 5
for us, our minds are possess-
ed with the hopes of justifi-
cation by faith. for in the 6
christian-dispensation, neither
circumcision avails any thing,
nor uncircumcision, but an
active benevolent faith.

7 Ετρεχετε καλως, τις υμας ανεκοψε (τῃ αληθειᾳ μη πειθεσθαι?) 8 ἡ πεισμονη ουκ εκ 9 του καλουντος υμας. μικρα ζυμη ὁλον το φυραμα δολοι.
10 εγω πεποιθα εις υμας εν Κυριῳ, ὁτι ουδε αλλο φρονησετε, ὁ δε ταρασσων υμας βασταση το κριμα, ὁστις αν
11 ῃ. εγω δε, αδελφοι, ει περιτομην ετι κηρυσσω, τι ετι διωκομαι? αρα κατηργηται το σκανδαλον του σταυρου.

You set out well in your 7
course: who hath obstructed
your progress in the truth?
*this * opinionativeness does* 8
not come from him that called
you. a little leaven affects 9
the whole mass. I have con- 10
fidence in you, that, through
the Lord, you will be of the
same mind with me, so that
he who troubles you shall fall
under the censure he deserves,
whoever he be. as for me, 11
brethren, if I yet preach
circumcision, why am I yet

o-

per-

* About the necessity of circumcision.

12 οφελον και αποκοψονται οι
13 ανασταλουντες υμας. υμεις γαρ επ' ελευθερια εκληθητε, αδελφοι, μονον μη την ελευθεριαν εις αφορμην τη σαρκι, αλλα δια της αγαπης δου-
14 λευετε αλληλοις. ο γαρ πας νομος εν ενι λογω πεπληρωται, εν τω, "αγαπησεις τον "πλησιον σου ως εαυ-
15 "τον." ει δε αλληλους δακνετε και κατεσθιετε, βλεπετε μη υπο αλληλων αναλωθητε.

16 Λεγω δε, πνευματι περι-
πατειτε, και επιθυμιαν σαρκος
17 ου μη τελεσητε. η γαρ σαρξ επιθυμει κατα του πνευματος, το δε πνευμα κατα της σαρκος, ταυτα γαρ αντικειται αλληλοις, ινα μη α αν θελητε,
18 ταυτα ποιητε. ει δε πνευματι αγεσθε, ουκ εστε υπο νο-
19 μον. φανερα δε εστι τα εργα της σαρκος, ατινα εστι, πορνεια, ακαθαρσια, ασελγεια,
20 ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρεσεις,
21 φθονοι, μεθαι, κωμοι, και τα ομοια τουτοις, α προλεγω υμιν, καθως και προειπον, οτι οι τα τοιαυτα πρασσοντες βασιλειαν Θεου ου κληρο-

νομησουσιν.

perſecuted? for then there would not be ſo much objection to the doctrine of the croſs. 12 *I wiſh they who unſettle you were entirely circumciſed.* 13 *for, brethren, you have been called to liberty. only abuſe not this freedom as a pretext to vice, but in offices of love be as ſervants one to another.* 14 *for all the law is comprehended in this one precept, "thou ſhalt love "thy neighbour as thyſelf." but if you bite and tear one another,* 15 *take heed that you be not conſumed by one another.*

I ſay then, 16 *conduct yourſelves by the ſpirit, and you will not then gratify the animal paſſions. for the vicious deſires* 17 *are contrary to thoſe of the ſpirit, and the inclinations of the ſpirit are contrary to thoſe of the animal part; theſe are oppoſite to each other, ſo that you do not the things that you would. but if you are governed* 18 *by the ſpirit, you are not ſubject to the law. now the* 19 *effects of vicious paſſions are manifeſtly theſe, fornication, uncleanneſs, brutality,* 20 *idolatry, poiſoning, enmities, quarrels, emulations, animoſities, ſtrife, ſeditions, factions, envyings, drunkenneſs,* 21 *revellings, and ſuch like, concerning which I forewarn you now, as heretofore I have done, that they who practiſe ſuch*

22 νομησουσιν. ὁ δε καρπος του πνευματος, εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, 23 πραοτης, εγκρατεια, κατα των 24 τοιουτων ουκ εστι νομος. οἱ δε του Χριστου, την σαρκα εσταυρωσαν συν τοις παθημασι και ταις επιθυμιαις. ει 25 ζωμεν πνευματι, πνευματι και 26 στοιχωμεν. μη γινωμεθα κενοδοξοι, αλληλους προκαλουμενοι, αλληλοις φθονουντες.

such vices, shall not inherit the kingdom of God. but the fruit 22 *of the spirit is love, joy, peace, patience, sweetness of disposition, beneficence, faithfulness, meekness, temperance: against* 23 *such there is no law. now they* 24 *who belong to Christ, have crucified the animal nature with the affections and passions thereof. if we live by the spi-* 25 *rit, let us regulate our actions by the spirit: let us not be* 26 *vain-glorious, provoking one another, envying one another.*

1 Αδελφοι, εαν και προληφθη ανθρωπος εν τινι παραπτωματι, υμεις οἱ πνευματικοι καταρτιζετε τον τοιουτον εν πνευματι πραοτητος, σκοπων σεαυτον, μη και συ πειρασθης. 2 αλληλων τα βαρη βασταζετε, και ουτως αναπληρωσατε τον νομον του Χριστου. 3 ει γαρ δοκει τις ειναι τι, μηδεν ων, εαυτον φρενατα. 4 το δε εργον εαυτου δοκιμαζετω εκαστος, και τοτε εις εαυτον μονον το καυχημα εξει, και ουκ εις τον ετερον. 5 εκαστος γαρ το ιδιον φορτιον βαστασει.

Brethren, if a man be o- 1 *vertaken in a fault, do you, who are spiritual, restore him with all gentleness, taking heed lest you yourselves be overcome by temptation. bear with one* 2 *another's infirmities, and so fulfil the law of Christ. for* 3 *if a man thinks himself to be considerable, when he is not, he deceives himself. but let* 4 *every one bring his own work to the test, and then he will have matter of glorying in himself alone, and not in another. for every man must be an-* 5 *swerable for his own actions.*

6 Κοινωνειτω δε ὁ κατηχουμενος τον λογον τω κατηχουντι, εν πασιν αγαθοις. 7 μη πλανασθε, Θεος ου μυκτηριζεται· ὁ γαρ εαν σπειρη ανθρωπος, τουτο και θερισει. 8 ὁτι ὁ σπειρων εις την σαρκα εαυτου, εκ της σαρκος θερισει φθο-

Let him that is instructed 6 *in the word freely communicate his good things to him that teaches him. be not deceived,* 7 *God will not be mocked: for what a man soweth, that shall he also reap: he that soweth to* 8 *his vices, shall reap the deadly*

φθοραν, ὁ δε σπειρων εις το πνευμα, εκ του πνευματος
9 θερισει ζωην αιωνιον. το δε καλον ποιουντες μη εκκακωμεν, καιρῳ γαρ ιδιῳ θερισομεν
10 μη εκλυομενοι. αρα ουν ὡς καιρον εχομεν, εργαζωμεθα το αγαθον προς παντας, μαλιστα δε προς τους οικειους της πιστεως.

11 Ιδετε πηλικοις ὑμιν γραμμασιν εγραψα τῃ εμῃ χειρι.
12 ὁσοι θελουσιν ευπροσωπησαι εν σαρκι, ουτοι αναγκαζουσιν ὑμας περιτεμνεσθαι, μονον ἱνα μη τῳ σταυρῳ του Χριστου
13 διωκωνται. ουδε γαρ ὁι περιτεμνομενοι αυτοι νομον φυλασσουσιν, αλλα θελουσιν ὑμας περιτεμνεσθαι, ἱνα εν τῃ ὑμετερᾳ σαρκι καυχησωνται.
14 εμοι δε μη γενοιτο καυχασθαι ει μη εν τῳ σταυρῳ του Κυριου ἡμων Ιησου Χριστου, δι' ὁυ εμοι κοσμος εσταυρωται,
15 κἀγω τῳ κοσμῳ. ουτε γαρ περιτομη τι ισχυει, ουτε ακροβυστια, αλλα καινη κτι-
16 σις. και ὁσοι τῳ κανονι τουτῳ στοιχησουσιν, ειρηνη ἐπ' αυτους και ελεος, και επι τον Ισραηλ του Θεου.
17 του λοιπου, κοπους μοι μηδεις παρεχετω, εγω γαρ τα στιγματα του Κυριου Ιησου εν τῳ σωματι μου βασταζω.

18 Η χαρις του Κυριου ἡμων Ιησου Χριστου μετα του πνευματος ὑμων, αδελφοι.

A M H N.

fruit of his vices; but he that sows to the spirit, shall of the spirit reap everlasting life. let 9
us then not be weary in doing good, for in due season we shall reap, if we be not tired.
therefore as we have oppor- 10
tunity, let us do good offices to all men, especially to the family of believers.

You see how long a letter I 11
have writ to you with my own hand. they who desire to make 12
a figure in the world, constrain you to be circumcised, only to avoid being persecuted for the cross of Christ. for even 13
they who are circumcised, do not themselves observe the law in other respects; but they desire to have you circumcised, that they may have matter of glorying upon that account. but 14
far be it from me that I should glory, save in the cross of our Lord Jesus Christ, by which the world is as contemptible to me, as I am to the world. for in 15
the dispensation of Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but the new creation. as many 16
as walk by this rule, peace and mercy be on them, even upon the Israel of God. from 17
*henceforth let no man give me trouble; for I bear in my body the * marks of the Lord Jesus.*

Brethren, the favour of our 18
Lord Jesus Christ be with your spirit. amen.

* See the note.

Ch.

Ch. I. 4. Υπερ] περι Alexand. Clar. Germ. Borner, Magdal. 1. Cantab. 3. Covel. 2, 3. Petav. 1. Laud. 2. Gonvil. Seidel. Complut. ed. Origen. Oecumenius.

Ch. II. 5. Οις ουδε] is not in Clar. *Gr. Lat.* Germ. *Lat.* *the Greek* doubtful, Irenæus, Tertullian, *the Scholiaſt*, Ambroſe, (though he owns the Greek copys were counter) the Latin MSS. of Africa till St. Jerom's time, nay, all the Latin MSS. till the year 800, omitted *neque*, but very unjuſtly, as Dr. Mills thinks. ſee his note upon the place.

Ver. 11. Κηφας.] So Steph. γα. Alexand. Barb. 2. Petav. 3. Colb. 7. Covel. 2. Veleſ. lect. Vulgate, Coptic, Euſebius. and ſo the antients certainly read it, ſays the learned Pearſon, *Diſ. 1. de Succeſ. prim. Epiſcop.* " for if Πέτρος had been the reading, Gal. ii. 11, 14. there " never could have been any diſpute, as there was, whether it was the " apoſtle, or one of the LXX diſciples, that Paul withſtood at Antioch."

Ch. II. 14. Πως.] So the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Lincol. Covel. 2. Colinæus edition, the Vulgate, Syriac, Æthiopic.

Ch. III. 1. Τη αληθεια μη πειθεσθαι] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Colb. 7. Syriac, Coptic, Ambroſe, Jerom, (who thought it an interpolation, becauſe not to be found in Origen's MSS. though it was in ſome of leſs note.) Auguſtin, Chryſoſtom, Sedulius, Primaſius, *the Scholiaſt*, Theophylact, Oecumenius. Dr. Mills makes no doubt it was borrowed from Ch. V. 7. of this epiſtle. ſee Prol. 682.

Ver. 12. Ανθρωπος] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Colbert. 7. Lincol. Vulgate, Æthiopic, Irenæus, Ambroſe, Jerom, the Scholiaſt. Dr. Mills thinks it borrowed from the Septuagint, Lev. xviii. 5.

Ver. 15. Αδελφοι] is not in the Lincol. MSS. the Æthiopic, nor the Complutenſian edition. Dr. Mills thinks it was borrowed from the Lectionarys.

Chap. IV. 25. Σινα ορος εστιν εν τη Αραβια.] This has all the marks of an interpolation: it is quite foreign to the argument, and ſerves only to perplex the apoſtle's reaſoning, which without it appears very clear and coherent. ſee the moſt learned Dr. Bentley's arguments for throwing this ſcholion out of the text, in his epiſtle annex'd to Malala's Chronicle, p. 96. " mihi certe tantopere placuit, atque adhuc placet " hæc lectio (ſc. D. BENTLEII) ut abſque unanimi codicum in alterâ " iſtâ lectione conſenſu foret, *genuinam* eam *intrepide* pronunciarem." ſays Dr. Mills, Prol. 1306. as if there was any manuſcript ſo old as COMMON SENSE. ſee the note here above, Chap. III. 15. αδελφοι.

So Χριστου Mat. i. 1. αχρειοι Luc. xvii. 10. προσεχειν τοις λαλουμενοις υπο του Παυλου Acts xvi. 14. εγω ειμι μετα σου, και xviii. 10. και ὁτι ην αυτον δεδεκως xxii. 29. και δυναμεως 1 Cor. ii. 4. αλλα εν αζυμοις ειλικρινειας και αληθειας v. 8. η ζητω ανθρωποις αρεσκειν Gal. i. 10. και παρι Eph. v. 20. και ου κατα την ταξιν Ααρων λεγεσθαι Heb. vii. 11. Dr. Mills thinks are all interpolations, tho' they are in all the MSS. and verſions except the Æthiopic. ſo Heb. xii. 15. ενοχλη MSS. Codd. ſummo conſenſu vetuſtiſſimo certe, & jam ab ipſis rei chriſtianæ primordiis inolito errore. ſays Dr. Mills, and even Dr. Whitby allows it ſhould be alter'd; and the learned KUSTER *in Pref. to Dr. Mills's ed.* on Marc. vii. 2. ſays, " he

" that

" that has any critical SENSE, will eaſily perceive, τουτεστιν ανιστοις is " only a ſcholion that crept from the margin into the text." ſuch without doubt is εν αιγειοις δερμασιν Heb. xi. 37. and adds, Σινα ορος εστιν εν τη Αραβια, " non eſſe D. Pauli, ſed ſcholiaſtæ alicujus cum e- " ruditiſſimo BENTLEIO ſtatuo."

The MS. of C. Fr. Borner, writ in capitals above 800 years ago has this reading το γαρ Σινα ορος εστιν εν τη Αραβια, ἡ συστοιχουσα τη νυν Ιερουσολημ, &c. which plainly betrays the interpolation: and all the puzzle will vaniſh by reading the whole thus μια μεν απο ορους Σινα, εις δουλειαν γεννωσα, ἥτις εστιν Αγαρ, ἡ συστοιχουσα τη νυν Ιερουσαλημ: δουλευει δε, &c. ſee Kuſter's pref. and the note to Eph. i. 1.

Chap. VI. 17. The marks of the laſh, which St. Paul had ſo frequently ſuſtain'd, ſee 2 Cor. 23, &c. the Gentiles mark'd themſelves with what they call'd *ſtigmata*, to diſtinguiſh to what Divinity they were particularly conſecrated; and ſo ſlaves were mark'd for the ſecurity of the owner. St. Paul alludes to this practice, by ſaying he carries the marks of his fidelity to Jeſus Chriſt.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 ΠΑΥΛΟΣ αποστολος Ιησου Χριστου, δια θελημαλος Θεου, τοις ἁγιοις τοις ουσιν (εν Εφεσῳ) και πιστοις εν Χριστῳ
2 Ιησου. χαρις ὑμιν και ειρηνη απο Θεου παλρος ἡμων, και Κυριου Ιησου Χριστου.

3 Ευλογητος ὁ Θεος και πατηρ του Κυριου ἡμων Ιησου Χριστου, ὁ ευλογησας ἡμας εν πασῃ ευλογια πνευματικῃ εν τοις επουρανιοις Χριστῳ.
4 καθως εξελεξατο ἡμας εν αὐτῳ προ καταβολης κοσμου, ειναι ἡμας ἁγιους και αμωμους κατενωπιον αὐτου εν αγαπῃ.
5 προορισας ἡμας εις ὑιοθεσιαν δια Ιησου Χριστου εις αὐτον, κατα την ευδοκιαν του θελη-
6 ματος αὐτου, εις επαινον δοξης της χαριτος αὐτου, εν ᾗ εχαριτωσεν ἡμας εν τῳ ηγαπη-
7 μενῳ. εν ᾧ εχομεν την απολυτρωσιν δια του αἱματος αὐτου,

THE EPISTLE OF PAUL the Apoſtle To the EPHESIANS.

PAUL an apoſtle of Jeſus Chriſt, by the divine appointment to the converts which are at Epheſus, who ſtand firm in the faith of Chriſt Jeſus: grace be to you, and peace from God our father, and from the Lord Jeſus Chriſt. 1 2

Bleſſed be the God and father of our Lord Jeſus Chriſt, who hath bleſſed us with all the ſpiritual bleſſings in Chriſt's kingdom. according as he had choſen us in himſelf before the foundation of the world, that we ſhould be holy, free from vice, and devoted to virtue. having predetermin'd to adopt us by Jeſus Chriſt to be his children, according to the good pleaſure of his own will, to diſplay the glory of his grace, which has render'd us acceptable by his beloved ſon: who has by his blood obtained for us 3 4 5 6 7

του, την αφεσιν των παραπλωμαλων, καλα τον πλουτον της χαριλος αυλου: ης επερισσευσεν εις ημας εν πασῃ σοφια και φρονησει, γνωρισας ημιν το μυσληριον του θελημαλος αυλου καλα την ευδοκιαν αυλου, ην προεθελο εν αυλῳ, εις οικονομιαν του πληρωμαλος των καιρων, ανακεφαλαιωσασθαι τα πανλα εν τῳ Χρισλῳ, τα τε εν τοις ουρανοις και τα επι της γης, εν αυλῳ.

Εν ῳ και εκληρωθημεν, προορισθενλες καλα προθεσιν του τα πανλα ενεργουνλος κατα την βουλην του θεληματος αυλου, εις το ειναι ημας εις επαινον της δοξης αυλου, τους προηλπικοτας εν τῳ Χρισλῳ. εν ῳ και υμεις ακουσανλες τον λογον της αληθειας, το ευαγγελιον της σωτηριας υμων, εν ῳ και πιστευσανλες εσφραγισθηλε τῳ πνευμαλι της επαγγελιας τῳ αγιῳ: ος εσλιν αρραβων της κληρονομιας ημων, εις απολυλρωσιν * της περιποιησεως, εις επαινον της δοξης αυλου.

Δια τουλο καγω ακουσας την καθ' υμας πισλιν εν τῳ Κυριῳ Ιησου, και την αγαπην την εις παντας τους αγιους, ου παυομαι ευχαριστων υπερ υμων, μνειαν υμων ποι-

the redemption, even the forgiveneſs of our ſins, according to the riches of his grace, out of the over-flowing treaſures of his comprehenſive wiſdom and contrivance. for he has diſcover'd to us the ſecret of his will, that out of his meer good pleaſure, he had purpoſed in himſelf, when the full time of the diſpenſation was come, to reduce all things both in heaven and on earth, under one head in Chriſt.

It is by him, that we have a ſhare in the inheritance, which was before allotted to us, in conſequence of his deſign, † who executes the whole plan, as he himſelf had contriv'd it: that we ſhould celebrate his glory, who were the firſt that plac'd our hopes in Chriſt. by whom you alſo have heard the word of truth, the goſpel of your ſalvation: and having believed in him, ye were mark'd with the ſeal of the holy ſpirit, which was promiſed: and this is the pledge of our inheritance, being given for the deliverance of his peculiar people, to the diſplay of his glory.

Wherefore having heard of the continuance of your faith in the Lord Jeſus, and of your love to all chriſtians, I continually give thanks upon your account, making mention of you

* 1 Pet. ii. 9.

† Iſa. xlvi. 10.

ποιουμενος επι των προσευ-
17 χων μου, ἱνα ὁ Θεος του Κυ-
ριου ἡμων Ιησου Χριστου, ὁ
πατηρ της δοξης, δωῃ ὑμιν
πνευμα σοφιας και αποκα-
λυψεως, εν επιγνωσει αυτου,
18 πεφωτισμενους τους οφθαλ-
μους της καρδιας ὑμων, εις
το ειδεναι ὑμας τις εστιν ἡ
ελπις της κλησεως αυτου, και
τις ὁ πλουτος της δοξης της
κληρονομιας αυτου εν τοις ἁ-
19 γιοις. και τι το ὑπερβαλλον
μεγεθος της δυναμεως αυτου
εις ἡμας τους πιστευοντας κα-
τα την ενεργειαν του κρατους
20 της ισχυος αυτου, ἡν ενηρ-
γησεν εν τῳ Χριστῳ, εγειρας
αυτον εκ νεκρων, και εκαθισεν
εν δεξιᾳ ἁυτου εν τοις επου-
21 ρανιοις, ὑπερανω πασης αρ-
χης και εξουσιας και δυνα-
μεως και κυριοτητος, και παν-
τος ονοματος ονομαζομενου ου
μονον εν τῳ αιωνι τουτῳ,
αλλα και εν τῳ μελλοντι.
22 και παντα ὑπεταξεν ὑπο τους
ποδας αυτου, και αυτον εδωκε
κεφαλην ὑπερ παντα τῃ εκ-
23 κλησιᾳ, ἡτις εστι το σωμα
αυτου, το πληρωμα του
παντα εν πασι πληρουμενου.

1 Και ὑμας ὀντας νεκρους τοις
παραπτωμασι και ταις ἁμαρ-
2 τιαις ὑμων, εν ἁις ποτε πε-
ριεπατησατε κατα τον αιωνα
του κοσμου τουτου, κατα τον

you in my prayers; that the 17
God of our Lord Jesus Christ,
the father of glory, may give
you the spirit of wisdom and
revelation, whereby ye may
know him: an enlightned un- 18
derstanding, that ye may see
what great expectations he
has called you to, and what
abundant glory it is to the
saints to be the lot of his inhe-
ritance. and how exceedingly 19
great that power is, which he
has employ'd upon us who be-
lieve, a power corresponding
to that energy of his mighty
strength; which he exerted 20
in Christ, when he raised
him from the dead, and set
him at the head of his heavenly
*kingdom, * far above all the* 21
principalities, all the powers,
all the potentates, all the do-
minations, and whatever or-
der can be named, not only in
this age, but also in the age to
come: for he has subjected all 22
things to him, and constituted
him supreme head of the
church, which is his body, a 23
work compleatly finished in
all its parts.

When you were in that de- 1
structive state of transgression
and sin, in which you former- 2
ly liv'd, influenc'd by the cus-
toms of this world, and by the

prince

* These are the names of the different orders of angels, whose distinct offices St. Paul did not think proper to describe, and perhaps was not allowed to reveal. see 2 Cor. xii. 4.

αρχοντα της εξουσιας του αε-
ρος, του πνευματος του νυν
ενεργουντος εν τοις υιοις της
3 απειθειας, εν οις και ημεις
παντες ανεστραφημεν ποτε εν
ταις επιθυμιαις της σαρκος η-
μων, ποιουντες τα θεληματα
της σαρκος και των διανοιων,
και ημεν τεκνα φυσει οργης,
4 ως και οι λοιποι. ο δε Θεος
πλουσιος ων εν ελεει, δια την
πολλην αγαπην αυτου ην ηγα-
5 πησεν ημας, και οντας ημας
νεκρους τοις παραπτωμασι,
συνεζωοποιησε τω Χριστω,
6 χαριτι εστε σεσωσμενοι: και
συνηγειρε, και συνεκαθισεν εν
τοις επουρανιοις εν Χριστω I-
7 ησου, ινα ενδειξηται εν τοις
αιωσι τοις επερχομενοις τον
υπερβαλλοντα πλουτον της
χαριτος αυτου, εν χρηστοτητι
εφ' ημας εν Χριστω (Ιησου.)
8 τη γαρ χαριτι εστε σεσωσμε-
νοι δια της πιστεως, και του-
το ουκ εξ ημων, Θεου το δω-
9 ρον, ουκ εξ εργων, ινα μη τις
10 καυχησηται. αυτου γαρ εσ-
μεν ποιημα, κτισθεντες εν Χρισ-
τω Ιησου επι εργοις αγα-
θοις, οις προητοιμασεν ο Θεος
ινα εν αυτοις περιπατησωμεν.

* *prince of the aerial powers, the ſpirits that now actuate the incredulous: of which number* 3
we all have formerly been, leading our diſſolute lives in gratifying the deſires of our ſenſual imaginations: and were †
indeed obnoxious to the divine diſpleaſure, as other Gentiles were: then it was that God, 4
who is rich in mercy, thro' his great love, wherewith he loved us, did raiſe us all, who were 5
in that deadly ſtate of ſin, to life by Chriſt, for by grace ye are ſaved: he hath raiſed us 6
up together, and made us partakers of his heavenly kingdom. that in the ages to come, 7
he might ſhew the immenſe riches of his gracious kindneſs towards us, through Chriſt Jeſus. for by grace are ye ſaved, 8
thro' faith (and that not from us: it is the gift of God) 9
but not by works, ſo that no man can boaſt: for he hath 10
made us a-new, and form'd us by Chriſt Jeſus to do good works, for which God had before prepared us, that we might live in them.

Διο *Where-*

* This is agreeable to the theology of the Jews. by *the prince of the air, the angel of death, ſatan,* or *the devil,* they meant the ſame perſon; they ſaid his proper name was SAMMAEL, and his reſidence was in the *inferior heaven,* which we call *the air.* ſee Buxtorf. *Dict. Rab.* col. 1495. Philon. *confuſ. of lang.* p. 234. the book, MINCHA CHADASCHA, ſays, the ſpace between earth and heaven is all full of SPIRITS. ſee *Grotius*

† Φυσει ſignifies *truely, really,* as in Gal. iv. 8. ſo the Syriac, Theophylact and Oecumenius: and ſo the antients underſtood it, as Jerom ſays.

11 Διο μνημονευε ὁτι ὑμεις
ποτε τα εθνη εν σαρκι, οἱ
λεγομενοι ακροβυστια ὑπο της
λεγομενης περιτομης εν σαρκι
12 χειροποιητου, ὁτι ἠτε εν τῳ
καιρῳ εκεινῳ χωρις Χριστου,
απηλλοτριωμενοι της πολιτει-
ας του Ισραηλ, και ξενοι των
διαθηκων της επαγγελιας, ελ-
πιδα μη εχοντες, και αθεοι εν
13 τῳ κοσμῳ. νυνι δε εν Χριστ-
τω Ιησου, ὑμεις οἱ ποτε ον-
τες μακραν, εγγυς εγενηθητε εν
14 τῳ αἱματι του Χριστου. αυ-
τος γαρ εστιν ἡ ειρηνη ἡμων,
ὁ ποιησας τα αμφοτερα ἑν,
και το μεσοτοιχον του φραγ-
15 μου λυσας, την εχθραν εν τῃ
σαρκι αὐτου, τον νομον των
εντολων εν δογμασι καταργη-
σας, ἱνα τους δυο κτισῃ εν
ἑαυτῳ εις ἑνα καινον ανθρω-
16 πον, ποιων ειρηνην, και α-
ποκαταλλαξῃ τους αμφο-
τερους εν ἑνι σωματι τῳ Θεῳ
δια του σταυρου, αποκτεινας
17 την εχθραν εν αυτῳ. και ελ-
θων ευηγγελισατο ειρηνην ὑμιν
τοις μακραν, και ειρηνην τοις
18 εγγυς, ὁτι δι' αὐτου εχομεν
την προσαγωγην οἱ αμφοτε-
ροι εν ἑνι πνευματι προς τον
πατερα.

19 Αρα ουκ εκτι εστε ξενοι και
παροικοι, αλλα συμπολιται
των

Wherefore remember that 11
you were heretofore Gentiles, being denominated the uncircumcised, by those who are the circumcised by a manual operation; that at that time 12
ye were without all knowledge of the Messiah, being aliens from the common-wealth of Israel, and strangers to the covenants of promise, having no hope, and living in the world without any true knowledge of God. but now you who 13
were formerly at a distance, are brought near by the death of Christ Jesus. for he is our 14
peace-maker, who hath united both Jew and Gentile, and hath by his flesh broken down the middle wall of partition (which kept us at variance) by abolishing the dogmatical injunctions of the law, that having made the peace, he might incorporate the two into one new body under himself; that he might reconcile both in one body unto God by the cross, wherefore he destroyed the enmity that was between them: and being 17
come, he preached the glad tidings of peace to YOU *who were afar off, and to* US *that were nigh. for thro' him both* 18
of us have access by the same spirit to the father.

Therefore now, you are 19
no more strangers and foreign-

των ἁγιων και οικειοι του
20 Θεου, εποικοδομηθεντες επι
τῳ θεμελιῳ των αποστολων
και προφητων, οντος ακρογω-
νιαιου αυτου Ιησου Χριστου:
21 εν ᾧ πασα ἡ οικοδομη συναρ-
μολογουμενη αυξει εις ναον
22 ἁγιον εν Κυριῳ: εν ᾧ και ὑμεις
συνοικοδομεισθε εις κατοικητη-
ριον του Θεου εν πνευματι.

ers, but fellow-citizens with
the saints, and domesticks of
God's family, being built up- 20
on the foundation laid by the
apostles and prophets, whereof
Jesus Christ himself is the
main stone of the angle: on 21
which the whole structure rises
with symmetry into a temple,
consecrated by the Lord: who 22
by his spirit has likewise made
you a part of this divine
mansion.

1 Τουτου χαριν εγω Παυλος
ὁ δεσμιος του Χριστου (Ιη-
σου) ὑπερ ὑμων των εθνων.
2 ειγε ηκουσατε την οικονομιαν
της χαριτος του Θεου της δο-
3 θεισης μοι εις ὑμας, ὁτι κατα
αποκαλυψιν εγνωρισε μοι το
μυστηριον, καθως προεγραψα
4 εν ολιγῳ, προς ὁ δυνασθε α-
ναγινωσκοντες νοησαι την συ-
νεσιν μου εν τῳ μυστηριῳ του
5 Χριστου, ὁ ἑτεραις γενεαις ουκ
εγνωρισθη τοις ὑιοις των αν-
θρωπων, ὡς νυν απεκαλυφθη
τοις ἁγιοις αποστολοις αυτου
και προφηταις εν πνευματι.
6 " ειναι τα εθνη συγκληρο-
" νομα, και συσσωμα, και
" συμμετοχα της επαγγελιας
" αυτου εν τῳ Χριστῳ, δια
7 " του ευαγγελιου," ου εγε-
νομην διακονος κατα την δω-
ρεαν της χαριτος του Θεου
την δοθεισαν μοι κατα την ε-
νεργειαν της δυναμεως αυτου:
8 εμοι τῳ ελαχιστοτερῳ παν-
των

This it is that makes me 1
Paul a prisoner for Jesus Christ
upon your account, O Gentiles;
if so be you have heard of the 2
charge, which God has graci-
ously dispens'd to me for you
Gentiles; having revealed to me 3
* *the secret, I now mention'd*
in short, by the reading where- 4
of you may perceive how far
I am let into the secret of
Christ, which preceeding was 5
not discover'd to men, as now
it is to his holy apostles and
prophets by the spirit; to
wit, "that the Gentiles should 6
" *be heirs as well as the Jews,*
" *make one body together, and*
" *partake of the divine pro-*
" *mise in Christ by the gos-*
" *pel." of this I was made* 7
a minister, according to the
gracious gift God bestowed on
me, by the effectual operation
of his influence: upon me, who 8
am the meanest of all chri-
stians,

* See Rom. xvi. 25. Ephes. i. 9, 11, 13, &c.

των των αγιων εδοθη η χαρις
αυτη, εν τοις εθνεσιν ευαγγε-
λισασθαι τον ανεξιχνιαστον
9 πλουτον του Χριστου, και φω-
τισαι παντας τις η οικονομια
του μυστηριου του αποκε-
κρυμμενου απο των αιωνων
εν τω Θεω, τω τα παντα
10 κτισαντι. ινα γνωρισθη (νυν)
ταις αρχαις και ταις εξου-
σιαις εν τοις επουρανιοις, δια
της εκκλησιας, η πολυποικι-
11 λος σοφια του Θεου, κατα
προθεσιν των αιωνων, ην ε-
ποιησεν εν Χριστω Ιησου τω
12 Κυριω ημων, εν ω εχομεν την
παρρησιαν και την προσαγω-
γην εν πεποιθησει, δια της
πιστεως αυτου.

13 Διο αιτουμαι μη εκκακειν
εν ταις θλιψεσι μου υπερ υ-
μων, ητις εστι δοξα υμων.
14 τουτου χαριν καμπτω τα γο-
ναται μου προς τον πατερα
(του Κυριου ημων Ιησου
15 Χριστου) εξ ου πασα πατρια
εν ουρανοις και επι γης ονομα-
16 ζεται: ινα δωη υμιν κατα τον
πλουτον της δοξης αυτου, δυ-
ναμει κραταιωθηναι δια του
πνευματος αυτου, εις τον εσω
17 ανθρωπον: κατοικησαι τον
Χριστον δια της πιστεως εν
ταις καρδιαις υμων.
18 Εν αγαπη ερριζωμενοι και
τεθεμελιωμενοι, ινα εξισχυ-
σητε

stians, is this favour bestowed, that I should proclaim to the Gentiles the undiscoverable advantages by Christ; and 9
display to all the world that mysterious dispensation, which from all past ages has been conceal'd in the secret purpose of God, who created all things: that the manifold 10
wisdom of God, in ordering his heavenly kingdom, might by his church be now made known, to princes and magistrates, in pursuance of that 11
dispensation which he made to former ages by Christ Jesus our Lord: by whom we 12
have freedom of access to God, with confidence, by faith in him.

Wherefore I desire that 13
you be not dejected at the tribulations I am under for your sake, which are matter of glory to you. for this cause 14
I bow my knees unto the father of our Lord Jesus Christ, from whom the whole family* 15
ly in heaven and earth are denominated his children: that 16
by his immense power he would strengthen the faculties of your minds by his spirit: so 17
that your souls may be possess'd with faith in Christ.

Be ye rooted and grounded 18
in social virtue, that you

may

* The Jews stil'd the ANGELS, *the upper house*, or, *family* of God: and MEN, *the lower house*. see the note at the end of this epistle.

σπε καταλαβεσθαι συν πασι
τοις αγιοις, τι το πλατος,
και μηκος, και υψος, και βα-
19 θος, γνωναι τε την υπερβαλ-
λουσαν της γνωσεως αγαπην
του Χριστου, ινα πληρωθητε
εις παν το πληρωμα του
Θεου.

20 Τω δε δυναμενω παντα
ποιησαι υπερ εκ περισσου ων
αιτουμεθα η νοουμεν, κατα
την δυναμιν την ενεργουμενην
21 εν ημιν, αυτω η δοξα εν τη
εκκλησια και εν Χριστω Ιη-
σου, εις πασας τας γενεας του
αιωνος των αιωνων. αμην.

1 Παρακαλω ουν υμας εγω
ο δεσμιος εν Κυριω, αξιως
περιπατησαι της κλησεως ης
2 εκληθητε: μετα πασης ταπει-
νοφροσυνης και πραοτητος, με-
τα μακροθυμιας, ανεχομενοι
3 αλληλων εν αγαπη, σπουδα-
ζοντες τηρειν την ενοτητα του
πνευματος εν τω συνδεσμω
της ειρηνης.

4 Εν σωμα και εν πνευμα,
καθως και εκληθητε εν μια
ελπιδι της κλησεως υμων.
5 εις Κυριος, μια πιστις, εν
6 βαπτισμα, εις Θεος και πα-
τηρ παντων, ο επι παντων,
και δια παντων, και εν πα-
7 σιν. ενι δε εκαστω ημων ε-
δοθη η χαρις κατα το μετρον
8 της δωρεας του Χριστου. διο
λεγει, "αναβας εις υψος,
"ηχμαλωτευσεν αιχμαλω-
"σιαν,

may be able to comprehend with all saints, what is the breadth, and length, and depth, and height of this myſtery: and be ſenſible of his exceeding love, in giving you the knowledge of Chriſt, that you may be filled with all the ſupplies of divine bounty. 19

Now unto him that is able to do infinitely above what we ask or comprehend, by his power operating in us, unto him be glory in the church, even by Chriſt Jeſus, thro' all the ſucceſſions of future ages. amen. 20 21

I therefore the priſoner for the Lord, beſeech you to live ſuitably to the offers that have been made to you: with all humility, meekneſs, and patience, bearing with one another in love; endeavouring to preſerve the ſpiritual union by your affectionate attachment to one another. 1 2 3

Being one body, acted by one ſpirit, ſince you all have but one expectation in view; there is but one Lord, one faith, one baptiſm, one God and father of all, who is above all, and through all, and in all. but to every one of us a different charge is given, according to the diſtribution which Chriſt has made; wherefore 'tis ſaid, 4 5 6 7 8
" * when he aſcended up on
" high,

* Pſal. lxviii. 19.

" σιαν, εδωκε δομαλα τοις
" ανθρωποις." το δε, ανε-
9 βη, τι εστιν ει μη ὁτι και
καλεβη εις τα κατωλερα της
10 γης? ὁ καλαβας, αυλος εστι
και ὁ αναβας ὑπερανω παν-
των των ουρανων, ἱνα πλη-
ρωση τα παντα.

11 Και αυλος εδωκε, τους μεν,
αποστολους: τους δε, προ-
φηλας: τους δε, ευαγγελιστας:
τους δε, ποιμενας και διδασ-
12 καλους: προς τον καλαρτισ-
μον των ἁγιων, εις εργον δια-
κονιας, εις οικοδομην του σω-
13 ματος του Κριστου, μεχρι κα-
ταντησωμεν ὁι παντες εις την
ἑνοτητα της πιστεως, και της
επιγνωσεως του ὑιου του Θε-
ου, εἰς ανδρα τελειον, εις με-
τρον ἡλικιας του πληρωμα-
14 τος του Χριστου: ἱνα μηκετι
ωμεν νηπιοι, κλυδωνιζομενοι
και περιφερομενοι παντι ανε-
μῳ της διδασκαλιας, εν τῃ
κυβεια των ανθρωπων, εν
πανουργια προς την μεθοδειαν
15 της πλανης: αληθευοντες δε εν
αγαπῃ, αυξησωμεν εις αυτον
τα παντα, ὁς εστιν ἡ κεφαλη,
16 ὁ Χριστος: ἐξ ὁυ παν το σω-
μα συναρμολογουμενον και
συμβιβαζομενον δια πασης
ἁφης της επιχορηγιας (κατ'
ενεργειαν) εν μερῳ ἑνος ἑκασ-
του μερους την αυξησιν του
σωματος ποιειται, εις οικοδο-
μην ἑαυτου εν αγαπῃ.

" *high, he made a number of*
" *captives, and gave gifts to*
" *men.*" *now his having as-* 9
cended, what does it mean, but
that he had descended into the
lower parts of the earth? he 10
that descended, is the same too
that ascended far above all
heavens, to perfect all things.

It is he then that made some, 11
apostles: some, prophets: some,
evangelists: and others, pas-
tors, and teachers: thus fitly 12
qualifying his servants for
their respective offices, in order
to build up the body of Christ:
till being united in a perfect 13
belief, and acknowledgment of
the son of God, we grow up to
that full state of maturity re-
quired by Christ: that we 14
should be no longer children,
fluctuating, and carried about
with every empty doctrine,
by men vers'd in sleight and
the crafty arts of deceit: but 15
being sincere in mutual love,
may be entirely united to
Christ, who is the head:
from which the whole body 16
fitly framed, and compacted
by the entire adherence and
contribution of every part per-
forming its respective func-
tion, increases and improves
itself by the mutual concern
of the parts.

17 Τουτο ουν λεγω και μαρ-
τυρομαι εν Κυριῳ, μηκετι υ-
μας περιπατειν, καθως και τα
εθνη περιπατει, εν ματαιοτητι
18 του νοος αυτων, εσκοτισμενοι
τῃ διανοιᾳ, οντες απηλλοτρι-
ωμενοι της ζωης του Θεου,
δια την αγνοιαν την ουσαν
εν αυτοις, δια την πωρωσιν
19 της καρδιας αυτων, οιτινες α-
πηγηκοτες εαυτους παρεδω-
καν τῃ ασελγειᾳ, εις εργα-
σιαν ακαθαρσιας πασης εν
20 πλεονεξιᾳ. υμεις δε ουχ ου-
21 τως εμαθητε τον Χριστον, ειγε
αυτον ηκουσατε, και εν αυτῳ
εδιδαχθητε, καθως εστιν αλη-
22 θεια εν τῳ Ιησου: αποθεσθαι
υμας κατα την προτεραν α-
νασταφην, τον παλαιον αν-
θρωπον, τον φθειρομενον κατα
τας επιθυμιας της απατης:
23 ανανεουσθαι δε τῳ πνευματι
24 του νοος υμων, και ενδυσασ-
θαι τον καινον ανθρωπον, τον
κατα Θεον κτισθεντα εν δικαιο-
συνῃ και οσιοτητι της αληθειας.
25 Διο αποθεμενοι το ψευδος,
λαλειτε αληθειαν εκαστος μετα
του πλησιον αυτου, οτι εσ-
26 μεν αλληλων μελη. οργι-
ζεσθε, και μη αμαρτανετε, "ο
"ηλιος μη επιδυετω επι τω
27 "παροργισμῳ υμων," μητε
28 διδοτε τοπον τῳ διαβολῳ. ο
κλεπτων μηκετι κλεπτετω, μαλ-
λον δε κοπιατω, εργαζομενος
το αγαθον ταις χερσιν, ινα
εχῃ μεταδιδοναι τῳ χρειαν ε-

χοντι.

This I say therefore, and 17
conjure you by the Lord not to
live for the future as other
Gentiles do, in the vanity of
their minds, which are o- 18
verspread with darkness, and
averse to a religious life, thro'
their innate ignorance and
obduracy: who without re- 19
morse, have abandon'd them-
selves to brutality, in grati-
fying every lewd unnatural
passion. but you have learned 20
other things from Christ, if 21
you have heard of him, and
have been taught the truth
as he preach'd it: to quit 22
the vicious habits of your
former conversation, corrup-
ted by deceitful passions: and 23
to be renewed in your mind,
by living like men formed a- 24
new, after the image of
God, in justice, sanctity, and
truth.

Wherefore leave off the 25
practice of lying, and let every
man speak truth to his neigh-
bour: for we are all members
of one society. are you angry? 26
have a care you don't sin. "let
"not the sun go down upon
"your wrath," lest the devil 27
take hold of the opportunity. let 28
him that stole, steal no more:
but rather let him labour, to
encrease his fortune with his
own hands, that he may have

29 χονλι. πας λογος σαπρος εκ του σλομαλος ὑμων μη εκπορευεσθω, αλλ' ειλις αγαθος προς οικοδομην της χρειας, ἱνα δῳ χαριν τοις ακουουσι.
30 και μη λυπειλε το πνευμα το ἁγιον του Θεου, εν ᾧ εσφραγισθηλε εις ἡμεραν απολυλρωσεως.
31 πασα πικρια, και θυμος, και οργη, και κραυγη, και βλασφημια αρθηλω αφ' ὑμων, συν πασῃ κακια.
32 γινεσθε δε εις αλληλους χρησλοι, ευσπλαγχνοι, χαριζομενοι ἑαυλοις, καθω και ὁ Θεος (εν Χρισλῳ) εχαρισαλο ὑμιν.

1 Γινεσθε ουν μιμηλαι του Θεου, ὡς τεκνα αγαπηλα,
2 και περιπαλειλε εν αγαπῃ, καθως και ὁ Χρισλος ηγαπησεν ἡμας, και παρεδωκεν ἑαυλον ὑπερ ἡμων προσφοραν και θυσιαν τῳ Θεῳ, εις οσμην ευωδιας.
3 Πορνεια δε και πασα ακαθαρσια η πλεονεξια μηδε ονομαζεσθω εν ὑμιν, καθως
4 πρεπει ἁγιοις, η αισχρολης, η μωρολογια, η ευλραπελια, τα ουκ ανηκονλα, αλλα μαλλον
5 ευχαρισλια. τουλο γαρ εσλε γινωσκονλες, ὁτι πας πορνος, η ακαθαρλος, η πλεονεκλης, ὁ εσλιν, ειδωλολαλρης, ουκ εχει κληρονομιαν εν τῃ βασιλεια
6 του Χρισλου και Θεου. μηδεις ὑμας απαλαλω κενοις λογοις, δια ταυλα γαρ ερχελαι

*wherewithal to relieve the needy: let no obſcene language defile your mouth, uſe only ſuch as tends to edification, that it may be beneficial to the hearers. grieve not the holy ſpirit of God, by whom you are * ſealed againſt the day of deliverance: baniſh all reſentment and indignation, anger, vehemence, detraction, and every thing like malice. be mutually kind, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.*

Be ye therefore imitators of God, as his dear children; live together in love, for Chriſt loved us, and for us gave himſelf an offering and a ſacrifice acceptable to God.

But fornication, and all impurity, or inordinate deſire, let it not be approved by you, as being unworthy of chriſtians: neither ribaldry, nor buffoonry, which they call pleaſantry, but is indecent: be you rather exerciſed in ſocial virtue. for this you know, that no licentious or diſſolute perſon, no lewd libertine, that is, an idolater, hath any part in the kingdom of Chriſt, and of God. let no man miſlead you by vain reaſonings: for it is for theſe

* See the note to Gal. vi. 17.

ἡ οργη του Θεου επι τους
7 υἱους της απειθειας, μη ουν
8 γινεσθε συμμετοχοι αυτων. ητε γαρ ποτε σκοτος, νυν δε φως εν Κυριῳ, ὡς τεκνα φω-
9 τος περιπατειτε: ὁ γαρ καρπος του πνευματος εν πασῃ αγαθωσυνῃ και δικαιοσυνῃ
10 και αληθειᾳ: δοκιμαζοντες τι εστιν ευαρεστον * τῳ Κυριῳ.
11 και μη συγκοινωνειτε τοις εργοις τοις ακαρποις του σκοτους, μαλλον δε και ελεγ-
12 χετε. τα γαρ κρυφη γινομενα ὑπ' αυτων, αισχρον εστι και
13 λεγειν. τα δε παντα ελεγχομενα, ὑπο του φωτος φανερουται, παν γαρ το φανε-
14 ρουμενον, φως εστι. διο λεγει, " * εγειραι ὁ καθευδων,
" και αναστα εκ των νεκρων,
" και επιφαυσει σοι ὁ Χριστος."

15 Βλεπετε ουν πως ακριβως περιπατειτε, μη ὡς ασοφοι,
16 αλλ' ὡς σοφοι, εξαγοραζομενοι τον καιρον, ὁτι αἱ ἡμε-
17 ραι πονηραι εισι. δια τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι το θελημα του
18 Κυριου. και μη μεθυσκεσθε οινῳ, εν ᾧ εστιν ασωτια, αλλα πληρουσθε εν πνευματι,
19 λαλουντες ἑαυτοις ψαλμοις και ὑμνοις, και ᾠδαις πνευματικαις, ᾀδοντες και ψαλλοντες εν τῃ καρδιᾳ ὑμων τῳ Κυριῳ, ευ-

these vices, that the wrath of God lights upon the incredulous. don't you therefore be con- 7
cern'd with them. you were 8
heretofore altogether in the dark, but now being enlightned by the Lord, behave as children of light: for the natural 9
effect of light, is universal benevolence, justice, and truth: consider what is acceptable to 10
the Lord; and be not accom- 11
plices in the fruitless practices of vice; on the contrary, condemn them. for it is a shame e- 12
ven to mention what they practise in secret. but whatever is 13
unjustifiable will be brought to light: and that will show them to be unjustifiable. wherefore 14
*'tis said, " * awake thou that*
" sleepest, arise from the dead,
" and Christ shall give thee
" light."

See then that you behave 15
circumspectly, and not as fools, but as wise, weighing the cir- 16
cumstances of the season, because the times are dangerous. wherefore be not imprudent, 17
but consider what is agreeable to the divine will. do not drink 18
to excess, for that tends to dissoluteness, but be regal'd with spiritual entertainments: ex- 19
pressing yourselves in psalms, in hymns, and spiritual songs; and let your hearts beat the time,

* Isa. lx. 1.

20 ευχαριστουντες παντοτε υπερ παντων, " εν ονοματι του Κυ-
" ριου ημων Ιησου Χριστου,
" τω Θεω και πατρι."

21 Υποτασσομενοι αλληλοις
22 εν φοβω Χριστου. αι γυναικες, τοις ιδιοις ανδρασιν
* υποτασσεσθε, ως τω Κυ-
23 ριω: οτι ο ανηρ εστι κεφαλη της γυναικος, ως και ο Χριστος κεφαλη της εκκλησιας, και αυτος σωτηρ του σωμα-
24 τος. αλλ' ωσπερ η εκκλησια υποτασσεται τω Χριστω, ουτω και αι γυναικες τοις ιδιοις ανδρασιν εν παντι.

25 Οι ανδρες αγαπατε τας γυναικας εαυτων, καθως και ο Χριστος ηγαπησε την εκκλησιαν, και εαυτον παρεδωκεν
26 υπερ αυτης: ινα αυτην αγιασῃ, καθαρισας τω λουτρω
27 του υδατος εν ρηματι, ινα παραστησῃ αυτην εαυτω ενδοξον, την εκκλησιαν μη εχουσαν σπιλον, η ρυτιδα, η τι των τοιουτων, αλλ' ινα ῃ αγια
28 και αμωμος. ουτως οφειλουσιν οι ανδρες αγαπαν τας εαυτων γυναικας, ως τα εαυτων σω-

time, in concerts of praiſes to the Lord, and this the burthen of the ſong, " thanks be to " God, even the father, for " his ſon Jeſus Chriſt our " Lord."

*Be mutually obſequious with chriſtian reſpect. let married women be * ſubmiſſive to their husbands, out of regard to the Lord. for the husband preſides over his wife, as Chriſt preſides over the church: and he it is that preſerves the whole body. as the church then is ſubordinate to Chriſt, ſo let women be to their husbands upon all † occaſions.*

You husband, love your ſpouſe, even as Chriſt loved the church, and laid down his life for her: to ſanctify and purify her by the ablution of his word, that he himſelf might make her appear illuſtrious to his own eye, a church without ſpot, or any thing like a defect; ſo as to be holy and irreprehenſible. in like manner ought men to love their wives, as their own bo-

dies:

* St. Jerom in his commentary upon the place, ſays, the words *be ſubmiſſive*, is an interpolation, υποτασσεσθε not being in any of the Greek manuſcripts. but Dr. Mills ſays, *ſubdita ſint* is found to be the reading of the Latin of two old MSS. of Clermont and St. Germain, which he thinks were writ before St. Jerom's time.

† Clemens Alexand. ſays, παντα μεν τω ανδρι πειθομενη——πλην οσα εις αρετην τε και σοφιαν διαφερειν νομιζεται. ſhe ſhould be obſequious to her husband in every thing conſiſtent with virtue, and good ſenſe.

σωμαῖα. " ὁ ἀγαπων την
" ἑαυῖου γυναικα, ἑαυῖον α-
29 " γαπᾳ." ουδεις γαρ ποῖε
την ἑαυῖου σαρκα εμισησεν,
αλλ' ἐκῖρεφει και θαλπει αυ-
την, καθως και ὁ Χρισῖος
30 την ἐκκλησιαν, ὁτι μελη εσ-
μεν του σωμαῖος αυῖου (εκ
της σαρκος αυῖου, και εκ των
31 οσῖεων αυῖου.) " ἀνῖι τουῖου
" του καῖαλειψει ανθρωπος
" τον παῖερα ἀυῖου και την
" μῆερα, και προσκολλη-
" θησεῖαι προς την γυναικα
" ἀυῖου, και εσονῖαι ὁι δυο
32 " εις σαρκα μιαν." το μυσ-
τηριον τουῖο μεγα εσῖιν, εγω
δε λεγω εις Χρισῖον, και εις
33 την εκκλησιαν. πλην και ὑ-
μεις ὁι καθ' ἑνα, ἑκασῖος την
ἑαυῖου γυναικα ὑῖως αγαπα-
τω ὡς ἑαυῖον, ἡ δε γυνη ἱνα
φοβῆαι τον ανδρα.

VI. 1 Τα τεκνα ὑπακουεῖε τοις
γονευσιν ὑμων εν Κυριῳ, του-
2 το γαρ εσῖι δικαιον. " τιμα
" τον παῖερα σου, και την
" μῆερα," ἡτις εσῖιν ενῖολη
3 πρωῖη εν επαγγελια, " ἱνα
" ευ σοι γενῆαι, και εσῃ
" μακροχρονιος επι της γης."
4 και ὁι παῖερες μη παροργιζεῖε
τα τεκνα ὑμων, αλλ' ἐκῖρε-
φεῖε αυῖα εν παιδειᾳ και νου-
θεσιᾳ Κυριου.

5 Οι δουλοι ὑπακουεῖε τοις
κυριοις καῖα σαρκα, μεῖα φο-
βου και τρομου, εν ἁπλοῖῆῖι
της καρδιας ὑμων, ὡς τῳ
6 Χρισῖῳ, μη κατ' οφθαλμο-
δουλειαν

dies: " he that loves his
" wife, loveth himſelf." no 29
man was ever yet averſe to
his own fleſh; but nouriſheth
and cheriſheth it, as the
Lord doth the church: of 30
which we are the ſeveral
parts conſtituting his body.
the ſcripture ſays, " for this 31
" cauſe ſhall a man leave
" his father and mother,
" and ſhall be united to his
" wife, and they two ſhall
" be as one." theſe words 32
contain a very myſtical ſenſe,
I mean in reference to Chriſt
and the church. wherefore 33
let every one of you without
exception, love his wife even
as himſelf; and let the wife
reſpect her husband.

Children, obey your chri- 1
ſtian parents: for this is the
law. the firſt commandment 2
with a promiſe annexed, is,
" honour thy father and mo-
" ther, that it may be well 3
" with thee, and thou mayſt
" be long-lived on the earth."
and you fathers don't exaſpe- 4
rate your children: but in-
ſtruct them in the diſcipline
and inſtitution of the Lord.

Servants, be obedient to 5
your legal maſters, with awful reverence and ſincerity of
heart, as unto Chriſt: not 6
doing your work meerly out of

re-

δουλειαν ὡς ανθρωπαρεσκοι,
αλλ' ὡς δουλοι του Χριστου,
ποιουντες το θελημα του Θε-
7 ου εκ ψυχης: μετ' ευνοιας
δουλευοντες ὡς τῳ Κυριῳ, και
8 ουκ ανθρωποις: ειδοτες ὁτι ὁ
εαν τι ἑκαστος ποιηση αγα-
θον, τουτο κομιειται παρα
του Κυριου, ειτε δουλος, ειτε
9 ελευθερος. και οἱ κυριοι τα
αυτα ποιειτε προς αυτους, α-
νιεντες την απειλην, ειδοτες
ὁτι και ὑμων αυτων ὁ Κυριος
εστιν εν ουρανοις, και προ-
σωπολημψια ουκ εστι παρ'
αυτῳ.

10 Το λοιπον, αδελφοι μου,
ενδυναμουσθε εν Κυριῳ, και εν
τῳ κρατει της ισχυος αυτου.
11 ενδυσασθε την πανοπλιαν
του Θεου, προς το δυνασθαι
ὑμας στηναι προς τας μεθο-
12 δειας του διαβολου. ὁτι ουκ
εστιν ἡμιν ἡ παλη προς αἱμα
και σαρκα, αλλα προς τας
αρχας, προς τας ἐξουσιας,
προς τους κοσμοκρατορας του
σκοτους τουτου, προς τα πνευ-
ματικα της πονηριας εν τοις
13 επουρανιοις. δια τουτο ανα-
λαβετε την πανοπλιαν του
Θεου, ἱνα δυνηθητε αντιστ-
ηναι εν τῃ ἡμερᾳ τῃ πονη-
ρᾳ, και ἁπαντα κατεργασα-
14 μενοι (στηναι.) στητε περιζω-
σαμενοι την οσφυν ὑμων εν
αληθειᾳ, και ενδυσαμενοι τον
15 θωρακα της δικαιοσυνης, και
ὑποδησαμενοι τους ποδας εν
ἑτοιμασιᾳ του ευαγγελιου της

ει-

regard to their preſence or their pleaſure, but as the ſervants of Chriſt, in hearty obedience to the will of God: ſerve them with affection, as if it was to the Lord, and not to men: conſidering that whatever good any man doth, he ſhall be rewarded for it by the Lord, whether he be a ſlave or free. and you maſters have a juſt regard to them, by ſoftning your authority: knowing that both their and your maſter is in heaven, where there is no reſpect of perſons with him.

Finally, my brethren, place your ſtrength in the tranſcendent power of the Lord. put on the ſet of divine armour, that ye may be able to ſtand againſt the wiles of the devil. for our conflict is not barely with men, but with principalities, with potentates, with the princes of darkneſs, with wicked aereal ſpirits. wherefore inveſt yourſelves with the ſet of divine armour, that ye may be able to withſtand in the difficult day, and having overcome all to maintain your ground. ſtand firm, the belt of truth round your waiſt, let juſtice inveſt you like mail: wing your feet with the goſpel of peace:

cover

16 ειρηνης, επι πασιν αναλα-
βοντες τον θυρεον της πιστεως,
εν ῳ δυνησεσθε παντα τα βε-
λη του πονηρου τα πεπυρω-
17 μενα σβεσαι. και την περι-
κεφαλαιαν του σωτηριου δε-
ξασθε, και την μαχαιραν
του πνευματος, ὁ εστι ῥημα
Θεου.

18 Δια πασης προσευχης και
δεησεως προσευχομενοι εν
παντι καιρῳ εν πνευματι, και
εις αυτο (τουτο) αγρυπνουντες
εν παση προσκαρτερησει και
δεησει περι παντων των ἁ-
19 γιων, και ὑπερ εμου, ἱνα μοι
δοθῃ λογος εν ανοιξει του στο-
ματος μου εν παρρησια, γνω-
ρισαι το μυστηριον του ευαγ-
20 γελιου: ὑπερ ου πρεσβευω εν
ἁλυσει, ἱνα εν αυτῳ παρρη-
σιασωμαι, ὡς δει με λαλησαι.

21 Ινα δε ειδητε και ὑμεις τα
κατ' εμε, τι πρασσω, ὑμιν
γνωρισει Τυχικος ὁ αγαπητος
αδελφος, και πιστος διακονος
22 εν Κυριῳ: ὁν επεμψα προς
ὑμας εις αυτο τουτο, ἱνα γνω-
τε τα περι ἡμων, και παρα-
καλεση τας καρδιας ὑμων.
23 ειρηνη τοις αδελφοις, και α-
γαπη μετα πιστεως απο Θεου
πατρος και Κυριου Ιησου
24 Χριστου. ἡ χαρις μετα παν-
των των αγαπωντων τον Κυ-
ριον ἡμων Ιησουν Χριστον εν
αφθαρσια.

AMEN.

cover all with the ſhield of faith, to repel all the fiery darts of the adverſary: let ſalvation be your helmet, and the divine doctrine your ſpiritual ſword.

Pour out your ſouls unto God upon all occaſions, watching in prayer with all perſeverance and ſupplication for all chriſtians: in particular for me, that I may have leave to ſpeak without any reſtraint, and make known the myſtery of the goſpel, for which I am an embaſſador, tho' in chains: that I may duely repreſent it to the full.

As to the ſtate of my affairs, and health, Tychicus our dear brother, and faithful miniſter in the Lord, will very particularly acquaint you with them. I have ſent him to you on purpoſe to acquaint you with our concerns, and to comfort your hearts. may our brethren have peace, ſocial affection, and faith from God the father, and the Lord Jeſus Chriſt. grace be with all thoſe that have love uncorrupted for our Lord Jeſus Chriſt. amen.

Chap. I. 1. Εν Εφεσῳ.] St. BASIL ſays, τοις Εφεσιοις επιστελλων, ὡς γνησιως ἡνωμενοις τῳ ονλι δι' επιγνωσεως, ΟΝΤΑΣ αὐτους ιδιαζοντως ωνομασεν, εἰπων, τοις ἁγιοις ΤΟΙΣ ΟΥΣΙ, και πιστοις εν Χριστῳ Ιησου: οὑτω γαρ και οι προ ἡμων παραδεδωκασι, και ἡμεις εν τοις παλαιοις των αντιγραφων ευρηκαμεν. "The Epheſians being in a peculiar manner united to the divine "BEING (τῳ ονλι) by their ſuperior knowledge, St. PAUL in his epiſtle "to them, in a peculiar manner ſtiles them, THOSE WHO ARE, ſaying, "*to the ſaints*, WHO ARE, *and to the faithful in Chriſt Jeſus.* for thus "tradition has delivered it down to us, and thus we have found it in "the antient copies." hence JEROM, *in Comment. ad Epheſ.* 1. ſays, "the curioſity of ſome has made them unneceſſarily think, from that "expreſſion of Moſes, *thus ſhalt thou ſay to the children of Iſrael*, HE "THAT IS, *has ſent me*, that the ſaints, and faithful in Epheſus, were "addreſs'd to with the ſtile of THOSE WHO ARE. but others think the "meaning is no more than if it had been ſaid, *to the ſaints and faith-*"*ful that are at* EPHESUS." now ſince the Epheſians are no where mention'd thro' the whole epiſtle, unleſs at the beginning, and there is nothing that peculiarly relates to them; but many things, not at all applicable to them, and which plainly enough prove, that thoſe to whom it was writ, had never ſeen his perſon; Dr. MILLS concludes, it was originally inſcrib'd to the LAODICEANS; but Tychicus, ſoon after his arrival at *Laodicea*, going to the Epheſians, they chang'd the original ſo far only as to ſubſtitute Εφεσῳ in the place of Λαοδικειᾳ. Marcion, who flouriſh'd anno 130, and liv'd at Sinope, not far from Laodicea, ſaid the epiſtle was inſcrib'd to the Laodiceans, as it was in his copy, which he had no intereſt to falſify. what if he had ſome odd notions, he was not ſo viſionary, nor ſo virulent as Tertullian, who charges him with altering the title without any proof. how often does he exclaim againſt him for corrupting the ſcripture, when Marcion's readings were either genuine, or the interpolated *ſcholia* of the very orthodox? ſo Luke vi. 35. Marcion's copy had, "he is kind to the "ungrateful and wicked, "*ſuavis eſt adverſus ingratos & malos.*" upon this the witty father cries out, "Euge, Marcion, ſatis ingenioſe "detraxiſti illi *pluvias* & *ſoles*, ne creator videretur." you have artfully robb'd God of his *rain* and his *ſun-ſhine*, on purpoſe to ſtrip him of his creatorſhip. a jeſt founded upon his own copy, which was abundantly interpolated, as here with, *qui pluit ſuper bonos & malos, & ſolem oriri facit ſuper juſtos & injuſtos*, which is not to be found in any one MSS or verſion of St. Luke now extant. with the ſame veracity he ſays Marcion eras'd out of St. Luke's goſpel (Ch. iv. 21.) theſe words, "I came not to deſtroy the law or the prophets, but to fulfil them." this was another of Tertullian's *tromperies*: for, as Dr. Mills obſerves, this paſſage never was in Luke, unleſs in *a Tertullianical copy*, or ſome other of the ſame *African ſtamp*: all the MSS, verſions and editions having the ſame reading as Marcion's copy. but what can we expect from a writer that could intrepidly ſay, "quis enim ne-"gabit DEUM CORPUS eſſe, etſi DEUS SPIRITUS eſt?" *Tertullian pag.* 504. *ed. N. Rigalt.* Tertullian's authority therefore at leaſt in this caſe muſt go for nothing. moſt certainly it can be of no weight in competition with that of St. Paul, who ſays in this epiſtle, *wherefore having heard of your faith*, Ch. i. 15. *if you have heard of the charge*, &c.

Ch. iii. 2, 4. things which the Epheſians could not be ſuch ſtrangers to, after having heard St. Paul for three years together. Acts xix. xx. 20, 27, 31. beſides it appears from Coloſſ. iv. 16. the apoſtle writ a letter to the Laodiceans at the ſame time, when he writ to the Coloſſians; this inſcrib'd to the Epheſians, was carried by the ſame meſſenger Tychicus, as that to the Coloſſians; there is a great conformity between theſe Epiſtles; and there is no mention any where made of St. Paul's having writ to the Epheſians; therefore this epiſtle was originally inſcrib'd to the Laodiceans. however it be, *nihil de* TITULIS *intereſt*, ſays TERTULLIAN, *cum ad omnes apoſtolus ſcripſerit, dum ad quoſdam.* See Dr. Mills's curious reaſoning at large, Prol. 73—79. 809.

Ver. 3. Χριϛῳ] εν Χριϛῳ, in all the MSS. of Steph. Alexand. Clar. *Lat.* (*and it ſeems the Gr.*) Borner, *Gr. Lat.* Magdal. Cantab. 3. Lincol. N. Col. 2. Hunting. 1. Covel. 2. 4. Vulgate, Syriac, Arabic, Chryſoſtom, Ambroſe, Theodoret, Oecumenius, *the Scholiaſt*, and the Complutenſian edition. Dr. Mills thinks εν was added by way of illuſtration. ſee Prol. 754.

Ver. 9. Κaϛa τηv ευδοκειαv aὐϛου] is not render'd in the Syriac. aὐϛου is omitted in Clar. *Gr. Lat.* Germ. *Lat. and it ſeems the Gr.* Borner, *Gr. Lat.* Tertullian.

Ver. 11. Εκληρωθημεν] εκληθημεν Alexand. Germ. *Gr. Lat.* Clar. *Gr. Lat.* Borner, *Gr. Lat.*

Ver. 18. Καρδιας] ſo all Stephens's MSS. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* M. Sinah. Cantab. 2, 3. Laud. 2. Covel. 2. 4. Magdal. 1. Lincol. N. Col. 2. Baroc. Roe. 2. Petav. 1, 2, 3. Colbert. 7. Baſil. 2. Veleſ. lect. Seidel. the Editions of Complut. and Colinæus, the Vulgate, Syriac, Arabic, Æthiopic, Tertullian, Chryſoſtom, Ambroſe, Jerom, *the Scholiaſt*, Athanaſius, Theophylact, Euthalius, Marcionis *Canon. Lat.* Pelagius, Rufinus. διανοιας was ſubſtituted by way of illuſtration. ſee Prol. 748.

Ver. 22. Τπερ παν̃α τη εκκλησια] ὑπερ πασαν τηv εκ. the Veleſ. readings. ſuper omnem eccleſiam Vulgate, Germ. *Lat.* Ambroſe in text and commentary, the Scholiaſt under Jerom's name. but Jerom and ſome Latin MSS. agree with the Greek.

Ch. II. 1. Αμαρ̃ιαις] αμ. αυ̃ων Alexand. αμ. ὑμων Steph. ε. θ. ια. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Roe. 2. Petav. 3. Lincol. Colinæus, Vulgate, Syriac, Æthiopic, Coptic, Ambroſe, Jerom, *the Scholiaſt*, Calaritan.

Ver. 5. Χαριϛι] ὀυ τῃ χαριϛι Clar. *Gr. Lat.* Germ. *Gr. Lat.* (ὀυ χαρ. Borner, *Gr. Lat.*) Veleſ. lect. the Vulgate, Ambroſe, *the Scholiaſt*, Chryſoſtom takes no notice of χαριϛι ἐϛε σεσωσμενοι.

Ver. 7. Ιησου] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Æthiopic, Ambroſe.

Ver. 8. Ημων] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Petav. 3. Chryſoſtom in text and commentary, and the Vulgate, as appears from the *Latin* of the Clermont MSS, ſays Dr. Mills. ſee Prol. 884.

Ver. 17. Και τοις εγ̃γυς] και ειρηνην τοις εγ̃. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Barbarini 1. Colinæus, Vulgate, Æthiopic, Cyprian, Ambroſe, Jerom, and *the Scholiaſt.*

Ch. III. 1. Ιησου] is not in Clar. *Gr. Lat.* Germ. *Lat.* and *Gr.* as it ſeems. Borner, *Gr. Lat.* Æthiopic, Ambroſe.

Ver.

Ver. 5. Ετεραις] without εν Steph. ε. θ. ι. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Cantab. 2. Laud. 2. M. Sinah. N. Col. 2. Hunting. 1. Baroc. Roe. 2. Petav. 1, 2. Lincol. Covel. 2. 4. Genev. Colbert. 7. Leiceſt. Baſil. 2. Vienna, Lucian, the Complutenſian edition, the two firſt of Eraſmus and Rob. Stephens, the Vulgate, Arabic, Æthiopic, Clemens Alexand. Origen, Cyril, Jerom, *the Scholiaſt*, Ambroſe, Chryſoſtom, Theophylact, Theodoret, Oecumenius. ſee Prol. 634. Ambroſe connects εν πνευματι with what follows, ſaying, "the Gen-"tiles were Coheirs, not with reſpect to the ceremonies of the Mo-"ſaick law, but to the ſpirit, that is, the evangelical doctrine." and ſo *the Scholiaſt* under Jerom's name.

Ver. 9. Οικονομια] all Stephens's MSS. Alexand. Clar. *Lat.* Germ. *Lat.* Borner, *Gr. Lat.* Cantab. 2, 3. Magdal. 1. Veleſ. lect. Baſil. 2. Lucian, Lincol. N. Col. 2. Baroc. Roe. 2. Petav. 1, 2, 3. Hunting. 1. Genev. Covel. 2, 3, 4. the Complutenſian and other editions, the Vulgate, Syriac, Coptic, Æthiopic, Chryſoſtom, *in text and commentary*. Tertullian, Cyril, Jerom, *the Scholiaſt*, the author of *Dial. contra Marcion*, Theodoret, Theophylact, Oecumenius. ſee Prol. 731.

Ver. 14. Του Κυριου ημων Ιησου Χριστου] is not in the Alexand. Colbert. 7. Æthiopic, Coptic, Jerom, nor in the Greek MSS. in Jerom's time, who in his commentary upon the place, ſays, this is an interpolation of the Latin Copies, and we ſhould read *to the father*, without that addition, "that the name of God the father may be applied, not "to our Lord Jeſus Chriſt, but to all rational creatures." nor does Chryſoſtom, Ambroſe, or Theophylact, take any notice of thoſe words in their commentaries, however they came into the text. but the very antient MSS. of Clermont, which is thought to be writ before Jerom's time, and as Dr. Mills vehemently ſuſpects, that of St. Germain, becauſe thoſe two MSS. almoſt univerſally correſpond, as well as the Latin of both, have thoſe words: and the genuine Vulgate verſion too, as Jerom confeſſes, and probably the Greek copy from whence that verſion was made; for which reaſon the learned Dr. Mills eſpouſes the common reading, and thinks it ſuits beſt with the apoſtle's reaſoning.

Ver. 18. Τψος και βαθος] ſo Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Vulgate, Syriac, Æthiopic, Ambroſe, *the Scholiaſt*.

Ver. 20. Τπερ παντα] is not in Theodoret. παντα without υπερ Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* and the Vulgate.

Ch. IV. 5. Εις Κυριος, μια πιστις, εν βαπτισμα. Epiphanius ſays this was in the epiſtle to the Laodiceans. ſee note on Ch. i. 1.

Ver. 6. Εν πασιν] ſo the Alexand. Covel. 2. the Coptic, Æthiopic, Ignatius, Pſeudo-Ignatius, Euſebius, Nazianzen, Chryſoſtom, Cyril, Epiphan. Athanaſ. Victorin. Jerom. ημιν Steph. ζ. ιſ. Clar. *Lat.* Germ. *Lat.* Borner, *Gr. Lat.* Lincol. N. Col. Laud. 2. Roe. 2. Baſil. 2. Petav. 1. 3. the Complut. ed. Vulgate, Syriac, Arabic, Irenæus, Ambroſe, *the Scholiaſt*. Dr. Mills thinks the ημιν in ſome, and the υμιν in others, are only explanatory additions. ſee Prol. 299.

Ver. 9. Κατεβη πρωτον] πρωτον is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat. and Gr.* (as Dr. Mills thinks) Borner, *Gr. Lat.* Petav. 3. Coptic, Irenæus, Oecumenius, Ambroſe, Jerom, Calaritan.

Ib. Μερη is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* the Syriac, Irenæus, Tertullian, Ambroſe, Jerom, Calaritan. it was added by way of explanation. ſee Prol. 483.

Ver. 17. Λοιπα] is not in Steph. ια. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (and *Greek* Dr. Mills thinks) Borner. *Gr. Lat.* Roe 2. Colbert 7. Wechel. al. Colinæus, the Vulgate, Æthiopic, Clemens Alexand. Ambroſe, Auguſtin, *the Scholiaſt*, Calaritan, Gildas. borrowed from Ch. ii. 3.

Ver. 19. Απηλγηκοτες] Απηλπικοτες Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* the Vulgate, Syriac, Arabic, Irenæus *in the old Latin verſion*, and *in the Greek fragments* in Epiphanius, Auguſtin, Ambroſe, *the Scholiaſt*, Jerom, (who prefers however απηλγηκοτες, which he would have rendred *indolentes* or *indolorii*) Gildas, and others. Dr. Mills thinks the Scribe might eaſily have miſtaken ΓΗ for ΠΙ. ſee Prol. 481. and Chap. II. 12.

Ver. 28. Ταις χερσιν] Ταις ιδιαις χερσιν Steph. θ. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Laud. 2. Barbarini. 1. Roe 2. Leiceſt. Veleſ. lect. Syriac, Arabic, Æthiopic, and the Complutenſian edition. ſee 1 Theſſ. iv. 11.

Ch. V. 5. Εστε] ιστε Alexand. Clar. *Lat.* Germ. *Lat.* Borner *Gr. Lat.* Baroc. Barbarinj. 3. Covel. 2, 3. Roe 2. Petav. 1, 2. Lincol. Vienn. Colinæus, the Vulgate, Arabic, Clem. Alexand. Chryſoſtom, *Text & Com.* Cyprian, Auguſtin, *the Scholiaſt*, Oecumenius, Heſychius, Suidas. ſee Prol. 634.

Ib. Ὁ εστιν.] Clar. *Lat.* Germ. *Lat.* Borner *Gr. Lat.* 36 Lat. MSS. *of Lovain*, Veleſ. lect. the Vulgate, Cyprian, Ambroſe, Auguſtin, *the Scholiaſt*, and the Latin Commentators. St. Jerom, *quod eſt idolis ſerviens* (ὁ εστιν ειδωλατρης, as it is in ſome Greek MSS. mentioned by *Beza*) *fortaſſe rectius*, ſays Dr. Mills, ὁ εστιν being the ſame here as τουτεστιν. the Syrian interpreter read η ειδωλατρης, the Æthiopic, και ειδωλατρης.

Ver. 9. Φως.] Steph. ε. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner. *Gr. Lat.* Barb. 1. Roe 2. Veleſ. lect. Colinæus, Vulgate, Coptic, Syriac, Æthiopic, Ambroſe, *Text and Comment*. Jerom, *Text and Comment*. Greg. Thaumat. Auguſtin, Theophylact, Calaritan. it agrees better with the context, ſays Grotius. πνευματος was borrow'd from Galat. Ch. V. 22. ſays Dr. Mills.

Ver. 14. Syncellus ſays, this is cited from an Apocryphal writing of Jeremiah. the marginal note of Huntington, and of two MSS. in the King's Library at Paris, aſſert the ſame; from one of Elias's prophecies, ſays Epiphanius. others aſcribe it to different authors. upon which St. Jerom makes this excellent remark: "when the apoſtles "quote any teſtimonies from the prophets, and the Old Teſtament, "which we can't find in our copies, we muſt not therefore immediately have recourſe to the fooleries and whimſies of Apocryphal "records; but take it for granted, ſuch citations are juſtly aſcribed to "the Old Teſtament: though the apoſtles conſulting the ſenſe more "than the words, have expreſs'd themſelves in ſuch a manner, as to "make it difficult to any, but the ſtudious, to diſcover from whence "they were borrowed."

Ib. Επιφαυσει σοι ὁ Κυριος] επιφαυσεις του Χριστου. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Ambroſe, Auguſtin, *in Pſal.* 3. (but *lib. Nat. & Grat. illuminabit te*) Nolanus, Chryſoſtom, (who yet approves the common read-

reading.) Theodoret, but he obſerves, that επιφαυσει σοι ὁ Χριστος is found in ſome copies. Ruffinus, Paulinus, Ruricius, &c. ſee Prol 481.

Ver. 17. Κυριου] Θεου Alexand. Clar. *Lat.* Germ. *Lat.* the Vulgate, Syriac, Æthiopic, Jerom, Auguſtin, *the Scholiaſt*, Gildas.

Ver. 19. Τῃ καρδιᾳ] ταις καρδιαις Alexand. Clar. Germ. Borner *Gr. Lat.* Roe. 2. Veleſ. lect.

Ver. 20. Τῳ Θεῳ και πατρι] και πατρι Θεῳ Clar. *Gr. Lat.* Germ *Gr. Lat.* Θεω πατρι Syriac, Arabic, Θεῳ without και πατρι Æthiopic, τῳ πατρι και Θεῳ Borner. *Gr. Lat.*

Ver. 21. Χριστου.] Steph. δ. θ. ις. Alexand. Laud. 2. Hunting. 1. Covel. 2, 4. Roe 2. Lincol. N. Col. Petav. 3. Leiceſt. the Complutenſian edition, and Colinæus, the Vulgate, Syriac, Coptic, Æthiopic, Arabic, Chryſoſtom, Ambroſe, Auguſtin, *the Scholiaſt*, Χριστου Ιησου Clar. *Gr Lat.* Germ. *Gr. Lat.* Genev. Ιησου Χριστου Borner *Gr. Lat.* Dr. Mills thinks the change was made of Χριστου into Θεου, becauſe φοβος Χριστου occurs no where elſe in ſcripture. ſee Prol. 635.

Ver. 23. Αὐτος] without και or εστι. the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Barbar. 1. the Vulgate, Clemens Alexand. Jerom, Ambroſe, *the Scholiaſt.*

Ver. 27. Αὐτην] Αὐτος. Steph. ε. ια. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (and Dr. Mills thinks *the Gr.*) Roe 2. Covel. 2. Veleſ. lect. the Vulgate, Ambroſe, Jerom, *the Scholiaſt.*

Ver. 29. Κυριος] Χριστος. Steph. ια. Alexand. Germ. *Gr. Lat.* Clar. *Lat.* (*and Gr.* Dr. Mills thinks) Barb. 2. Roe 2. Lincol. Petav. 3. Covel. 2. Leiceſt. Colinæus, the Vulgate, Syriac, Æthiopic, Tertullian, Jerom, Ambroſe, *the Scholiaſt*, Auguſtin, Theodoret, Theophylact, Chryſoſtom.

Ver. 30. Εκ της σαρκος αὐτου, και εκ των οστεων αὐτου] is not in the Alexand. Colbert. 7. Æthiopic, Coptic. Grotius thinks it may be a marginal ſcholion. Dr. Mills thinks it borrowed from Gen. ii. 22. Prol. 729.

Ch. VI. 7. Ως τῳ Κυριῳ.] Steph. ε. θ. ι. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Laud. 2. Covel. 2, 4. N. Col. 2. Genev. Leiceſt. Hunting. 1. the Complutenſian edition, Vulgate, Syriac, Æthiopic, Chryſoſtom, Jerom, *the Scholiaſt.*

Ver. 10. Αδελφοι μου] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Æthiopic, Ambroſe, Jerom. αδελφοι without μου. Alexand. Borner *Gr. Lat.* Roe 2. the Vulgate, and *Scholiaſt.*

Ver. 12. Του αιωνος] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Colbert. 7. Veleſ. lect. Vulgate, Syriac, Coptic, Tertullian, Cyprian, Ignatius *Ep. interpol.* Jerom, Ambroſe, Auguſtin, *the Scholiaſt*, Calaritanus, Pelagius. 'tis, no doubt, a marginal explication of του σκοτους, ſays Dr. Mills. Prol. 748.

Ver. 13. Κατειργασμενοι.] Alexand. *Perfecti* Vulgate, Borner *Lat.*

Ver. 14. Ουν] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Cyprian.

Ver. 17. Δεξασθε] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Ambroſe, Calaritanus.

Ver. 18. Τουτο] is not in the Alexand. Clar. Germ. Borner, Colbert. 7. Covel. 2. Colinæus, Vulgate, Ambroſe, Jerom, Auguſtin, Baſil, *the Scholiaſt*, Calaritanus.

Ver. 18. αγρυπνουντες παντοτε.] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Syriac, Baſil.

Ver. 19. Δοθὴ.] Alexand. Clar. Germ. Borner, Cantab. 3. Laud. 2. N. Col. 2. Covel. 2, 3. Petav. 1, 2, 3. Lincoln. Roe 2. Colbert. 7. Genev. Leiceſt. Lucianus, Baſil, Chryſoſtom, Theodoret, Theophylact, the editions of Complutenſ. and Colinæus.

Ver. 21. Πανὶ] is not in Clar. *Gr. Lat.* Germ. *Lat.* (*and Gr.*) Borner *Gr. Lat.* the Syriac, Ambroſe, nor the Complutenſian edition. Dr. Mills thinks it borrowed from Col. iv. 7.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

1 ΠΑΥΛΟΣ και Τιμοθεος δουλοι Ιησου Χριστου, πασι τοις ἁγιοις εν Χριστῳ Ιησου, τοις ουσιν εν Φιλιπποις, συν επισκοποις και διακονοις.

2 Χαρις ὑμιν και ειρηνη απο Θεου πατρος ἡμων, και Κυριου Ιησου Χριστου.

3 Ευχαριστω τῳ Θεῳ μου επι πασῃ τῃ μνειᾳ ὑμων,
4 παντοτε εν πασῃ δεησει μου ὑπερ παντων ὑμων μετα χα-
5 ρας την δεησιν ποιουμενος, επι τῃ κοινωνιᾳ ὑμων εις το ευαγγελιον, απο πρωτης ἡμε-
6 ρας αχρι του νυν. πεποιθως αυτο τουτο, ὁτι ὁ εναρξαμενος εν ὑμιν εργον αγαθον, επιτελε-
7 σει αχρις ἡμερας Ιησου Χριστου. καθως εστι δικαιον εμοι τουτο φρονειν ὑπερ παντων ὑμων, δια το εχειν με εν τῃ καρδιᾳ ὑμας, εν τε τοις δεσμοις μου, και τῃ απολογιᾳ, και βεβαιωσει του ευαγγελιου, συγ-

THE
EPISTLE
OF
PAUL the Apoſtle
To the PHILIPPIANS.

PAUL *and Timothy* 1
the ſervants of Jeſus Chriſt, to all the chriſtians that are at Philippi, to the biſhops, and to the deacons.

Grace and peace be with 2
you from God our father, and from the Lord Jeſus Chriſt.

I thank God, for your re- 3
membrance of me, and I 4
never pray without praying for you all with joy, for your 5
liberality to the goſpel, from the firſt day to the preſent time. being perſuaded that 6
he who has begun this good work in you will bring it to perfection againſt the appearance of Chriſt. it is but juſt 7
I ſhould have this opinion of you, being ſenſible you make the diſpenſation I am under a common concern, with reſpect to my confinement, and

συγκοινωνους μου της χαριτος
8 παντας υμας οντας. μαρτυς γαρ μου εστιν ο Θεος, ως επιποθω παντας υμας εν σπλαγχνοις Ιησου Χριστου. και τουτο προσευχομαι, ινα η αγαπη υμων ετι μαλλον και μαλλον περισσευη εν επιγνωσει
10 και παση αισθησει, εις το δοκιμαζειν υμας τα διαφεροντα, ινα ητε ειλικρινεις και απροσκοποι εις ημεραν Χριστου, πεπληρωμενοι καρπων
11 δικαιοσυνης των δια Ιησου
1 Χριστου, εις δοξαν και επαινον Θεου.

12 Γινωσκειν δε υμας βουλομαι, αδελφοι, οτι τα κατ' εμε μαλλον εις προκοπην του
13 ευαγγελιου εληλυθεν. ωστε τους δεσμους μου φανερους εν Χριστω γενεσθαι εν ολω τω πραιτωριω, και τοις λοιποις
14 πασι. και τους πλειονας των αδελφων εν Κυριω, πεποιθοτας τοις δεσμοις μου, περισσοτερως τολμαν αφοβως τον
15 λογον λαλειν. τινες μεν και δια φθονον και εριν, τινες δε και δι' ευδοκιαν τον Χριστον
16 κηρυσσουσιν. οι μεν εξ εριθειας τον Χριστον καταγγελλουσιν ουχ αγνως, οιομενοι θλιψιν επιφερειν τοις δεσμοις
17 μου: οι δε εξ αγαπης, ειδοτες οτι εις απολογιαν του
18 ευαγγελιου κειμαι. τι γαρ?

πλην

the defence and confirmation of the goſpel. for God is my 8
witneſs, that I love you with a chriſtian tenderneſs. and 9
the favour I ask of him is this, that your kindneſs to me may be crown'd with farther improvements in knowledge and all prudence; that 10
being capable to diſtinguiſh what is beſt, you may remain ſtedfaſtly ſincere until the day of Chriſt, abounding 11
in good works by Jeſus Chriſt, to the glory and praiſe of God.

Now I would have you 12
know, my brethren, that what has happen'd to me, has only conduc'd to the progreſs of the goſpel; ſo that the whole court 13
and publick are well appriz'd that I am a priſoner upon the account of Jeſus Chriſt. even 14
many of our brethren, encourag'd by my bonds, preach the word with greater freedom and intrepidity. it is 15
true, there are ſome who preach Chriſt out of a ſpirit of envy and contention; but others do it out of pure affection. 16
thoſe preach the goſpel of Chriſt, not in ſincerity, but from a principle of contention, with a view to inflame the perſecution againſt me: the others 17
act from affection, as knowing that I ſuffer for having defended the goſpel. is it not how- 18

ever

πλην παντι τροπῳ, ειτε προφασει, ειτε αληθειᾳ, Χριστος καταγγελλεται, και εν τουτῳ χαιρω, αλλα και χαρησομαι.
19 οιδα γαρ ὁτι τουτο μοι αποβησεται εις σωτηριαν δια της ὑμων δεησεως, και επιχορηγιας του πνευματος Ιησου
20 Χριστου, κατα την αποκαραδοκιαν και ελπιδα μου, ὁτι εν ουδενι αισχυνθησομαι, αλλ' εν παση παρρησιᾳ, ὡς παντοτε, και νυν μεγαλυνθησεται Χριστος εν τῳ σωματι μου, ειτε δια ζωης, ειτε δια θανα-
21 του. εμοι γαρ το ζην, Χριστος, και το αποθανειν, κερ-
22 δος. ει δε το ζην εν σαρκι, τουτο μοι καρπος εργου, και τι αἱρησομαι ου γνωρισω.
23 συνεχομαι γαρ εκ των δυο, την επιθυμιαν εχων εις το αναλυσαι, και συν Χριστῳ ειναι, πολλῳ μαλλον κρεισσον.
24 το δε επιμενειν εν τῃ σαρκι,
25 αναγκαιοτερον δι' ὑμας. και τουτο πεποιθως οιδα ὁτι μενω και συμπαραμενω πασιν ὑμιν, εις την ὑμων προκοπην
26 και χαραν της πιστεως, ἱνα το καυχημα ὑμων περισσευῃ εν Χριστῳ Ιησου εν εμοι, δια της εμης παρουσιας παλιν
27 προς ὑμας. μονον ἀξιως του ευαγγελιου του Χριστου πολιτευεσθε, ἱνα ειτε ελθων και ἰδων ὑμας, ειτε απων, ακουσω τα περι ὑμων, ὁτι στη-

ever some advantage? since in either way, whether it be occasionally, or professedly, Christ is preach'd; which is now, and always will be matter of joy to me. for I know that this shall 19
turn to my deliverance, thro' your prayers, by the spirit, which Jesus Christ will supply me with, agreeably to 20
that expectation and persuasion I have, that I shall not labour in vain; but as I always have, so I shall still glorify Christ in my body, whether it be by life or by death: for if I live, I live to Christ; 21
and if I die, I gain. whether it 22
be an advantage to me or not still to lead this mortal life, what to chuse I cannot tell. I 23
am doubly press'd between my desire to depart, in order to be with Christ, which is by far the best for ME; and my incli- 24
nation to abide in this life, as being more advantageous for YOU: which consideration 25
persuades me that I shall abide, and even continue some time with you all, to improve your advancement in the faith, and to promote your joy: that 26
by my being present with you again, I may be the occasion of heightning your christian joy. only conduct yourselves in a 27
manner becoming the gospel of Christ, that whether I come to see you, or else am absent, I may

κειτε have

κεῖε εν ἑνι πνευμαῖι, μιᾳ ψυχῃ συναθλουντες τῃ πιστει
28 του ευαγγελιου, και μη πτυρομενοι εν μηδενι ὑπο των αντικειμενων, ἥτις αὐτοις μεν εστιν ενδειξις ἀπωλειας, ὑμιν δε σωτηριας, και τουτο απο
29 Θεου. ὁτι ὑμιν εχαρισθη το ὑπερ Χριστου, ου μονον το εις αὐτον πιστευειν, αλλα και το
30 ὑπερ αὐτου πασχειν, τον αὐτον αγωνα εχοντες οἱον ιδετε εν εμοι, και νυν ακουετε εν εμοι.

have this account of you, that you are ſtedfaſtly of the ſame reſolution, and unanimouſly contend for the faith of the goſpel, without being under any 28
the leaſt apprehenſion from your adverſaries: this will be to them a ſign of their ruin, and to you of ſalvation, by the divine appointment. for it is a 29
favour beſtowed upon you, that you not only believe on Chriſt, but ſuffer alſo for his ſake, be- 30
ing engag'd in the ſame conflict, in which you ſaw I was formerly, and hear that I am at preſent engag'd.

1 Ει τις ουν παρακλησις εν Χριστῳ, ει τι παραμυθιον αγαπης, ει τις κοινωνια πνευματος, ει τινα σπλαγχνα και
2 οικτιρμοι, πληρωσατε μου την χαραν, ἱνα το αὐτο φρονητε, την αὐτην αγαπην εχοντες, συμψυχοι, το ἑν φρονουντες.

If then there be any chriſtian conſolation, any charitable relief, any communion of the ſpirit, if any tenderneſs of compaſſion, compleat my joy, 2
by purſuing the ſame view, living in mutual love, by being unanimous, and cultivating that harmony.

3 Μηδεν κατα εριθειαν η κενοδοξιαν, αλλα τῃ ταπεινοφροσυνῃ αλληλους ἡγουμενοι
4 ὑπερεχοντας ἑαυτων. μη τα ἑαυτων ἑκαστος σκοπειτε, αλλα και τα ἑτερων ἑκαστος.
5 τουτο γαρ φρονεισθω εν ὑμιν
6 ὁ και εν Χριστῳ Ιησου. ὁς εν μορφῃ Θεου ὑπαρχων, ουχ ἁρπαγμον ἡγησατο το ειναι
7 ισα Θεῳ, αλλ' ἑαυτον εκενω-

Do nothing out of a ſpirit of 3
contention, or for vain-glory, but modeſtly look upon others as if they were better than yourſelves. let no man conſult 4
only his private intereſt, but let every man conſult likewiſe the intereſt of others. for the 5
ſame temper of mind ought to be in you as was in Chriſt Jeſus: who tho' he was the 6
**image of God, did not affect to appear with divine majeſty, but diveſted himſelf thereof, by* 7

σε,

* 1 Cor. iv. 4. Col. i. 15. Heb. i. 3.

aſ-

σε, μορφην δουλου λαβων,
εν ὁμοιωμαλι ανθρωπων γενο-
8 μενος, και σχημαλι ευρεθεις ὡς
ανθρωπος, εταπεινωσεν εαυ-
τον, γενομενος ὑπηκοος μεχρι
θαναλου, θαναλου δε σλαυρου.
9 διο και ὁ Θεος αυλον ὑπερυ-
ψωσε, και εχαρισαλο αυλῳ
ονομα το ὑπερ παν ονομα,
10 ἱνα εν τῳ ονομαλι Ιησου παν
γονυ καμψῃ επουρανιων και
11 επιγειων και καλαχθονιων, και
πασα γλωσσα εξομολογησε-
ται ὁτι Κυριος Ιησους Χρις-
τος, εις δοξαν Θεου παλρος.

12 Ωσλε, αγαπλοι μου, κα-
θως παντλε ὑπηκουσαλε, μη
εν τῃ παρουσια μου μονον,
αλλα νυν πολλῳ μαλλον εν
τῃ απουσια μου, μελα φοβου
και τρομου την ἑαυλων σωλη-
13 ριαν καλεργαζεσθε: ὁ Θεος γαρ
εσλιν ὁ ενεργων εν ὑμιν και το
θελειν και το ενεργειν, ὑπερ
14 της ευδοκιας. παντα ποιειλε
χωρις γογγυσμων και διαλο-
15 γισμων, ἱνα γενησθε αμεμπλοι
και ακεραιοι, τεκνα Θεου α-
μωμλα εν μεσῳ γενεας σκο-
λιας και διεσλραμμενης, εν οἱς
φαινεσθε ὡς φωσληρες εν κοσ-
16 μῳ, λογον ζωης επεχονλες, εις
καυχημα εμοι εις ἡμεραν Χρις-
του, ὁτι ουκ εις κενον εδρα-
μον, ουδε εις κενον εκοπιασα,

assuming the form of a servant: being made in the likeness of men, and his whole exterior 8
showing nothing more than a meer man, he abased himself, and carried his submission so far as to die, even the death of the cross. wherefore God has 9
highly exalted and given him a name, which is above every name; that at the name of 10
Jesus both angels and men, the living and the dead, should pay their adorations, and that every 11
nation should confess that Jesus Christ is the Lord, to the glory of God the father.

Wherefore, my beloved, as 12
you have always obey'd the gospel, not only when I was with you, but much more now while I am absent, continue the work of your own salvation, whatever persecutions you apprehend: for it is God that in- 13
fluences your desires and endeavours, out of his benevolence to you. do every thing 14
without murmuring and disputes: that you may be without 15
reproach, the inoffensive spotless children of God in the midst of a depraved and perverse generation (among whom you should shine as stars in the world, you, who display the 16
doctrine of eternal life) that in the day of Christ I may have the satisfaction of not having pursued my laborious course in

17 αλλ' ει και σπενδομαι επι τη θυσια και λειτουργια της πιστεως υμων, χαιρω και συγ-
18 χαιρω πασιν υμιν. το δ' αυτο και υμεις χαιρετε, και συγχαιρετε μοι.

19 Ελπιζω δε εν Κυριω Ιησου, Τιμοθεον ταχεως πεμψαι υμιν, ινα κ'αγω ευψυχω,
20 γους τα περι υμων. ουδενα γαρ εχω ισοψυχον, οστις γνησιως τα περι υμων μεριμνη-
21 σει. οι παντες γαρ τα εαυτων ζητουσιν, ου τα του
22 Χριστου Ιησου. την δε δοκιμην αυτου γινωσκετε, οτι ως παιδι τεκνον, συν εμοι εδουλευσεν εις το ευαγγελιον.
23 τουτον μεν ουν ελπιζω πεμψαι, ως αν απιδω τα περι
24 εμε, εξαυτης. πεποιθα δε εν Κυριω, οτι και αυτος ταχεως
25 ελευσομαι. αναγκαιον δε ηγησαμην, Επαφροδιτον τον αδελφον και συνεργον και συστρατιωτην μου, υμων δε αποστολον, και λειτουργον της χρειας μου, πεμψαι προς υ-
26 μας, επειδη επιποθων ην παντας υμας, και αδημονων, διοτι ηκουσατε οτι ησθενησε.
27 και γαρ ησθενησε παραπλησιον θανατῳ. αλλ' ο Θεος αυτον ηλεησεν, ουκ αυτον δε

μονον,

vain. and if my blood ſhould 17
ſerve as a libation to ratify
your faith, I ſhould rejoice and
congratulate with you all
thereupon; and you too ſhould 18
be glad and congratulate me
upon that account.

However, I hope by the fa- 19
vour of the Lord Jeſus to ſend
Timothy to you very ſoon, that
I may have ſome encourage-
ment by knowing the ſtate of
your affairs: for there is no 20
one that is ſo dear to me as he,
and no one will more ſincerely
intereſt himſelf in your con-
cerns. the moſt conſult their 21
private advantage, and neg-
lect the diſpenſation of Jeſus
Chriſt. you know * he has 22
ſtood the teſt, and has ſerv'd
with me in the goſpel, as a ſon
ſerves with his father. I hope 23
therefore to ſend him to you as
ſoon as I find what turn my
affairs ſhall take: nay, I truſt 24
in the Lord, that I myſelf too
ſhall viſit you very ſoon. how- 25
ever I thought it neceſſary to
ſend you Epaphroditus my
brother, my collegue in the mi-
niſtry, and my fellow-ſoldier,
whom you had ſent to ſupply
my wants: for he long'd to ſee 26
you all, and was greatly con-
cern'd, that you ſhould hear
he was ſick. and indeed he was
ſick almoſt unto death: but 27
God had pity on him, and not

on

* Heb. xiii. 23.

μονον, αλλα και εμε, ἱνα μη λυπην επι λυπῃ σχω.
28 σπουδαιοτερως ουν επεμψα αυτον, ἱνα ιδοντες αυτον παλιν, χαρητε, κἀγω αλυποτερος ω.
29 προσδεχεσθε ουν αυτον εν Κυριῳ μετα πασης χαρας, και τους τοιουτους εντιμους εχετε:
30 ὁτι δια το εργον του Χριστου μεχρι θανατου ηγγισε, παραβολευσαμενος τῃ ψυχῃ, ἱνα αναπληρωσῃ το ὑμων ὑστερημα της προς με λειτουργιας.

on him only, but on me likewise, leſt I ſhould have ſorrow upon ſorrow. I ſent him therefore with the greater diſpatch, 28
that I might have the leſs diſquietude, by the ſatisfaction you will find in ſeeing him again. receive him then in the 29
Lord with all alacrity, and let ſuch be the objects of your eſteem: for he was upon the 30
brink of death for the ſervice of Chriſt, having expos'd his life to the greateſt dangers, to perform thoſe kind offices, which you could not do yourſelves.

1 Το λοιπον, αδελφοι μου, χαιρετε εν Κυριῳ, τα αυτα γραφειν ὑμιν, εμοι μεν ουκ οκνηρον, ὑμιν δε ασφαλες.
2 βλεπετε τους κυνας, βλεπετε τους κακους εργατας, βλεπετε την
3 κατατομην. ἡμεις γαρ εσμεν ἡ περιτομη, οἱ πνευματι Θεῳ λατρευοντες, και καυχωμενοι εν Χριστῳ Ιησου, και ουκ εν
4 σαρκι πεποιθοτες: καιπερ εγω εχων πεποιθησιν και εν σαρκι: ει τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλλον:
5 περιτομη οκταημερος, εκ γενους Ισραηλ, φυλης Βενιαμιν, Εβραιος εξ Εβραιων, κατα νο-
6 μον Φαρισαιος, κατα ζηλος διωκων την εκκλησιαν, κατα δικαιοσυνην την εν νομῳ γενο-

Finally, my brethren, rejoice in the Lord. it is not uneaſy to me to write what I have already ſaid, and it is an advantage to you. be upon your guard againſt ſnarlers, againſt the contrivances of the crafty, againſt the ſpurious breed; for we are the genuine ſons of Abraham, who worſhip God in the ſpiritual manner, and value no other dependance than that on Jeſus Chriſt, without confiding in any external advantages: which I might do more juſtly than any other man can pretend to: being circumciſed the eighth day, of the family of Iſrael, of the tribe of Benjamin, an Hebrew by deſcent, by ſect a Phariſee. if zeal is to be regarded, I perſecuted the church; if the integrity preſcrib'd by the law, I 1 2 3 4 5 6

7 μενος αμεμπτος. αλλ' ἅτινα
ην μοι κερδη, ταυτα ηγημαι
8 δια τον Χριστον ζημιαν. αλ-
λα μενουνγε και ηγουμαι παν-
τα ζημιαν ειναι δια το ὑπε-
ρεχον της γνωσεως Χριστου
Ιησου του Κυριου μου, δι' ὃν
τα παντα ἐζημιωθην, και ἡ-
γουμαι σκυβαλα ειναι, ἱνα
9 Χριστον κερδησω, και ἐυρεθω
εν αυτῳ, μη εχων εμην δικαι-
οσυνην την εκ νομου, αλλα
την δια πιστεως Χριστου, την
εκ Θεου δικαιοσυνην επι τῃ
10 πιστει, του γνωναι αυτον, και
την δυναμιν της ανασταστεως
αυτου, και την κοινωνιαν των
παθηματων αυτου, συμμορ-
11 φουμενος τῳ θανατῳ αυτου, ει
πως καταντησω εις την ἐξα-
12 νασταστν την εκ νεκρων. ουχ
ὁτι ηδη ελαβον, η ηδη τε-
τελειωμαι. διωκω δε ει και
καταλαβω, ἐφ' ᾧ και κατε-
ληφθην ὑπο του Χριστου Ιη-
13 σου. αδελφοι, ἐγω εμαυτον
14 ου λογιζομαι κατειληφεναι, ἓν
δε, τα μεν οπισω επιλανθα-
νομενος, τοις δε εμπροσθεν ε-
πεκτεινομενος, κατα σκοπον
διωκω επι το βραβειον της
ανω κλησεως του Θεου εν
Χριστῳ Ιησου.

15 Οσοι ουν τελειοι, τουτο
φρονωμεν, και ει τι ἑτερως
φρονειτε, και τουτο ὁ Θεος ὑ-

μιν

am without reproach; these 7
advantages I renounce for
Christ, nay I think them disad- 8
vantages when put in competition with the excellency of the knowledge of Jesus Christ my Lord: for whose sake I abandon all these things, and count them as straw, that I may gain Christ, and be his true 9
disciple, not professing that justification, which is derived from the law, but that which is from the gospel, the justifi- 10
cation which God grants to those who acknowledge Christ and the power of his resurrection, who suffer after his example, and die to sin, as he died to the world, in order to 11
obtain the resurrection of the just. for I am not yet secure of 12
the prize, I have not yet finish'd my course: but I press to obtain the reward, which Jesus Christ invited me to. I 13
don't imagine, my brethren, that I am arriv'd at the goal; but this I do, unmindful of what is pass'd, I stretch towards that which is in view, I press towards the mark for 14
the prize to which God has called me from above by Jesus Christ.

Let us therefore, who have 15
been instructed, have this in view: and if you are sollicitous about any thing else, God will reveal even that unto you.

in

16 μιν αποκαλυψει. πλην εις ὁ εφθασαμεν, τῳ αυτῳ στοιχειν κανονι, το αυτο φρονειν.
17 συμμιμηται μου γινεσθε, αδελφοι, και σκοπειτε τους ουτω περιπατουντας, καθως εχετε τυπον ημας.
18 πολλοι γαρ περιπατουσιν, ους πολλακις ελεγον υμιν, νυν δε και κλαιων λεγω, τους εχθρους του
19 σταυρου του Χριστου, ων το τελος απωλεια, ων ὁ θεος ἡ κοιλια, και ἡ δοξα εν τῃ αισχυνῃ αυτων, οἱ τα επιγεια
20 φρονουντες. ἡμων γαρ το πολιτευμα εν ουρανοις υπαρχει, ἐξ ου και σωτηρα απεκδεχομεθα Κυριον Ιησουν Χριστον.
21 ος μετασχηματισει το σωμα της ταπεινωσεως ἡμων συμμορφον τῳ σωματι της δοξης αυτου, κατα την ενεργειαν του δυνασθαι αυτον και υποταξαι ἑαυτῳ τα παντα.

1 Ωστε, αδελφοι μου αγαπητοι και επιποθητοι, χαρα και στεφανος μου, ουτω στηκετε εν Κυριῳ, αγαπητοι.
2 ευωδιαν παρακαλω, και Συντυχην παρακαλω το αυτο
3 φρονειν εν Κυριῳ. ναι ερωτω και σε συζυγε γνησιε, συλλαμβανου αυταις, αἱτινες εν τῳ ευαγγελιῳ συνηθλησαν μοι, μετα και Κλημεντος, και των λοιπων συνεργων μου, ων τα ονοματα εν βιβλῳ ζωης.

in the mean while, as we are 16
already advanc'd so far, pursue your course, and keep it still in view: tread in my steps, 17
my brethren, and fix your eyes upon those who follow the example I give you. for there 18
are many that wander about, of whom I have frequently told you, and now repeat it with tears, that they are enemies to the cross of Christ: who in the 19
end will be ruin'd, who place their religion in sensuality, their glory in that which is their shame, and fix their thoughts upon this earth. but 20
we are the denisons of heaven, from whence we expect the saviour Jesus Christ our Lord. it 21
is he, that will change our vile body into a like form with his glorious body, by displaying that power which is able to subdue all things unto himself.

Wherefore, my dearly beloved brethren, my joy and my 1
crown, whom I long to see, continue firm in your christian profession, my beloved. I con- 2
jure Euodias, and I conjure Syntyche to be perfectly united in the Lord. yea, I intreat 3
thee too, my faithful collegue, to assist them both, for they assisted me in the gospel, as well as Clement, and my other collegues, whose names are in the book of life.

Χαι- Re-

4 Χαιρετε εν Κυριῳ παντοτε: παλιν ερω, χαιρετε. 5 το επιεικες υμων γνωσθητω πασιν ανθρωποις. ὁ Κυριος εγγυς: 6 μηδεν μεριμνατε, αλλ' εν παντι τῃ προσευχῃ και τῃ δεησει μετα ευχαριστιας τα αιτηματα υμων γνωριζεσθω προς 7 τον Θεον. και ἡ ειρηνη του Θεου ἡ ὑπερεχουσα παντα νουν, φρουρησει τας καρδιας υμων και τα νοηματα υμων εν Χριστῳ Ιησου.

8 Το λοιπον, αδελφοι, ὁσα εστιν αληθη, ὁσα σεμνα, ὁσα δικαια, ὁσα ἁγνα, ὁσα προσφιλη, ὁσα ευφημα, ει τις αρετη και ει τις επαινος, 9 ταυτα λογιζεσθε. ἁ και εμαθετε, και παρελαβετε, και ηκουσατε, και ειδετε εν εμοι, ταυτα πρασσετε, και ὁ Θεος της ειρηνης εσται μεθ' υμων.

10 Εχαρην δε εν Κυριῳ μεγαλως, ὁτι ηδη ποτε ανεθαλετε το ὑπερ εμου φρονειν, εφ' ᾧ και εφρονειτε, ηκαιρεισθε δε. 11 ουχ ὁτι καθ' ὑστερησιν λεγω, εγω γαρ εμαθον, εν οις ειμι, 12 αυταρκης ειναι. οιδα και ταπεινουσθαι, οιδα και περισσευειν, εν παντι και εν πασι μεμυημαι και χορταζεσθαι

Rejoice in the Lord alway: 4
I say it again, rejoice. let 5
your meekness be known unto
all men. the Lord is coming: 6
be not in any manner of solli-
citude, but in all your occasions
lay your requests before God by
prayer and supplication ac-
company'd by thanksgiving.
and the favour of God, which 7
surpasses all comprehension,
shall keep your hearts and
mind attach'd to Jesus Christ.

Finally, my brethren, 8
whatever has the character of
truth, of dignity, of justice, of
chastity, whatever can pro-
cure you esteem and reputa-
tion, in a word, if there be any
thing virtuous or praise-wor-
thy, let that be the object of
your enquiry. practise what I 9
have taught, what you have
learnt of me, what you have
heard me preach, and seen me
practise. this do, and the God
of peace will then be with you.

Now I joyfully thank the 10
Lord, that your concern for
me has at length reviv'd. not
that you wanted the disposi-
tion, but only the opportunity.
it is not my indigence that 11
makes me say this: for I have
learn'd, in whatevever state I
am, therewith to be content:
I know how to be in want, I 12
know how to abound: every
where, and in every circum-
stance, I have been prepar'd

και

for

και πεινᾶν, και περισσευειν
13 και ὑσ̄τερεισθαι. παν̄τα ισ-
χυω εν τῳ ενδυναμουν̄τι με
14 (Χριστ̄ῳ.) πλην καλως ε-
ποιησᾱτε, συγκοινωνησαν̄τες
15 μου τῃ θλιψει. οιδᾱτε δε και
ὑμεις, Φιλιππησιοι, ὁτι εν
αρχῃ του ευαγγελιου, ὁτε
ἐξηλθον απο Μακεδονιας, ου-
δεμια μοι εκκλησια εκοινωνη-
σεν εις λογον δοσεως και λη-
16 ψεως, ει μη ὑμεις μονοι: ὁτι
και εν Θεσσαλονικῃ και ἁ-
παξ και δις εις την χρειαν μοι
17 επεμψᾱτε. ουχ ὁτι επιζητ̄ω
το δομα, αλλ' επιζητ̄ω τον
καρπον τον πλεοναζον̄τα εις
18 λογον ὑμων. απεχω δε παν-
τα, και περισσευω, πεπλη-
ρωμαι, δεξαμενος παρα Επα-
φροδῑτου τα παρ' ὑμων, οσ-
μην ευωδιας, θυσιαν δεκ̄την,
19 ευαρεστ̄ον τῳ Θεῳ. ὁ δε Θεος
μου πλησωσει πασαν χρειαν
ὑμων κᾱτα τον πλοῡτον αὐ-
του, εν δοξῃ, εν Χριστ̄ῳ Ιη-
20 σου. τῳ δε Θεῳ και πᾱτρι
ἡμων ἡ δοξα εις τους αιωνας
των αιωνων. αμην.

for fulneſs or famine, for plenty or penury: to theſe things I am equal, thro' Chriſt who ſtrengthens me. however, you acted generouſly in aſſiſting me in my neceſſity: and you yourſelves know, O Philippians, that when I firſt preach'd the goſpel, at my departure from Macedonia, I receiv'd no manner of aſſiſtance from any other church but yours; for you ſent more than once to Theſſalonica to ſupply my occaſions. not that I deſire a preſent; but what I deſire is, that the fruits of your liberality may greatly redound to your own account. I have now received the whole, and have more than ſufficient: I am loaded with the preſents you ſent by Epaphroditus, which I have receiv'd as grateful incenſe, as a ſacrifice which God accepts and approves. for which may my God crown all your deſires with glory by Chriſt Jeſus. to God our father be glory for ever. amen.

13 14 15 16 17 18 19 20

21 Ασπασασθε παν̄τα ἁγιον
εν Χριστ̄ῳ Ιησου. ασπαζον-
ται ὑμας οἱ συν εμοι αδελφοι.
22 ασπαζον̄ται ὑμας παν̄τες οἱ
ἁγιοι, μαλισ̄τα δε οἱ εκ της
Καισαρος οικιας.
23 Η χαρις του Κυριου ἡμων
Ιησου Χριστ̄ου με̄τα του πνευ-
μᾱτος ὑμων.

Salute all the chriſtian converts. the brethren who are with me ſalute you. all the converts here ſalute you, particularly thoſe of Ceſar's houſhold.

The grace of our Lord Jeſus Chriſt be with your ſpirit.

21 22 23

AMHN. *AMEN.*

Ch.

Ch. I. 8. Μου] Μοι. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Barb. 2. Lincol. Vulgate, Syriac, Arabic, Ambroſe, *the Scholiaſt*, Chryſoſtom.

Ver. 14. Λοσου] Λοσον του Θεου Steph. θ. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Lincol. Laud. 2. Roe 2. Covel. 2. Colbert. 7. Leiceſt. Complutenſian edition, Colinæus, Vulgate, Syriac, Æthiopic, Coptic, MS. Chryſoſtom, Clemens Alex. Ambroſe, *the Scholiaſt*, Λοσον Κυριου Borner *Gr. Lat.*

Ver. 18. πλην] ὁτι πλην Alexand. Laud. 2. Baroc. Petav. 2, 3. Covel. 2. Colbert. 7. Theophylact. *non male*, ſays Grotius.

Ver. 23. Γαρ] δε All Steph. MSS. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Cantab. 2, 3. Laud. 2. Sinah. Baroc. Roe 2. Petav. 1. Hunting. 1. N. Col. 2, 4. Genev. Magdal. 1. Lincol. Leiceſt. Baſil. 2. the Complutenſian edition, the two firſt editions of R. Steph. Colinæus, the Vulgate, Ambroſe, *the Scholiaſt*, Oecumenius.

Ver. 28. Μεν is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Vulgate, Syriac, Arabic.

Ch. II. 4. Σκοτουντες.] Steph. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, Roe 2. Barb. 1. Covel. 2. Colb. 7. Veleſ. lect. Colinæus, Vulgate, Baſil, Ambroſe, *the Scholiaſt*, Athanaſius.

Ver. 30. Παραβολ.] Alexand. Clar. Germ. Borner, *Parabolatus de anima ſua omnium*, *Lat.* the Vulgate, Æthiopic, Ambroſe, *the Scholiaſt*, Heſychius. *Cauſabon*, *Scaliger*, *Salmaſius*, *Grotius* approve this reading. ſee Prol. 484. Pliny in his epiſtles explains the word, *Periculoſa*, *atque Græci melius exponunt* παραβολα. PARABOLANI among the Romans were ſuch as attended the ſick with the hazard of their own lives.

Ch. III. 3. Θεῳ] Θεου Steph. δ. ια. ιε. Alexand. Borner *Gr. Lat.* Laud. 2. Cantab. 2, 3. N. Col. 2. Sinah. Roe 2. Lincol. Baroc. Magdal. 1. Petav. 1, 3. Covel. 2, 3, 4. the Complutenſian edition, Lucianus, Theodoret, ſome Latin MSS. *quos perfidi falſaverant*, ſays Ambroſe, *lib. 2. de Sp. ſanct.* Auguſtin *de Trin. l. 1. c. 6.* who ſays, many Latin, and all, or almoſt all the Greek MSS. have Θεου, which reading Dr. Mills thinks was occaſion'd by their miſtaking πνευμα for the Holy Spirit.

Ver. 11. Την εκ νεκρων.] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, Colb. 7. Covel. 2. Barb. 2. Vulgate, Syriac, Arabic, Irenæus, Tertul. Ambroſe, *the Scholiaſt*, Chryſoſtom, Calaritan. ſee Prol. 885.

Ver. 12. Ελαβον] η ηδη δεδικαιωμαι is added in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Irenæus *lib. 4. c. 22.* Ambroſe, *text & com.* Tract. *de ſingularitate Cleric.* it is an explanation of τετελειωμαι, that crept from the margin into the text, ſays Dr. Mills.

Ver. 12. Ιησου] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Colb. 7. Æthiopic, Clemens Alex. Tertull. Jerom.

Ver. 13. Ουπω.] Steph. ις. Alexand. Clar. Laud. 2. Roe 2. Barbarini 5. Baroc. Petav. 1, 2. Colb. 7. Covel. 2, 4. Aldus, Froben, Colinæus, Æthiopic, Clemens Alexand. Ambroſe, Theodoret, Oecumenius, Chron. Alexand.

Ver. 21. Εις το γενεσθαι αυτο] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Vulgate, Irenæus, Tertull. Ambroſe, *the Scholiaſt*, Cyril Alex. ſee Prol. 922.

Ch. IV. 3. Ναι ερωτω.] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Cantab. 2, 3. Roe 2. Lincol. N. Col. 2. Barb. 8. Baroc. Magdal. 1. Hunting. 1. Covel. 2, 4. Sinah. edit. Complut. Aldus, Froben, Colinæus, Vulgate, Arabic, Æthiopic, *the Scholiaſt*, Facundus, Theodoret, Oecumenius.

Ver. 23. Του πνευματος υμων.] Steph. 8. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Roe 2. Colb. 7. Barb. 1. Covel. 2. Veleſ. lect. Vulgate, Æthiopic, Coptic, Ambroſe, *the Scholiaſt*.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL the Apoſtle
To the COLOSSIANS.

1 ΠΑΥΛΟΣ αποσ̃τολος Ιησου Χρισ̃του, δια θελημαι̃ος Θεου, και
2 Τιμοθεος ὁ αδελφος, τοις εν Κολοσσαις ἁγιοις και πισ̃τοις αδελφοις εν Χρισ̃τῳ, χαρις ὑμιν και ειρηνη απο Θεου πατρος ἡμων (και Κυριου Ιησου Χρισ̃του.)
3 Ευχαριστουμεν τῳ Θεῳ και παι̃ρι του Κυριου ἡμων Ιησου Χρισ̃του, παντοτε περι ὑμων προσευχομενοι, ακουσαντες την
4 πισ̃τιν ὑμων εν Χρισ̃τῳ Ιησου, και την αγαπην την εις παν-
5 τας τους ἁγιους, δια την ελπιδα την αποκειμενην ὑμιν εν τοις ουρανοις, ἡν προηκουσατε εν τῳ λογῳ της αληθειας του ευαγγελιου, του παροντος
6 εις ὑμας, καθως και εν παντι τῳ κοσμῳ, και εσ̃τι καρποφορουμενον, καθως και εν ὑ-

PAUL an apoſtle of Jeſus Chriſt by the divine appointment, and Timothy our brother, to our faithful brethren the chriſtian converts at Coloſs. favour and peace be to you from God our father, and from the Lord Jeſus Chriſt. 1 2

In our prayers we continually give thanks to the God and father of our Lord Jeſus Chriſt upon your account, having heard of your faith in Chriſt Jeſus, and of the affection you have to all chriſtians; for the ſake of that happineſs, which you hope for, and is reſerv'd for you in heaven, of which you have already been inform'd by the preaching of the truth, that is, the goſpel: which is not only come to you, but to all the world; where it produces its effects, and increaſes, as it does alſo among 3 4 5 6

μιν,

μιν, αφ' ἧς ἡμερας ηκουσατε
και επεγνωτε την χαριν του
Θεου εν αληθειᾳ, καθως εμα-
7 θετε απο Επαφρα του αγα-
πητου συνδουλου ἡμων, ὃς
εστι πιστος ὑπερ ὑμων διακο-
8 νος του Χριστου, ὁ και δηλω-
σας ἡμιν την ὑμων αγαπην
εν πνευματι.

9 Δια τουτο και ἡμεις αφ' ἧς
ἡμερας ηκουσαμεν, ου παυο-
μεθα ὑπερ ὑμων προσευχομε-
νοι, και αιτουμενοι ἱνα πλη-
ρωθητε την επιγνωσιν του θε-
ληματος αυτου εν πασῃ σο-
φιᾳ και συνεσει πνευματικῃ:
10 περιπατησαι ὑμας αξιως του
Κυριου εις πασαν αρεσκειαν,
εν παντι εργῳ αγαθῳ καρπο-
φορουντες και αυξανομενοι εν
11 τῃ επιγνωσει του Θεου, εν
πασῃ δυναμει δυναμουμενοι
κατα το κρατος της δοξης αυ-
του, εις πασαν ὑπομονην και
12 μακροθυμιαν μετα χαρας: ευ-
χαριστουντες τῳ πατρι τῳ ἱ-
κανωσαντι ἡμας εις την μεριδα
του κληρου των ἁγιων εν τῳ
13 φωτι: ὃς ερρυσατο ἡμας εκ της
εξουσιας του σκοτους, και με-
τεστησεν εις την βασιλειαν
του ὑιου της αγαπης αυτου.
14 Εν ᾧ εχομεν την απολυ-
τρωσιν την αφεσιν των ἁ-
15 μαρτιων. ὃς εστιν εικων του
Θεου του αορατου, πρωτο-
16 τοκος πασης κτισεως. ὁτι εν

αυτῳ

among you, ever since you sincerely embrac'd the divine favour, which you heard was 7
offer'd to you, by the instructions of Epaphras, our dear fellow-servant, who is to you a faithful minister of Christ: who 8
also declared to us the love you bear to us upon a spiritual account.

For this cause, ever since 9
we heard of it, we incessantly pray for you, requesting that you may be endued with respect to the knowledge of his will, with all wisdom and spiritual discernment: that your conduct may be 10
worthy of the Lord, in every respect agreeable to him, being friutful in every kind of virtue, and increasing in divine knowledge: being fortified* in so effectual a manner, 11
as to sustain your trials with constancy and joy: giving 12
thanks to the father, who has qualified you to share in that light he affords to his people: who has deliver'd you from 13
the state of darkness, and has translated you into the kingdom of his beloved son.

It is by him, that we have 14
obtain'd the redemption, even the remission of our sins: he 15
is the image of the invisible God, the first-born of the whole creation. for by him 16

* Rom. i. 4.

αὐτῷ ἐκτισθη τα παντα τα εν
τοις ουρανοις και τα επι της
γης, τα ὁρατα και τα αορα-
τα, εἰτε θρονοι, εἰτε κυριοτη-
τες, εἰτε αρχαι, εἰτε ἐξουσιαι;
τα παντα δι' αὐτου και εις
17 αὐτον ἐκτισται, και αὐτος ἐστι
προ παντων, και τα παντα
18 εν αὐτῳ συνεστηκε. και αὐ-
τος ἐστιν ἡ κεφαλη του σω-
ματος της ἐκκλησιας, ὁς ἐστιν
αρχη, πρωτοτοκος ἐκ των νε-
κρων, ἱνα γενηται εν πασιν
19 αὐτος πρωτευων. ὁτι εν αὐτῳ
ευδοκησε παν το πληρωμα
20 κατοικησαι: και δι' αὐτου α-
ποκαταλλαξαι τα παντα εις
αὐτον, ειρηνοποιησας δια του
ἁιματος του σταυρου αὐτου,
εἰτε τα επι της γης, εἰτε τα εν
τοις ουρανοις.

21 Και ὑμας ποτε ὀντας α-
πηλλοτριωμενους και ἐχθρους
τῃ διανοιᾳ εν τοις ἐργοις τοις
πονηροις, νυνι δε ἀποκατη-
22 λαξεν, εν τῳ σωματι της
σαρκος αὐτου, δια του θανα-
του, παρασταναι ὑμας ἁγιους
και ἀμωμους και ἀνεγκλητους
23 κατενωπιον αὐτου, ει γε επι-
μενετε τῃ πιστει τεθεμελιωμε-
νοι και ἑδραιοι, και μη μετα-
κινουμενοι ἀπο της ἐλπιδος
του ευαγγελιου ὁυ ἠκουσατε,
του κηρυχθεντος εν πασῃ τῃ
κτισει τῃ ὑπο τον ουρανον,

were all things created, that
are in heaven, and that are
on earth, both visible and in-
visible, the thrones, and the
sovereigntys, the principalitys,
and the powers: all were
created by him, and for him:
he is before all things, and 17
by him all things consist. he 18
himself is the head of the
church, which is his body.
he is the prince, the first-
born from the dead, that in
all things he might be chief.
for it seemed good to the fa- 19
ther * to inhabit the whole †
body of the church by Christ:
and having made peace by 20
the blood of his cross, to re-
concile all things to himself,
both those in heaven, and
those upon earth.

You then that formerly 21
were alienated from God, and
were enemies by your imagi-
nations and wicked practices,
even you has Jesus Christ
now reconciled to the body of
his ‡ church, through his 22
own death, to present you
holy, and unblameable, and
unreproveable in his own
sight: provided you continue 23
well-grounded and settled in
the faith, and do not aban-
don that hope which has
been offer'd to you by the
gospel, and is proclaim'd to

all

ὁυ

* See Castellio against Beza, p. 464.
† Ephes. i. 23.
‡ Eph. v. 23—32.

ου εγενομην εγω Παυλος διακονος.

24 Νυν χαιρω εν τοις παθημασι υπερ υμων, και ανταναπληρω τα υστερηματα των θλιψεων του Χριστου εν τη σαρκι μου, υπερ του σωματος αυτου, ο εστιν η εκκλη-
25 σια: ης εγενομην εγω διακονος κατα την οικονομιαν του Θεου, την δοθεισαν μοι εις υμας, πληρωσαι τον λογον
26 του Θεου. το μυστηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων, νυνι δε εφανερωθη τοις αγιοις
27 αυτου: οις ηθελησεν ο Θεος γνωρισαι τι το πλουτος της δοξης του μυστηριου τουτου εν τοις εθνεσιν, "ος εστι "Χριστος εν υμιν, η ελπις
28 "της δοξης," ον ημεις καταγγελλομεν, νουθετουντες παντα ανθρωπον, και διδασκοντες εν πασῃ σοφια, ινα παραστησωμεν παντα ανθρωπον
29 τελειον εν Χριστῳ Ιησου. εις ο και κοπιω, αγωνιζομενος κατα την ενεργειαν αυτου την ενεργουμενην εν εμοι εν δυναμει.

all mankind; of which I Paul am made a minister.

Now I rejoice in my sufferings for you, and am filling up the measure of those remaining afflictions, which in my turn I am to suffer in this life, in the cause of Christ, for the sake of his body, which is the church: of which I have been established a minister, according to the charge which God has given me to preach his gospel faithfully among you.—that mystery, which has been hid from ages and generations, but is now made * manifest to his saints: to whom God does disclose the glorious advantages of this mystery to you Gentiles, to wit, "that by Christ you "may have the expectation "of glory." he it is that we preach, exhorting, and instructing men in every part of divine knowledge, that they may all be perfectly acquainted with the doctrine of Christ Jesus. this is what I earnestly strive to effect, by virtue of that power, which effectually operates in me.

1 Θελω γαρ υμας ειδεναι ηλικον αγωνα εχω περι υμων, και των εν Λαοδικειᾳ, και
2 οσοι ουχ εωρακασι το προσωπον μου εν σαρκι: ινα παρακληθωσιν αι καρδιαι αυτων, συμβιβασθεντες εν αγαπῃ,

For I wish you knew how great my concern is for you, and for those of Laodicea, and for such as have never seen me in person: that their hearts might be comforted, and that being firmly united in love, they

* Eph. iii. 5.

πῃ, και εις παντα πλουτον της πληροφοριας της συνεσεως, εις επιγνωσιν του μυστηριου του Θεου πατρος και
3 του Χριστου, εν ῳ εισι παντες οι θησαυροι της σοφιας και της γνωσεως αποκρυφοι.

4 Τουτο δε λεγω ινα μη τις υμας παραλογιζηται εν πιθανολογια. 5 ει γαρ και τῃ σαρκι απειμι, αλλα τῳ πνευματι συν υμιν ειμι, χαιρων και βλεπων υμων την ταξιν, και το στερεωμα της εις Χριστον
6 πιστεως υμων. ως ουν παρελαβετε τον Χριστον Ιησουν τον Κυριον, εν αυτῳ περιπα-
7 τειτε: ερριζωμενοι και εποικοδομουμενοι εν αυτῳ, και βεβαιουμενοι εν τῃ πιστει, καθως εδιδαχθητε, περισσευοντες εν αυτῃ εν ευχαριστια.
8 βλεπετε μη τις υμας εσται ο συλαγωγων δια της φιλοσοφιας και κενης απατης, κατα την παραδοσιν των ανθρωπων, κατα τα στοιχεια του κοσμου, και ου κατα Χριστον.
9 οτι εν αυτῳ κατοικει παν το πληρωμα της θεοτητος σωμα-
10 τικως. και εστε εν αυτῳ πεπληρωμενοι, ος εστιν η κεφαλη πασης αρχης και εξουσιας,
11 εν ῳ και περιετμηθητε περιτομῃ αχειροποιητῳ, εν τῃ απεκδυσει του σωματος της σαρκος, εν τῃ περιτομῃ του Χριστου,

συν-

they might poſſeſs the higheſt and fulleſt perſuaſion of the truth of this doctrine, by entring into this myſtery, even of God the father, and of Chriſt, in whom are reſerv'd 3 *all the treaſures of wiſdom and knowledge.*

I mention this, leſt any 4 *one ſhould deceive you by ſpecious pretences. for tho' I am* 5 *abſent in perſon, yet I am preſent with you in my mind, and am glad to perceive the regularity of your affairs, and the ſtedfaſtneſs of your faith in Chriſt. continue there-* 6 *fore to follow the doctrine of our Lord Jeſus Chriſt, as you have receiv'd it: being* 7 *firmly attach'd to, and founded upon him: eſtabliſhing yourſelves in the faith you have been taught, and being thankful for the improvement you make therein. be-* 8 *ware leſt any one ſeduce you by the vain illuſions of philoſophy, founded upon human traditions, and meer ſhadows, and not upon Chriſt: for in* 9 *him all divine plenitude does ſubſtantially reſide. and* * *ye* 10 *are filled by him, who is the chief of all principality and power: by whom alſo ye have* 11 *obtain'd the true ſpiritual circumciſion, not effected by men, when you were by a*

chri-

* Eph. iii. 19. iv. 10. i. 23.

12 συνταφεντες αυτω εν τω βαπτισματι, εν ω και συνηγερθητε δια της πιστεως της ενεργειας του Θεου του εγειραντος αυτον εκ των νεκρων.

christian circumcision divested of all your carnal affections, which were buried (as Christ was) in your baptism, by virtue of which you rise (as he did) to a new life, through a belief of that divine power, which raised him from the dead. 12

13 Και υμας νεκρους οντας εν τοις παραπτωμασι και τη ακροβυστια της σαρκος υμων, συνεζωοποιησε συν αυτω, χαρισαμενος ημιν παντα τα 14 παραπτωματα: εξαλειψας το καθ' ημων χειρογραφον τοις δογμασιν, ο ην υπεναντιον ημιν, και αυτο ηρκεν εκ του μεσου, προσηλωσας αυτο τω 15 σταυρω. απεκδυσαμενος τας αρχας και τας εξουσιας εδειγματισεν εν παρρησια, θριαμβευσας αυτους εν αυτω.

Even you, who were in a dying sinful state, and were uncircumcised Gentiles, has God raised to life, as he did Christ, having pardoned all your sins: and cancell'd the 14 obligation of the ceremonial law, which was disadvantageous to us, removing that which divided us, and nailing it to the cross. and having || divested principalitys and 15 powers, he made them an example of obedience, and caus'd them * to triumph in Christ. 13

16 Μη ουν τις υμας κρινετω εν βρωσει η ενποσει, η εν μερει εορτης, η νουμηνιας, η σαβ- 17 βατων: α εστι σκια των μελλοντων, το δε σωμα του Χριστου.

Let no man therefore condemn you for meats or drinks, or in respect of feasts, or new moons, or sabbaths: for these 17 were only the shadows of future things, prefiguring Christ, † who is the substance. 16

18 Μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων, α μη εωρακεν εμβατευων, εικη φυσιουμενος υπο του νοος της 19 σαρκος αυτου, και ου κρατων την κεφαλην, εξ ου παν το σωμα

Let no man condemn you, 18 from an affectation of humility, in worshipping of ‡ Angels, boldly prying into matters which he knows nothing of, being vainly puft up with his Jewish conceits: not adhering 19

|| Dan. x. 13. 20, 21. Heb. i. 6. * 2 Cor. ii. 14. † v. 9.
‡ See the note at the end of this epistle.

σωμα δια των αφων και συνδεσμων επιχορηγουμενον και συμβιβαζομενον, αυξει την αυξησιν του Θεου.

ring to the head, from which all the parts of the body derive its nutrition, and being firmly united together by its joints and ligaments, receives a divine increase.

20 Ει απεθανετε συν τω Χριστω απο των στοιχειων του κοσμου, τι ως ζωντες εν κοσμω δογματιζεσθε? 21 "μη αψη, 22 "μηδε γευση, μηδε θιγης," α εστι παντα εις φθοραν τη αποχρησει, κατα τα ενταλματα και διδασκαλιας των ανθρωπων, 23 ατινα εστι λογον μεν εχοντα σοφιας εν εθελοθρησκεια και ταπεινοφροσυνη και αφειδια σωματος, ουκ εν τιμη τινι προς πλησμονην της σαρκος.

If then you are dead with Christ, in respect of those shadows of the Jewish state; why do ye, as if you were still in that state, submit to those ordinances? 20 "don't 21 "eat this, don't taste that, "nor touch it:" *which yet 22 were all made to be consumed for our use, notwithstanding the injunctions and doctrines of men: by which indeed they make a pretence to 23 wisdom, || by a worship of their own devising, by an air of humility, and self-denial, and a disregard to the gratifications of sense.

1 Ει ουν συνηγερθητε τω Χριστω, τα ανω ζητειτε, ου ο Χριστος εστιν εν δεξια του 2 Θεου καθημενος. τα ανω φρονειτε, μη τα επι της γης. 3 απεθανετε γαρ, και η ζωη υμων κεκρυπται συν τω Χριστω εν τω Θεω. 4 οταν ο Χριστος φανερωθη, η ζωη υμων, τοτε και υμεις συν αυτω φανερωθησεσθε εν δοξη.

If then you are risen with Christ, seek the things, that are above, where Christ sits at the right hand of God. let 2 the things above, and not such worldly matters be the object of your thoughts. for 3 you are dead to them, and Christ has secured your life with God. † Christ is your 4 life, and when he shall appear, then shall you also appear with him in glory.

5 Νεκρωσατε ουν τα μελη υμων τα επι της γης, πορνειαν, 2

Mortify therefore your sensual appetites, fornication, 5 im-

* 1 Tim. iv. 3, 4, 5. || See the note. † Tim. i. 27.

νειαν, ακαθαρσιαν, παθος, επιθυμιαν κακην, και την πλεονεξιαν, ητις εστιν ειδωλολατρεια. δι' α ερχεται η οργη του Θεου επι τους υιους της απειθειας, εν οις και υμεις περιεπατησατε ποτε, οτε εζητε εν αυτοις. νυνι δε αποθεσθε και υμεις τα παντα, οργην, θυμον, κακιαν, βλασφημιαν, αισχρολογιαν εκ του στοματος υμων. μη ψευδεσθε εις αλληλους, απεκδυσαμενοι τον παλαιον ανθρωπον συν ταις πραξεσιν αυτου, και ενδυσαμενοι τον νεον, τον ανακαινουμενον εις επιγνωσιν κατ' εικονα του κτισαντος αυτον, οπου ουκ ενι Ελλην και Ιουδαιος: περιτομη και ακροβυστια: Βαρβαρος, και Σκυθης: δουλος, και ελευθερος, αλλα τα παντα και εν πασι Χριστος. ενδυσασθε ουν, ως εκλεκτοι του Θεου αγιοι και ηγαπημενοι, σπλαγχνα οικτιρμου, χρηστοτητα, ταπεινοφροσυνην, πραοτητα, μακροθυμιαν: ανεχομενοι αλληλων, και χαριζομενοι εαυτοις, εαν τις προς τινα εχη μομφην, καθως και ο Χριστος εχαρισατο υμιν, ουτω και υμεις. επι πασι δε τουτοις την αγαπην, ητις εστι συνδεσμος της τελειοτητος, και η ειρηνη του Χριστου βραβευετω εν ταις καρδιαις υμων, εις ην

impurity, irregular paſſions, wicked deſires, and that licentiouſneſs practiſed by idolaters. theſe are vices which draw down the divine vengeance upon unbelieving nations; among whom you had your converſation, when you followed their practices. but now renounce them all, as well as anger, animoſity, malice: let calumny and obſcene diſcourſe be baniſh'd from your lips. let there be no fraud among you, ſince you have diſcarded your former habits and practices, and are become new men, improv'd by knowledge into a reſemblance of him, who made this change: by which there is now neither Greek, or Jew; circumciſed, or uncircumciſed; Barbarian, or Scythian; ſlave, or freeman; but Chriſt is all, and in all. be you therefore adorn'd with a compaſſionate temper, with benevolence, humility, meekneſs, patience as becometh ſaints and choſen favourites of God: bearing with one another, and forgiving one another, when one has any cauſe of complaint againſt another: as the Lord forgave you, do you likewiſe forgive. to all this add love, which is the band of perfect union: may the peace of Chriſt, to which you are called to be but one body,

και εκληθητε εν ενι σωματι, και ευχαριστοι γινεσθε.

16 Ο λογος του Χριστου ενοικειτω εν υμιν πλουσιως. εν παση σοφια διδασκοντες και νουθετουντες εαυτους, ψαλμοις, και υμνοις, και ωδαις πνευματικαις εν χαριτι αδοντες εν ταις καρδιαις υμων τω Θεω.

17 παν ο, τι αν ποιητε, εν λογω, η εν εργω, παντα εν ονοματι Κυριου Ιησου Χριστου, ευχαριστουντες τω Θεω πατρι δι' αυτου.

18 Αι γυναικες, υποτασσεσθε τοις ανδρασιν, ως ανηκεν εν
19 Κυριω. οι ανδρες, αγαπατε τας γυναικας, και μη πικραι-
20 νεσθε προς αυτας. τα τεκνα, υπακουετε τοις γονευσι κατα παντα, τουτο γαρ εστιν ευα-
21 ρεστον εν τω Κυριω. οι πατερες, μη ερεθιζετε τα τεκνα
22 υμων, ινα μη αθυμωσιν. οι δουλοι, υπακουετε κατα παντα τοις κατα σαρκα κυριοις, μη εν οφθαλμοδουλεια ως ανθρωπαρεσκοι, αλλ' εν απλοτητι καρδιας, φοβουμενοι τον
23 Θεον. ο εαν ποιητε, εκ ψυχης εργαζεσθε, ως τω Κυριω
24 και ουκ ανθρωποις: ειδοτες οτι απο Κυριου απολημψεσθε την ανταποδοσιν της κληρονομιας του Κυριου Χριστου ω
25 δουλευετε. ο γαρ αδικων κομιειται ο ηδικησε, και ουκ

εστι

influence your hearts, to be benevolent.

Let the christian doctrine 16
be the familiar subject of your entertainment: in all wisdom instructing and exhorting one another, in psalms and hymns and spiritual songs, melodiously tuning your grateful praises to God. let your dis- 17
course and your actions be all in the name of the Lord Jesus, giving thanks to God the father by him.

Dames, be submissive to 18
your husbands, as becomes christians. husbands, love your 19
wives, and do not exasperate them. children, obey your pa- 20
rents upon all occasions, for that is graceful in a christian. fathers, don't treat your chil- 21
dren with severity, lest they be discourag'd. servants, be 22
entirely obedient to those, whom the laws have made your masters, and not meerly out of regard to their observation, as designing only to please men, but from a principle of integrity, as fearing God: and what- 23
ever you do, do it heartily, as serving the Lord, and not men: knowing that as you are the ser- 24
vants of Christ our Lord, you shall receive from him the inheritance for your reward. but 25
he that does wrong shall be punish'd for his injustice: for no regard will be shown to the

ex-

1 εστι προσωπολημψια. οἱ κυριοι, το δικαιον και την ισοτητα τοις δουλοις παρεχεσθε, ειδοτες ὁτι και ὑμεις εχετε Κυριον εν ουρανοις.

2 Τῃ προσευχῃ προσκαρτερειτε, γρηγορουντες εν αυτῃ εν
3 ευχαριστια, προσευχομενοι ἁμα και περι ἡμων, ἱνα ὁ Θεος ανοιξῃ ἡμιν θυραν του λογου, λαλησαι το μυστηριον του Χριστου, δι' ὁ και δεδεμαι,
4 ἱνα φανερωσω αυτο, ὡς δει με λαλησαι.

5 Εν σοφια περιπατειτε προς τους εξω, τον καιρον εξαγο-
6 ραζομενοι. ὁ λογος ὑμων παντοτε εν χαριτι, ἁλατι ἡρτυμενος, ειδεναι πως δει ὑμας ἑνι ἑκαστῳ αποκρινεσθαι.

7 Τα κατ' εμε παντα γνωρισει ὑμιν Τυχικος ὁ αγαπητος αδελφος, και πιστος διακονος, και συνδουλος εν Κυ-
8 ριῳ. ὁν επεμψα προς ὑμας εις αυτο τουτο, ἱνα γνω τα περι ὑμων, και παρακαλεσῃ τας
9 καρδιας ὑμων: συν Ονησιμῳ τῳ πιστῳ και αγαπητῳ αδελφῳ, ὁς εστιν εξ ὑμων, παντα ὑμιν γνωριουσι τα ὡδε.

10 Ασπαζεται ὑμας Αριστα-
ρχος συναιχμαλωτος μου, και
Μαρκος

* 1 Pet. iii. 15.

external characters of men. as 1
for you, masters, give to your servants what is just and suitable: considering that you also have a master in heaven.

Persevere and be vigilant 2
in prayer and in thanksgiving: put up your requests likewise 3
for me, that God would give me an opportunity to declare the mystery of Christ (for which I am even in bonds:) that I may publish it in the 4
manner, it should necessarily be done.

Be prudent in your conduct 5
to those, who are not christians: and make the best of of every opportunity. let an 6
*air of modesty appear in all your discourse; and let it be seasoned with discretion, * in making a proper reply, when you are call'd into question.*

As to what relates to me, 7
you will be inform'd of it by Tychicus my dear brother, who is a faithful minister of the Lord, and serves him with me. I sent him on purpose to 8
acquaint you with my circumstances, and give you matter of comfort. I have sent him 9
with Onesimus a faithful and beloved brother, who is of your city: they will inform you of what passes here.

Aristarchus my companion 10
in bonds salutes you. and so does

Μαρκος ὁ ανεψιος Βαρναβα, περι ου ελαβετε ενϛολας, εαν ελθῃ προς ὑμας, δεξασθε αυ-
11 τον, και Ιησους ὁ λεγομενος Ιουϛος: οἱ ονϛες εκ περιϛομης, ουϛοι μονοι συνεργοι εις την βασιλειαν του Θεου, οἵτινες εγενηθησαν μοι παρηγορια.
12 ασπαζεται ὑμας Επαφρας ὁ ἐξ ὑμων δουλος Χριϛου, πανϛοτε αγωνιζομενος ὑπερ ὑμων εν ταις προσευχαις, ἱνα ϛητε τελειοι και πεπληροφορημενοι εν παντι θεληματι του
13 Θεου. μαρτυρω γαρ αυτῳ ὁτι εχει ζηλον πολυν ὑπερ ὑμων, και των εν Λαοδικειᾳ, και των
14 εν Ιεραπολει. ασπαζεται ὑμας Λουκας ὁ ἰατρος ὁ αγαπητος, και Δημας.

15 Ασπασασθε τους εν Λαοδικειᾳ αδελφους, και Νυμφαν, και την κατ' οικαν αυ-
16 του εκκλησιαν. και ὁταν αναγνωσθῃ παρ ὑμιν ἡ επιϛολη, ποιησατε ἱνα και εν τῃ Λαοδικεων εκκλησιᾳ αναγνωσθῃ, και την εκ Λαοδικειας ἱνα και ὑμεις αναγνω-
17 τε. και ειπατε Αρχιππῳ, βλεπε την διακονιαν ἣν παρελαβες εν Κυριῳ, ἱνα αυ-
18 την πληροις. ὁ ασπασμος τῃ εμῃ χειρι Παυλου, μνημονευετε μου των δεσμων. ἡ χαρις μεθ' ὑμων.

AMHN.

Mark, nephew to Barnabas, for whom you have receiv'd recommendations. if he come to you, give him a kind reception. 11
Jeſus, who is called Juſtus, ſalutes you: theſe are the only Jews who by aſſiſting me in preaching the goſpel, have cor- 12
dially reliev'd me. Epaphras a ſervant of Chriſt, and your countryman, ſalutes you, who is always very earneſt in his prayers, that you may be perfectly acquainted with, and conſtantly obſerve, the whole 13
will of God. for I can witneſs for him, that he is ardently concern'd for you, and the chriſtians of Laodicea, and 14
Hierapolis. our dear brother Luke the Phyſician, and Demas ſalute you. 15

Salute our brethren of Laodicea, and Nymphas, and the church which uſes to meet in 16
his houſe. when this epiſtle has been read among you, take care that it be read likewiſe in the church of the Laodiceans, and that you read† the epiſtle from 17
Laodicea. give Archippus this inſtruction from me, take care to diſcharge the function, you have received from the Lord. 18
I Paul ſalute you, and this ſalutation I write with my own hand. remember my bonds. grace be with you.

AMEN.

† See note on Epheſ. i. 1.

Ch.

Chap. I. 2. Και Κυριου Ιησου Χριστου] this is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Petav. 3. Colbert. 7. the Syriac, Æthiopic, Ambroſe, *the Scholiaſt*, Chryſoſtom, Theodoret, Theophylact. no doubt 'tis an interpolation, ſays Eraſmus.

Ver. 3. Και πατρι] without και Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Syriac. Æthiopic, Ambroſe, Chryſoſtom. τω πατρι Borner.

Ver. 6. Καρποφορουμενον] και αυξανομενον is added in Steph. ζ. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Laud. 2. Roe. 2. Petav. 1. Lincol. Covel. 2. Leiceſt. Veleſ. lect. Vien. the edit. of Complut. and Colinæus, the Vulgate, Syriac, Æthiopic, Chryſoſtom *text and com.* Theodoret, Theophylact, Ambroſe, *the Scholiaſt*, Hilary. Some think it taken from ver. 10.

Ver. 10. Εν τη επιγνωσει] Steph. ε. ια. Clar. *Lat.* Germ. *Lat.* Borner, *Lat.* Covel. 2. Roe 2. Barb. 5. Veleſ. lect. Colinæus's edition, the Vulgate, Syriac, Arabic, Æthiopic, Ambroſe, *the Scholiaſt*, Chryſoſtom. τη επιγνωσει Alexand. Clar. Germ. Borner, Colbert. 7. Clemens Alexandrin.

Ver. 14. Δια του αιματος αυτου] is not in Steph. δ. ε. θ. ις. ιε. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Cantab. 3. Magdal. 1. Lincol. Roe. 2. Hunting. 1. Petav. 3. Covel. 2. 4. Genev. N. Col. 2. Sinah. Veleſ. lect. Leiceſt. Baſil. 2. Seidel. the Vulgate, Syriac, Æthiopic, Ambroſe, Athanaſius, Chryſoſtom, *the Scholiaſt*, Theophylact, nor the Complutenſian edition.

Ver. 20. Δι' αυτου] is not in Steph. θ. ια. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, *Gr. Lat.* Roe. 2. Covel. 2. the Vulgate, Æthiopic, Ambroſe, *the Scholiaſt*, Chryſoſtom, Theophylact. ſee Prol. 885.

Ver. 24. Νυν] ος νυν Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Veleſ. lect. Wechel. *aliq;* the Vulgate, Ambroſe, *the Scholiaſt.*

Ib. Παθημ. μου] μου is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, *Gr. Lat.* Cantab. 3. Baroc. Petav. 3. Colbert. 7. Covel. 2. Sinah. N. Col. 2. Baſil. 2. Leiceſt. Lucian, Vulgate, Syriac, Arabic, Ambroſe, Theodoret.

Ver. 27. Τι το πλουτος] Alexand. Ger. Cantab. 3. Magdal. 1. Hunting. 1. Lincol. Colbert. 7. Petav. 3. Covel. 3. Sinah, Leiceſt. Lucianus, Clemens Alex. το πλουτος Borner. τον πλουτον Clar. *Gr. Lat.* Germ. *Gr. Lat.* τι το πλατος Cantab. 2. Baroc. Petav. 2.

Ib. ὁ εστι] Alexand. Clar. *Lat.* Germ. *Lat.* Veleſ. lect. the Vulgate, Syriac, *the Scholiaſt*, Ambroſe.

Ver. 28. Διδασκοντες] παντα ανθρωπον is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Laud. 2. N. Col. 2. Lincol. Colbert. 7. Veleſ. lect. Seidel. the Complut. ed. Arabic, Æthiopic, Ambroſe.

Ch. II. 2. Συμβιβασθεντες] Steph. ε. θ. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Covel. 3. Barb. 1. Colb. 7. Veleſ. lect. Baſil. 2. Heſychius, Vulgate, Syriac, Clemens Alex. Ambroſe, *the Scholiaſt*, Cyril, Hilary, Pelagius. it was chang'd for the ſake of the ſyntax, ſays Dr. Mills, Prol. 635.

Ver. 11. Σωματος—της] without αμαρτιων Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Barb. 1. Veleſ. lect. the Vulgate, Æthiopic, Coptic, Ambroſe, Clemens Alex. *the Scholiaſt*, Tertul. Cyprian, Hilary, Auguſtin, Fulgentius. αμαρτιων was a marginal *Scholium.* ſee Prol. 636.

Ch.

Ch. II. 18. The learned Dr. Aldrich, in a note upon Joſephus *of the war of the Jews, lib.* II. *c.* $\frac{8}{12}$. Hudſon edit. ſays, " it is not eaſy " to determine, why the ESSENS took care to preſerve the names of " the ANGELS. was it that they us'd them as charms to cure diſeaſes? " or, did they pay them any ſuch worſhip, as the apoſtle condemns, " Col. ii. 18? the other things there condemn'd were certainly prac- " tis'd by the ESSENS, and peculiarly agree to their character." the ESSENS having been ſo remarkable a ſect of the Jews, the learned are at a loſs to account for their not being mentioned throughout the whole *New Teſtament*. Dr. Prideaux thinks the moſt probable reaſon was, " that being a very honeſt and ſincere ſort of people, without " guile or hypocriſy, they gave no reaſon for that reproof and cenſure, " which the others very juſtly deſerv'd." Philo and Joſephus having given a particular account of them, for the ſake of thoſe who have not the opportunity of conſulting them, it may not be amiſs to give the following extract.

There are three ſects of philoſophers among the Jews, the PHARISEES, the SADDUCEES, and ESSENS, who are the moſt rigorous of the three. They are *Jews* by nation, and a ſociety cemented by ſtricter ties of friendſhip, than any other people: they avoid pleaſure as prejudicial: to be temperate, and bear up againſt the paſſions, they count the top of virtue. the moſt rigid prefer the ſtate of Celibacy, without diſapproving the different conduct of others; and breed up the children of ſtrangers, as if they were their own, in the inſtitutions of their ſect. wealth they look upon with contempt, and what is wonderful, a COMMUNITY of GOODS, TO KOINΩNHTIKON, is their POLITICAL CONSTITUTION; ſo that no body poſſeſſes more than his neighbour. it is a fundamental LAW, that whoever liſts into their ſect, muſt transfer all his goods and chattels into the *publick Stock*, to prevent the dejectedneſs of poverty, and the inſolence of fortune. thus the *property* of every individual is ſunk for a *fund*, which becomes the patrimony of the whole fraternity. the uſe of oils or eſſences is with them effeminacy: thinking it ſufficient NEATNESS to be dreſt in a white garment.

They chuſe officers to have the management of the *common Stock*, who provide for every one according to his real exigence. they have no particular *Corporation*, but have their *Sodalitys* or *Lodges* in every city, where all travellers of their ſect, though never ſo great ſtrangers, are as free and as welcome, as if they were at home; ſo that on journeys they carry nothing but arms for their defence againſt murderers. they never change their clothes or ſhoes till quite worn out: nor do they buy or ſell to one another, but mutually give and take as they have occaſion, without retribution.

They are ſingularly religious: never talk of civil affairs till the riſing of the SUN, whom they invoke in their traditionary *forms*, to dart his Rays: then they are diſmiſs'd by their ſuperiors to their reſpective trades till eleven in the morning, when they again aſſemble, waſh in cold water, and retire by themſelves into a dining-room, with the ſame ſolemnity as if to the temple: where ſeated in ſilence, the baker and cook diſtribute to every man his loaf and meſs, all alike. both before and after dinner the PRIEST always ſays grace, all joining in their praiſes

praiſes to God, for giving them food. after this they quit the habit they then had, and return to their work till evening, when they go to the ſame room to ſupper, which is perform'd with the ſame ſolemnity, ſuch gueſts as happen to arrive being admitted to table: but noiſe and hurry here find no reception. not more than one is allowed to ſpeak at a time, and that in his turn: ſo that people without, admire the awful ſilence within. all this is the effect of their conſtant ſobriety in eating and drinking only to ſuffice nature.

They never do any thing without leave from their ſuperiors, excepting in the offices of lending their aſſiſtance, or giving food to thoſe that deſerve it; in which caſes they have full liberty to act at diſcretion: but they are not permitted to give any thing to their relations without orders from their governors. their reſentment is regulated by juſtice, they maſter their paſſions, are guardians of fidelity, and defenders of the publick peace. their AFFIRMATION is more ſacred with them, than an *Oath* with other people. they avoid all manner of ſwearing, and think an oath worſe than perjury: "*Sentence* "has already paſs'd, *ſay they*, upon that man, who can't be believ'd, "without he calls God to witneſs for him." they are wonderfully ſtudious of the *writings* of the *antients:* chiefly ſelecting what conduces to the improvement of the mind, or the preſervation of health: hence they are very induſtrious to find out *ſpecific* plants, or drugs for diſeaſes.

The *Novices* having given ſufficient proof of their temperance by a year's probation, are admitted to a greater familiarity with their ſuperiors, and partake of the ſame ſacred *ablutions* with them; but are excluded from their *table*, till they have fully prov'd their *temper* by two years further *diſcipline*, and then they are receiv'd as *fellows*. however, before they are allowed to eat at the *common table*, they bind themſelves by the moſt awful Vows, firſt, "to worſhip the DIVINE "BEING: then, to act juſtly with regard to men: not to wrong any "man, either from their *own motion*, or from the awe of any authority: *ever* to deteſt the vicious, and exert themſelves in behalf of "the virtuous: *ever* to keep *inviolable faith* with all men, but eſpecially with thoſe, who are our RULERS; ſince no one could obtain "*civil Juriſdiction*, but by God's own appointment: that in caſe they "are call'd to any poſt of government, they will not be injurious in "the exerciſe of their power: nor affect to be diſtinguiſhed by their "*dreſs* or *equipage*: that they will paſſionately eſpouſe the cauſe of "*truth*, and reſolutely proſecute all *falſe evidence:* that they will keep "their *hands* from actual *ſtealing*, and their *minds* from *deſiring* unlawful "gain: that they will not conceal *the ſecrets* of the ſect from any of the "fraternity, nor divulge them to any, who are not ſuch, even tho' they "ſhould be tortur'd to the utmoſt extremity. beſides, they vow, they "will not deliver their *decrees* to any of the brethren, otherwiſe than "they had received them: that they will avoid all *faction*, and be equally "careful to preſerve the BOOKS of their ſect, and the NAMES of the "ANGELS."

Such as are found guilty of any enormous crime, are expelled the ſociety, and many under that ſentence have frequently pined away by the moſt deplorable *deſtiny*; for they are ſo bound by the *rules* of the ſociety,

ſociety, and the vows they have taken, that they can't receive any food, but from ſuch as are of their ſect; ſo that being reduc'd to bare *herbage*, they languiſh and die with *famine*: unleſs they find compaſſion, as they often do; when it has been thought they had ſuffer'd ſufficient *penance*. however, their *deciſions* are made with the utmoſt exactneſs and juſtice: they never pronounce ſentence, unleſs an hundred at leaſt are preſent, and then the *decree* is irrevocable. next to the *Divine Being*, they pay the greateſt reverence to their *Legiſlator*: whoever ſpeaks evil of him, is puniſh'd with death.

Above all other Jews they are moſt ſtrict obſervers of *the ſabbath*, not allowing themſelves to make a fire, or to remove any utenſil out of its place on that day; for which reaſon, they prepare their meals the evening before. in a word, by the plainneſs of their diet, and the regularity of their lives, they many of them reach to an hundred years. they are unconcern'd at adverſity, and by their fortitude triumph over torments; thinking DEATH, when it comes upon honourable terms, to be preferable to IMMORTALITY. of this the Romans in their wars had ſufficient proof, when by the application of fire, and all the inſtruments of torture, they could not be forc'd to renounce their *Legiſlator*, or to eat what he had diſallowed. no, it was impoſſible to extort a tear, or a relenting expreſſion; on the contrary, they *ſmil'd* in their agonies, they *rally'd* their executioners, and cheerfully ſurrender'd up their ſouls to him, who they knew would hereafter reſtore them.

For it was a prevailing opinion among them, that tho' their *bodies* were *mortal*, and the ſubſtance of them periſhable, their *ſouls* remain for ever *immortal*: that as they came originally from the fineſt *Æther*, drawn by ſome ſecret attraction of nature into the priſon of the body; ſo when once the chain of its confinement is broke, enlarg'd from her tedious ſervitude, the ſoul will mount with tranſport to her native skies.

THIS is the DIVINE PHILOSOPHY, which the ESSENS deliver concerning the SOUL, thereby throwing out an alluring *bait*, that cannot be reſiſted by ſuch as have but once had the leaſt *taſte* of their WISDOM. *Joſephus's War of the Jews*, Lib. II. c. $\frac{8}{12}$. §. 2. Ed. Hud.

Ver. 20. Ουν] is not in Steph. δ. ι. ια. ιζ. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Roe 2. Petav. 3. Covel. 2, 4. Genev. Æthiopic, Cyprian, Theophylact.

Ch. III. 11. Και Σκυθης.] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Petav. 3. the Vulgate, Syriac, Arabic, Æthiopic, Ambroſe, *the Scholiaſt.*

Ib. Και ελευθερος.] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* the Vulgate, Syriac, Arabic, Æthiopic, Ambroſe, *the Scholiaſt.*

Ver. 15. Χριστου.] Steph. ια. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Roe 2. Barb. 1. Leiceſt. Vulgate, Coptic, Æthiopic, Clemens Alexand. *the Scholiaſt.*

Ver. 16. Ταις καρδιαις.] Alexand. Clar. Germ. Borner, and many other MSS.

Ver. 17. Κυρ. Ιησ. Χριστου.] Alexand. Clar. *Gr. Lat.* Germ. (*Gr.*) *Lat.* Borner *Gr. Lat.* the Vulgate, and Coptic.

Ver. 18. Τοις—ανδ.] without ιδιοις. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* N. Col. 2. Laud. 2. Roe 2. Lincol. Seidel. Vul-

Genev. Covel. 2. 4. Hunting. 1. Vulgate, Syriac, Arabic, Æthiopic, Clemens Alex. Ambroſe, *the Scholiaſt*, and the Complutenſian edition.

Ib. Ανδρασιν] ὑμων is added in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Syriac, Æthiopic, *the Scholiaſt.*

Ver. 20. Εν τῳ Κυριῳ.] Steph. ε. ι. ια. ις. Alexand. Clar. Germ. Borner. Hunting. Petav. 1, 2, 3. Colbert. 7. N. Col. 2. Covel. 2, 3. Laud. 2. Magdal. 1. Cantab. 2, 3. Sinah, Leiceſt. Baſil. 2. Lucian. Vulgate, Chryſoſtom, Ambroſe, *the Scholiaſt*, Theodoret, Theophylact, Euthalius. ſee Prol. 931.

Ver. 21. Ερεθιζεῖε] Παροργίζεῖε Steph. ια. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, Covel. 2. Barb. 1. Colbert. 7. Lincol. Leiceſt.

Ver. 22. Θεον] Κυριον Alexand. Clar. Germ. Borner *Gr. Lat.* Roe 2. Lincol. Coptic, Clemens Alex. Ambroſe, *the Scholiaſt.*

Ver. 24. Της κληρονομιας ϛ τῳ γαρ Κυριῳ, &c.] της κληρονομιας του Κυριου ἡμων Ιησου Χριϛου, ᾧ δουλευεῖε, Borner, *Gr. Lat. hareditatis Domini Chriſti, cui ſervitis.* Clar. *Lat.* Germ. *Lat.* Ambroſe, Hillary. γαρ is not in Alexand. Clar. Germ. Roe. 2. Vulgate, Æthiopic, nor *the Scholiaſt.*

Ver. 25. Ο δε] ὁ γαρ Alexand. Clar. *Gr. Lat.* Germ. *(Gr.) Lat.* Borner, *Gr. Lat.* Colbert. 7. Covel. 2. Colinæus, Vulgate, Clemens Alex. Ambroſe, Auguſtin, *the Scholiaſt.*

Ch. IV. 12. Πεπληροφορημ.] Steph. ια. Alexand. Clar. Borner, Barb. 1. Colbert. 7. Covel. 2. ſee Prol. 1292, 1354.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE
FIRST EPISTLE
OF
PAUL the Apoſtle
To the THESSALONIANS.

1 ΠΑΥΛΟΣ και Σιλουανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων, εν Θεω πατρι, και Κυριω Ιησου Χριστω, χαρις υμιν και ειρηνη (απο Θεου πατρος ημων, και Κυριου Ιησου Χριστου.)

2 Ευχαριστουμεν τω Θεω παντοτε περι παντων υμων, μνειαν υμων ποιουμενοι επι
3 των προσευχων ημων, αδιαλειπτως μνημονευοντες υμων του εργου της πιστεως, και του κοπου της αγαπης, και της υπομονης της ελπιδος του Κυριου ημων Ιησου Χριστου εμπροσθεν του Θεου και πα-
4 τρος ημων. ειδοτες, αδελφοι ηγαπημενοι, υπο Θεου την
5 εκλογην υμων, ὁτι το ευαγγελιον ημων ουκ εγενηθη εις υμας εν λογω μονον, αλλα και εν δυναμει, και εν πνευματι αγιω, και εν πληροφορια πολλη

PAUL, Silvanus, and Timothy to the church of the Theſſalonians, who believe in God the father, and in our Lord Jeſus Chriſt: grace and peace be with you from God our father, and from Jeſus Chriſt our Lord. 1

We always mention you in our prayers, and give thanks to God for you all: never forgetting the effects of your faith, your charitable offices, and the conſtancy of your hope in our Lord Jeſus Chriſt; * of which God is our witneſs. for we are perſuaded, my brethren, that you are the peculiar objects of divine favour; ſince the goſpel we preach'd, did not conſiſt only of words, but was † fully confirm'd by miracles and gifts of the holy ſpirit, you yourſelves being wit- 2 3 4 5

* 2 Theſſ. ii. 17. † Luke i. 1. 2 Tim. iv. 17.

πολλῃ, καθως οιδαῖε οἱοι ε-
γενηθημεν εν ὑμιν δι' ὑμας.
6 και ὑμεις μιμηῖαι ἡμων εγενη-
θηῖε και τῳ Κυριου δεξαμενοι
τον λογον εν θλιψει πολλῃ,
μεῖα χαρας Πνευμαῖος ἁγιου.
7 ὡσῖε γενεσθαι ὑμας τυπους
πασι τοις πισῖευουσιν εν τῃ
Μακεδονιᾳ και τῃ Αχαιᾳ.
8 αφ' ὑμων γαρ εξηχηῖαι ὁ λο-
γος του Κυριου ου μονον εν
τῃ Μακεδονιᾳ και Αχαιᾳ,
αλλα και εν παντι τοπῳ ἡ
πισῖις ὑμων ἡ προς τον Θεον
εξεληλυθεν, ὡσῖε μη χρειαν
9 ἡμας εχειν λαλειν τι. αυῖοι
γαρ περι ἡμων απαγγελλουσιν
ὁποιαν εισοδον εσχομεν προς
ὑμας, και πως επεσῖρεψαῖε
προς τον Θεον απο των ειδω-
λων, δουλευειν Θεῳ ζωνῖι και
10 αληθινῳ, και αναμενειν τον
ὑιον αυῖου εκ των ουρανων,
ὁν ηγειρεν εκ νεκρων, Ιησουν
τον ῥυομενον ἡμας απο της
οργης της ερχομενης.

1 Αυῖοι γαρ οιδαῖε, αδελφοι,
την εισοδον ἡμων την προς
ὑμας, ὁτι ου κενη γεγονεν,
2 αλλα προπαθονῖες και ὑβρισ-
θενῖες, καθως οιδαῖε, εν Φι-
λιπποις, επαῤῥησιασαμεθα
εν τῳ Θεῳ ἡμων λαλησαι
προς ὑμας το ευαγγελιον του
3 Θεου εν πολλῳ αγωνι. ἡ
γαρ παρακλησις ἡμων ουκ εκ
πλανης, ουδε ἐξ ακαθαρσιας,
4 ουῖε εν δολῳ, αλλα καθως δε-
δοκιμασμεθα ὑπο του Θεου
πισ-

witneſſes, what we did a-
mong you and for you. and 6
you imitated us, and were
imitators of the Lord, having
receiv'd the word, notwith-
ſtanding all your afflictions,
with that alacrity, which the
holy ſpirit inſpires. ſo that you 7
became examples to all the be-
lievers in Macedonia and in A-
chaia. for the goſpel has made 8
ſo favourable a progreſs not on-
ly in Macedonia and Achaia,
but in every other place, where
the reputation of your divine
faith has ſpread, that 'tis need-
leſs to mention any thing of it:
ſince they all relate of us, how 9
ſucceſsful our arrival was a-
mong you, and how you re-
nounc'd your idols to ſerve the
living and true God, and to 10
expect his ſon from heaven,
whom he raiſed from the dead,
even Jeſus, who delivers us
from * impending ruin.

And you are ſatisfied, my 1
brethren, that our addreſs to
you was not fallacious: on the 2
contrary, notwithſtanding the
outrages, you know we ſuffer'd
at Philippi, we had ſtill the
reſolution, by the divine aſſiſ-
tance, to preach the goſpel of
God to you without reſerve a-
gainſt all oppoſition. for our 3
doctrine was free from all im-
poſture, avarice, and fraud. we 4
preach the goſpel juſt as God

* Chap. v. 3.

πιστευθηναι το ευαγγελιον, ουτω λαλουμεν, ουχ ως ανθρωποις αρεσκοντες, αλλα τω Θεω τω δοκιμαζοντι τας καρδιας ημων. ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν, καθως οιδατε, ουτε εν προφασει πλεονεξιας, Θεος μαρτυς, ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ' υμων, ουτε απ' αλλων, δυναμενοι εν βαρει ειναι, ως Χριστου αποστολοι: αλλ' εγενηθημεν ηπιοι εν μεσω υμων, ως αν τροφος θαλπη τα εαυτης τεκνα.

Ουτως ομειρομενοι υμων, ευδοκουμεν μεταδουναι υμιν ου μονον το ευαγγελιον του Θεου, αλλα και τας εαυτων ψυχας, διοτι αγαπητοι ημιν γεγενησθε. μνημονευετε γαρ, αδελφοι, τον κοπον ημων και τον μοχθον, νυκτος γαρ και ημερας εργαζομενοι, προς το μη επιβαρησαι τινα υμων, εκηρυξαμεν εις υμας το ευαγγελιον του Θεου. υμεις μαρτυρες και ο Θεος, ως οσιως και δικαιως και αμεμπτως υμιν τοις πιστευουσιν εγενηθημεν. καθαπερ οιδατε ως ενα εκαστον υμων, ως πατηρ τεκνα εαυτου, παρακαλουντες υμας και παραμυθουμενοι, και μαρτυρουμενοι, εις το περιπατησαι υμας αξιως του Θεου του καλουντος υμας εις την εαυτου βασιλειαν και δοξαν. δια τουτο και ημεις ευ-

thought fit to intrust it with us, not being studious to please men, but God, who approves our sincerity. our address to you was without any flattery, as you yourselves can witness, and God is witness that we had no avarice to disguise. we never courted you nor any others, from an affectation of human applause. instead of making our apostolical character any ways expensive to you, as we might; we behav'd to you with a tender regard, even as a mother, who nurses her own children.

Our affection therefore to you being so great, we were as ready to give our lives for you, as we were to communicate the divine gospel to you, so much did you engage our love. for you remember, my brethren, our labour and toil: how we worked day and night, that in preaching the gospel of God, we might not be chargeable to any of you. you are witnesses, and God is so too, how holy, how just and irreproachable our behaviour was to you, who believe. you likewise know, that we exhorted and encouraged every one of you, as a father doth his children, conjuring you to live suitably to the favour of God, who has called you to his kingdom and glory. nor do we fail of giving thanks to God con-

ευχαριστουμεν τω Θεω αδια-
λειπτως, ὁτι παραλαβοντες
λογον ακοης παρ' ἡμων, του
Θεου, εδεξασθε ου λογον αν-
θρωπων, αλλα καθως εστιν
αληθως λογον Θεου, ὁς και
ενεργειται εν ὑμιν τοις πιστευ-
14 ουσιν. ὑμεις γαρ μιμηται ε-
γενηθητε, αδελφοι, των εκ-
κλησιων του Θεου των ου-
σων εν τῃ Ιουδαιᾳ, εν Χριστ-
τω Ιησου, ὁτι ταυτα επα-
θετε και ὑμεις ὑπο των ιδιων
συμφυλετων, καθως και αυ-
15 τοι ὑπο των Ιουδαιων, των
και τον Κυριον αποκτειναντων
Ιησουν και τους προφητας,
και ὑμας εκδιωξαντων, και
Θεω μη αρεσκοντων, και πα-
16 σιν ανθρωποις εναντιων, κω-
λυοντων ἡμας τοις εθνεσι λα-
λησαι ἱνα σωθωσιν, εις το
αναπληρωσαι αὐτων τας ἁ-
μαρτιας παντοτε: εφθασε δε
επ' αυτους ἡ οργη εις τε-
λος.

17 Ημεις δε, αδελφοι, απορ-
φανισθεντες αφ' ὑμων προς
καιρον ὡρας, προσωπῳ, ου
καρδιᾳ, περισσοτερως εσπου-
δασαμεν το προσωπον ὑμων
18 ιδειν εν πολλῃ επιθυμιᾳ. διο
ηθελησαμεν ελθειν προς ὑμας
εγω μεν Παυλος και ἁπαξ
και δις, και ενεκοψεν ἡμας ὁ
19 σατανας. τις γαρ ἡμων ελ-
πις, η χαρα, η Στεφανος
καυχησεως, η ουχι και ὑ-
μεις εμπροσθεν του Κυριου ἡ-
μων

continually, that, when you received the word of God, which we preach, you did not receive it as the doctrine of men, but as a doctrine that appears to be truly divine, by the influences it displays in you, who believe. for, 14 *my brethren, you have followed the example of the christian churches in Judea; by having suffer'd the same persecutions from your own nation, as the churches have suffer'd from the Jews, the* 15 *very men who have persecuted the Lord Jesus, and the prophets even to death; who have persecuted us; they who are regardless of pleasing the deity, and are enemies to all mankind; who by obstructing our* 16 *endeavours to save the Gentiles, continue to fill up the measure of their enormities; for which consummate vengeance is falling upon them.*

As for me, my brethren, 17 *having been so abruptly separated from you, in person, tho' not in affection, I have the more ardently endeavour'd to see you again. this I Paul* 18 *have frequently attempted, but Satan has been my obstacle. for what can be our* 19 *hope, or joy, what can crown our pretensions, unless it be you, when we shall ap-*

pear

μων Ιησου (Χριστου) εν τη
20 αυτου παρουσια? υμεις γαρ
εστε η δοξα ημων και η χαρα.
1 Διο μηκετι στεγοντες, ευδο-
κησαμεν καταλειφθηναι εν Α-
2 θηναις μονοι, και επεμψαμεν
Τιμοθεον τον αδελφον ημων
και διακονον του Θεου (και
συνεργον ημων) εν τω ευαγ-
γελιω του Χριστου, εις το
στηριξαι υμας και παρακαλε-
σαι υμας περι της πιστεως
3 υμων, τω μηδενα σαινεσθαι
εν ταις θλιψεσι ταυταις, αυ-
τοι γαρ οιδατε οτι εις τουτο
4 κειμεθα. και γαρ οτε προς
υμας ημεν, προελεγομεν υμιν
οτι μελλομεν θλιβεσθαι, κα-
θως και εγενετο, και οιδατε.
5 δια τουτο καγω μηκετι στεγων,
επεμψα εις το γνωναι την
πιστιν υμων, μηπως επειρα-
σεν υμας ο πειραζων, και εις
κενον γενηται ο κοπος ημων.
6 αρτι δε ελθοντος Τιμοθεου
προς ημας αφ' υμων, και ευ-
αγγελισαμενου ημιν την πιστ-
τιν και την αγαπην υμων,
και οτι εχετε μνειαν ημων α-
γαθην παντοτε, επιποθουντες
ημας ιδειν, καθαπερ και ημεις υμας.

7 Δια τουτο παρεκληθημεν,
αδελφοι, εφ' υμιν, επι πασῃ
τῃ θλιψει και αναγκῃ ημων,
8 δια της υμων πιστεως, οτι
νυν ζωμεν, εαν υμεις στηκετε
9 εν Κυριω. τινα γαρ ευχα-
ριστιαν δυναμεθα τω Θεω αν-

ταποδουναι

pear before the Lord Jesus Christ at his coming? for 20
ye are our glory and our joy.

Being therefore impatient to 1
hear of you, we judg'd it pro-
per to stay at Athens alone,
and send you our brother Ti- 2
mothy, a minister of God,
and our collegue in preaching
the gospel of Christ, that by
establishing you in the faith,
and by his exhortations, none 3
of you might be stagger'd by
these persecutions: for you
know that we are destin'd to
suffer. and even when we 4
were with you, we foretold
you, that we should be perse-
cuted, as you know it hap-
pen'd. not being able therefore 5
to wait any longer, I sent Ti-
mothy to know the state of your
faith, for fear the tempter
should have seduc'd you, and
all our labour have prov'd a-
bortive. but Timothy, upon his 6
arrival here from you, brings
us the agreeable news of the
perseverance of your faith and
charity, that you always make
honourable mention of us, and
that you desire to see us as
ardently as we do to see you.

Thus, my brethren, your 7
conduct has given us great con-
solation, under all our perse-
cutions and distress. for now I am 8
reviv'd, since you continue
stedfast in the christian pro-
fession. how can I be suffi- 9

ταποδουναι περι υμων, επι
παση τη χαρα η χαιρομεν
δι' υμας εμπροσθεν του Θεου
10 ημων, νυκτος και ημερας υπερ
εκπερισσου δεομενοι εις το
ιδειν υμων το προσωπον, και
καταρτισαι τα υστερηματα
11 της πιστεως υμων? αυτος δε
ο Θεος και πατηρ ημων, και
ο Κυριος ημων Ιησους Χριστος
κατευθυναι την οδον ημων
12 προς υμας. υμας δε ο Κυριος
πλεονασαι και περισσευσαι
τη αγαπη εις αλληλους και
εις παντας, καθαπερ και η-
13 μεις εις υμας: εις το στηριξαι
υμων τας καρδιας αμεμπτους
εν αγιωσυνη, εμπροσθεν του
Θεου και πατρος ημων, εν τη
παρουσια του Κυριου ημων
Ιησου (Χριστου) μετα παν-
των των αγιων αυτου.

1 Το λοιπον ουν, αδελφοι,
ερωτωμεν υμας και παρακα-
λουμεν εν Κυριω Ιησου, κα-
θως παρελαβετε παρ' ημων
το πως δει υμας περιπατειν
και αρεσκειν Θεω, ινα περισ-
2 σευητε μαλλον. οιδατε γαρ
τινας παραγγελιας εδωκαμεν
υμιν δια του Κυριου Ιησου.
3 τουτο γαρ εστι θελημα του
Θεου, ο αγιασμος υμων απε-
χεσθαι υμας απο της πορ-
4 νειας: ειδεναι εκαστον υμων
το εαυτου σκευος κτασθαι εν
5 αγιασμω και τιμη, μη εν πα-
θει επιθυμιας, καθαπερ και
τα

ciently thankful to God upon your account, for all the joy, which by your means we have been affected with, whilst 10
*night and day we make our ardent requests to him, that we may once more be present with you, that nothing may be wanting * to the perfection of your faith? now may God our* 11
father, and our Lord Jesus Christ remove all the obstructions of our journey to you. may 12
the Lord make you increase and abound in mutual love, in love towards all men, as we do towards you: that by the 13
sanctity of your affections, you may stand unreprov'd in the presence of God our father, when our Lord Jesus Christ shall come with all his holy angels.

Finally, my brethren, we 1
intreat and conjure you by the Lord Jesus Christ, to observe the instructions we gave you about your religious conduct, and to make continual progress therein. for you know 2
the precepts we gave you in the name of the Lord Jesus. and such is the will of God, 3
that you should be holy, and avoid licentiousness; that every one of you should take care 4
to preserve the dignity of his person unsullied by the vices of the Gentiles, who know 5

not

* Ch. iv. 13.

τα εθνη τα μη ειδοτα τον
6 Θεον: το μη ὑπερβαινειν και πλεονεκτειν εν τῳ πραγματι τον αδελφον αὐτου: διοτι εκδικος ὁ Κυριος περι παντων τουτων, καθως και προειπαμεν ὑμιν, και διεμαρτυραμεθα. ου γαρ εκαλεσεν
7 ἡμας ὁ Θεος επι ακαθαρσια, αλλ' εν ἁγιασμῳ. τοιγαρουν
8 ὁ αθετων, ουκ ανθρωπον αθετει, αλλα τον Θεον τον και δοντα το πνευμα αὐτου το ἁγιον εις ἡμας.

9 Περι δε της φιλαδελφιας ου χρειαν εχομεν γραφειν ὑμιν, αὐτοι γαρ ὑμεις θεοδιδακτοι εστε εις το ἀγαπαν αλλη-
10 λους. και γαρ ποιειτε αὐτο εις παντας τους αδελφους τους εν ὁλῃ τῃ Μακεδονια· παρακαλουμεν δε ὑμας, αδελφοι, περισσευειν μαλλον:
11 και φιλοτιμεισθαι ἡσυχαζειν, και πρασσειν τα ιδια, και ἐργαζεσθαι ταις χερσιν ὑμων,
12 καθως ὑμιν παρηγγειλαμεν: ἱνα περιπατητε ευσχημονως προς τους ἐξω, και μηδενος χρειαν εχητε.

13 Ου θελομεν δε ὑμας ἀγνοειν, αδελφοι, περι των κεκοιμημενων, ἱνα μη λυπησθε, καθως και ὁι λοιποι ὁι μη ε-
14 χοντες ελπιδα. ει γαρ πιστευομεν ὁτι Ιησους απεθανε και ανεστη, ὁυτω και ὁ Θεος τους κοιμηθεντας δια του Ιησου

not God: that no man should be exorbitant, and behave contumeliously to his brother: because the Lord is the avenger of all such crimes, as we have formerly remonstrated to you. for God has not called us to impurity, but to holiness. he therefore that violates these precepts, does not despise man, but God, who has endued me with his holy spirit.

As to brotherly love, I have no occasion to write about it, God himself having instructed you to love one another. this indeed you practise towards all our brethren in Macedonia; and we only exhort you to advance more and more therein: to study your own quiet, to mind your own affairs, and follow some handicraft trade, as we recommended it to you: so that your way of life may stand fair to the world, and prevent your being dependent upon any man.

Now I would not have you, my brethren, be mistaken about the state of the dead, lest you should be as greatly afflicted as those, who have no hope. for if we believe that Jesus died and rose again, we must believe that God by Jesus will raise the dead,

and

15 σου, αξει συν αυλῳ. τουλο γαρ υμιν λεγομεν εν λογῳ Κυριου, οτι ημεις οι ζωντες οι περιλειπομενοι εις την παρουσιαν του Κυριου, ου μη φθασωμεν τους κοιμηθεν-
16 τας. οτι αυλος ο Κυριος εν κελευσμαλι, εν φωνῃ αρχαγγελου, και εν σαλπιγγι Θεου καλαβησεται απ' ουρανου, και οι νεκροι εν Χρισλῳ, α-
17 νασλησονλαι πρωλον. επειλα ημεις οι ζωνλες οι περιλειπομενοι, αμα συν αυλοις αρπαγησομεθα εν νεφελαις εις απανλησιν του Κυριου εις αερα, και ουλω πανλοτε συν Κυ-
18 ριῳ εσομεθα. ωστε παρακαλειτε αλληλους εν τοις λογοις τουλοις.

15 *and assemble them with him. for one thing I have in charge to tell you from the Lord, that we, who shall be found still alive at the coming of the Lord, shall not get the * advance of those that are dead: for the Lord* 16 *himself will descend from heaven, and by the voice of the archangel, with the trumpet of God, resound the summons: they who died christians shall* 17 *rise first: then we, who shall be still alive, shall be convey'd together with them in the clouds, to meet the Lord in the air, and so we shall ever be with the Lord.* 18 *therefore comfort one another with this information.*

1 Περι δε των χρονων και των καιρων, αδελφοι, ου χρειαν εχελε υμιν γραφεσθαι:
2 αυλοι γαρ ακριβως οιδαλε οτι η ημερα Κυριου ως κλεπλης εν νυκλι, ουλως ερχεται.
3 οταν γαρ λεγωσιν, ειρηνη και ασφαλεια, τοτε αιφνιδιος αυτοις εφισλαται ολεθρος, ωσπερ η ωδιν τῃ εν γασλρι εχουσῃ, και ου μη εκφυγωσιν.
4 υμεις δε αδελφοι, ουκ εστε εν σκοτει, ινα η ημερα υμας ως κλεπλης καταλαβῃ.
5 παντες υμεις υιοι φωτος εστε, και υιοι ημερας, ουκ εσμεν
6 νυκλος, ουδε σκοτους. αρα ουν μη καθευδωμεν ως και οι λοι-

1 *It is not necessary, my brethren, to specify the exact time: for you very well* 2 *know, that the day of the Lord steals on like a thief in the night. whilst they flatter* 3 *themselves with peace and safety, destruction shall fall upon them, like the pangs of a woman in travail, and they shall not escape. but you,* 4 *my brethren, are too well inform'd to be surpriz'd by that day, as by a thief. you inherit* 5 *the advantages of meridian light: we are not involv'd in the obscurity of night. therefore* 6 *let us not sleep away our time*

* Heb. xi. 40.

λοιποι, αλλα γρηγορωμεν και
7 νηφωμεν. οἱ γαρ καθευδοντες,
νυκτος καθευδουσι, και οἱ με-
θυσκομενοι, νυκτος μεθυουσιν.
8 ἡμεις δε ἡμερας ὀντες, νηφω-
μεν, ενδυσαμενοι θωρακα πιστ-
τεως και αγαπης, και περι-
κεφαλαιαν, ελπιδα σωτηριας.
9 ὁτι ουκ εθετο ἡμας ὁ Θεος εις
οργην, αλλ' εις περιποιησιν
σωτηριας δια του Κυριου ἡ-
10 μων Ιησου Χριστου, του α-
ποθανοντος ὑπερ ἡμων, ἱνα
ειτε γρηγορωμεν, ειτε καθευδω-
μεν, ἁμα συν αυτῳ ζησω-
11 μεν. διο παρακαλειτε αλλη-
λους, και οικοδομειτε εἱς τον
ἑνα, καθως και ποιειτε.

12 Ερωτωμεν δε ὑμας, αδελ-
φοι, ειδεναι τους κοπιωντας
εν ὑμιν, και προϊσταμενους
ὑμων εν Κυριῳ, και νουθε-
13 τουντας ὑμας, και ἡγεισθαι
αυτους ὑπερ εκπερισσου εν α-
γαπῃ, δια το εργον αυτων.
14 ειρηνευετε εν ἑαυτοις. παρα-
καλουμεν δε ὑμας, αδελφοι,
νουθετειτε τους ατακτους, πα-
ραμυθεισθε τους ολιγοψυχους,
αντεκεσθε των ασθενων, μα-
κροθυμειτε προς παντας.
15 Ορατε μη τις κακον αν-
τι κακου τινι αποδῳ, αλ-
λα παντοτε το αγαθον διω-
κετε και εις αλληλους και
16 εις παντας. παντοτε χαιρε-
17 τε. αδιαλειπτως προσευχεσθε.
18 εν παντι ευχαριστειτε, τουτο
γαρ

like others, but be vigilant and
temperate. they that are so- 7
ber take their rest in the night,
whilst they that are sots, are
drunk in the night: but let us, 8
who enjoy the light, be tem-
perate; let us be arm'd with
the breast-plate of faith and
charity, and for an helmet,
with the hope of salvation.
for God did not design to 9
make us the objects of his dis-
pleasure, but to effect our fe-
licity by the Lord Jesus Christ,
who died for us, that whe- 10
ther we happen to be alive or
dead, we may be secure of
living with him. wherefore 11
comfort and edify one another,
as you have hitherto done.

We entreat you, brethren, 12
to respect those, who labour
in the ministry, who by di-
vine appointment preside over
you, and instruct you. maintain 13
an intire affection for them,
upon account of their office,
and don't form any brigues
against them. and we exhort 14
you, brethren, reprove the
disorderly, comfort the pusil-
lanimous, support the weak,
and be patient toward all men.

Don't allow any one to re- 15
turn evil for evil, but strive
to do all the good you can to
one another, and to all the
world. be always chearful. 16
pray upon all occasions. 17
be thankful to God for every 18
thing,

γαρ θελημα Θεου εν Χριστῳ
19 Ιησου εις ὑμας. το πνευμα
20 μη σβεννυτε. προφητειας μη
21 ἐξουθενειτε. παντα δοκιμαζε-
22 τε, το καλον κατεχετε. απο
παντος ειδους πονηρου απε-
χεσθε.

23 Αυτος δε ὁ Θεος της ει-
ρηνης ἁγιασαι ὑμας ὁλοτελεις,
και ὁλοκληρον ὑμων το πνευ-
μα, και ἡ ψυχη, και το
σωμα αμεμπτως εν τῃ πα-
ρουσιᾳ του Κυριου ἡμων Ιη-
24 σου Χριστου τηρηθειη. πιστ-
ος ὁ καλων ὑμας, ὁς και
ποιησει.

25 Αδελφοι, προσευχεσθε πε-
26 ρι ἡμων. ασπασασθε τους
αδελφους παντας εν φιλημαti
27 ἁγιῳ. ορκιζω ὑμας τον Κυ-
ριον, αναγνωσθηναι την ε-
πιστολην πασι τοις ἁγιοις α-
28 δελφοις. ἡ χαρις του Κυ-
ριου ἡμων Ιησου Χριστου μεθ'
ὑμων.

A M H N.

thing, for ſo chriſtians are
oblig'd to be. don't abuſe the 19
gifts of the ſpirit. don't deſpiſe 20
the prophetic gift. bring every 21
thing to the teſt: if it be proof,
abide by that: if it has the 22
leaſt appearance of evil, re-
ject it.

Now may the God of peace 23
make you intirely holy: may
*every part of you, * your ſpi-*
rit, ſoul, and body be preſer-
ved irreprovable at the com-
ing of our Lord Jeſus Chriſt.
he that has called you, is 24
faithful, and this he will ef-
fect.

My brethren, pray for us. 25
ſalute all the brethren with 26
an † holy kiſs. I conjure you 27
by the Lord, that this epiſtle
may be read to all our chri-
ſtian brethren. the favour 28
of our Lord Jeſus Chriſt be
with you.

A M E N.

† Rom. xvi. 16.

Ch. I. 3. Υμων του εργου της πιστεως] του εργου της ὑμων. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Vulgate, Syriac, Arabic, Æthiopic, Ambroſe, το εργον της πιστεως ὑμων, Borner *Gr. Lat.*

Ver. 9. Εσχομεν.] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, Laud. 2. N. Col. 2. Roe 2. Lincoln. Covel. 2, 3. Magdal. 1. Petav. 1, 2, 3. Cantab. 2, 3. Hunting. 1. Leiceſt. Seidel. the Complutenſian edit. Vulgate, Ambroſe, the Scholiaſt, Chryſoſtom, Theodoret.

Ch. II. 8. Ομειρομενοι.] Alexand. Germ. Borner. Cantab. 3. Baroc. Petav. 2, 3. Covel. 3. Roe 2. Magdal. 1. Lincoln. Hunting. 1. Leiceſt. Lucian. Eraſm. ed. 1ma. Aldus, Heſychius, Euthalius, Theophylact. ſee Prol. 990.

Ver. 15. Ιδιους] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Colbert. 7. Vulgate, Æthiopic, Origen, Dial. *contra Marcion.* Ambroſe, the Scholiaſt. Tertullian ſays, it was added by Marcion.

Ver. 19. Χριστου] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Magdal. 1. N. Col. 2. Petav. 1. Sinah, Hunting. 1. Cantab. 2. Colbert. 7. Covel. 3, 4. the Syriac, Theodoret.

Ch. III. 2. Και συνεργον ημων] is not in the Alexand. Veleſ. lect. Coptic, Vulgate, Æthiopic. Dr. Mills thinks it borrowed from Rom. xvi. 21.

Ib. Περι] υπερ Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, Colbert. 7. Covel. 2. Roe 2. Chryſoſtom, Vulgate, Ambroſe.

Ch. IV. 1. Θεῳ] καθως και περιπατειτε is added in the Alexand. Clarom. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Colbert. 7. Lincoln. Leiceſt. Veleſ. lect. Vulgate, Æthiopic, Coptic, Ambroſe, *the Scholiaſt*, Euthalius; Eſtius and Dr. Mills think it a *Scholium*. ſee Prol. 966.

Ver. 8. Ημας] υμας all Steph. MSS. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Baroc. Roe 2. Magdal. 1. Hunting. 1. Lincoln. Covel. 4. Laud. 2. Leiceſt. N. Col. 2. Baſil. 2. Aldus, Froben, Colinæus, Syriac, Arabic, Ambroſe, and the Complutenſian edition.

Ver. 9. Εχομεν.] Steph. ε. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Barb. 1. Roe 2. Covel. 2. Veleſ. lect. Vulgate, Chryſoſtom, *Text. and Com.* it was chang'd to εχετε upon account of the following εστε, &c. ſee Prol. 885.

Ver. 13. Θελω] θελομεν Steph. δ. ε. ι. ια. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* Magdal. 1. Lincol. Cantab. 2, 3. Laud. 2. Petav. 1. N. Col. 2. Colbert. 7. Covel. 2, 3, 4. Leiceſt. Baſil. 2. Veleſ. lect. Complutenſian edition, Colinæus, Vulgate, Arabic, Æthiopic, Hippolytus, Origen, Cyprian, Ambroſe, *the Scholiaſt*, Chryſoſtom, Theodoret, Theophylact, Cyril Hieroſ. Pelagius. Prol. 683.

Ch. V. 27. Αγιοις] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* N. Col. 2. nor the Æthiopic verſion.

* This doctrine of a *Trinity* of principles in human Nature is agreeable to the moſt antient Philoſophy. δυο γαρ εχει ψυχας, ὡς ταυτα φασι τα γραμματα, ὁ ανθρωπος: και ἡ μεν εστιν απο του προτου νοητου, μετεχουσα και της του δημιουργου δυναμεως; ἡ δε ενδιδομενη εκ της των ουρανιων περιφορας, εις ἡν επεισερπει ἡ θεοπτικη ψυχη, &c. "the writings of MERCURIUS inform us, that man has two ſouls; the *one* proceeds from "the original intelligence, and is endued with active power; the *other* "derived from the celeſtial ſpheres, into which the SOUL that had con"templated the DEITY inſinuates itſelf." ſee JAMBLICUS p. 162. Ed. Gale. Origen's *Philocalia*. Porphyry *ap. Jo. Phillpon.* de mund. creat. *lib.* iv. *c.* 20.. Euſeb. Præpar. Ev. *lib.* vi. *c.* 1, 2, 3.

This opinion is founded too upon the moſt inconteſtible principles of REASON: every *ſenſation* of the SOUL, and every *motion* of the BODY being a proof of a SPIRIT ſuperior to both. the *mind* that does not perceive what is previouſly neceſſary to muſcular motion, cannot poſſibly be the *efficient cauſe* of muſcular motion. for where there is no *intelligence*, there can be no *active power*. ſee Eccleſ. xii. 7. Eccleſ. iii. 21 and the learned author of *the proceedure, extent, and limits of the underſtanding*, p. 353. of ſpirit, and ſoul, and Body. Ch. x. "ſo that man "is an *amphibious creature*, of a middle order and nature between ANGELS "and BRUTES: with *theſe* he partakes of a corporeal SOUL, vital blood, "and a maſs of animal ſpirits; with *the former* he partakes of an intelli"gent, immaterial, immortal SPIRIT. pag. 375."

* Ver. 23. ΠΑΤ-

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
ΗΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 ΠΑΥΛΟΣ και Σιλουανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων, εν Θεω πατρι ημων,
2 και Κυριω Ιησου Χριστω. χαρις υμιν και ειρηνη απο Θεου πατρος ημων, και Κυριου Ιησου Χριστου.

3 Ευχαριστειν οφειλομεν τω Θεω παντοτε περι υμων, αδελφοι, καθως αξιον εστιν, οτι υπεραυξανει η πιστις υμων, και πλεοναζει η αγαπη ενος εκαστου παντων υμων εις
4 αλληλους: ωστε ημας αυτους εν υμιν καυχασθαι εν ταις εκκλησιαις του Θεου, υπερ της υπομονης υμων και πιστεως εν πασι τοις διωγμοις υμων, και ταις θλι-
5 ψεσιν αις ανεχεσθε, ενδειγμα της δικαιας κρισεως του Θεου, εις το καταξιωθηναι υμας της βασιλειας του Θεου, υπερ ης και πασχετε.

THE
SECOND EPISTLE
OF
PAUL the Apoſtle
To the THESSALONIANS.

PAUL, *Silvanus, and* 1
Timothy, to the church of the Theſſalonians, that believe in God our father, and in the Lord Jeſus Chriſt. favour and peace be 2
with you from God our father, and from the Lord Jeſus Chriſt.

We are oblig'd, my bre- 3
thren, to render thanks to God continually upon your account, as it is but juſt; ſince your faith ſtill improves, and your mutual love is always increaſing. ſo that you are 4
the ſubject of our glorying in the churches of God, for the conſtancy of your faith, under all the perſecutions and afflictions you endure from men, by which you may be 5
aſſur'd, that they will be puniſh'd by the divine juſtice, and that you ſhall be rewarded with the kingdom of God,

6 χεῖε. εἰπερ δίκαιον παρὰ τῷ
Θεῷ ἀνταποδοῦναι τοῖς θλι-
7 βοῦσιν ὑμᾶς θλῖψιν: καὶ ὑ-
μῖν τοῖς θλιβομένοις ἄνεσιν
μεθ' ἡμῶν, ἐν τῇ ἀποκα-
λύψει τοῦ Κυρίου Ἰησοῦ ἀπ'
οὐρανοῦ μετ' ἀγγέλων δυνά-
8 μεως αὐτοῦ, ἐν φλογὶ πυρὸς
διδόντος ἐκδίκησιν τοῖς μὴ εἰ-
δόσι Θεὸν, καὶ τοῖς μὴ ὑ-
πακούουσι τῷ εὐαγγελίῳ τοῦ
Κυρίου ἡμῶν Ἰησοῦ (Χρισ-
9 τοῦ,) οἵτινες δίκην τίσουσιν,
ὄλεθρον αἰώνιον, ἀπὸ προ-
σώπου τοῦ Κυρίου, καὶ ἀ-
πὸ τῆς δόξης τῆς ἰσχύος
10 αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασ-
θῆναι ἐν τοῖς ἁγίοις αὐτοῦ,
καὶ θαυμασθῆναι ἐν πᾶσι τοῖς
πιστεύσασιν, ὅτι ἐπιστεύθη
τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,
ἐν τῇ ἡμέρᾳ ἐκείνῃ.

11 Εἰς ὃ καὶ προσευχόμεθα
πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς
ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς
ἡμῶν, καὶ πληρώσῃ πᾶσαν
εὐδοκίαν ἀγαθωσύνης, καὶ ἔρ-
12 γον πίστεως ἐν δυνάμει: ὅπως
ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ (Χριστοῦ)
ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ,
κατὰ τὴν χάριν τοῦ Θεοῦ ἡ-
μῶν, καὶ Κυρίου Ἰησοῦ Χρισ-
τοῦ.

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελ-
φοὶ, ὑπὲρ τῆς παρουσίας τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
2 αὐτὸν, εἰς τὸ μὴ ταχέως σα-
λευθῆναι

for which you suffer; since 6
it is agreeable to his justice
to afflict those in their turn,
who afflict you: and that you, 7
who are distress'd, should ob-
tain your repose, together with
us, when the Lord Jesus,
with his angels, the ministers
of his power, shall descend
from heaven, in flaming fire, 8
to take vengeance on those,
who know not God, and do
not obey the gospel of our
Lord Jesus Christ: the Lord 9
shall punish them with ever-
lasting destruction, when he
shall appear in the glory of
his power, and come to be 10
glorified by his saints, and
to be the object of admiration
to all who believed, that the
testimony we gave you, would
be justified in that day.

Wherefore we continually 11
pray, that our God would by
his power effect all the gra-
cious designs of his goodness,
and accomplish the work of
faith in you; that the name 12
of our Lord Jesus Christ
may be glorified by you, and
you by him, by the favour
of our God, and of our Lord
Jesus Christ.

Now we conjure you, bre- 1
thren, that with respect to
the coming of our Lord Je-
sus Christ, and our being as-
sembled with him, you would 2

not

λευθηναι ὑμας απο του νοος, μηδε θροεισθαι μηδε δια πνευματος, μηδε δια λογου, μηδε δι' επιστολης ὡς δι' ἡμων, ὡς ὁτι ενεστηκεν ἡ ἡμερα
3 του Κυριου. μηδις ὑμας εξαπαλησῃ κατα μηδενα τροπον, ὁτι εαν μη ελθῃ ἡ αποστασια πρωτον, και αποκαλυφθῃ ὁ ανθρωπος της ἁμαρτιας,
4 ὁ υἱος της απωλειας, ὁ αντικειμενος και υπεραιρομενος επι παντα λεγομενον Θεον ἡ σεβασμα, ὡστε αυτον εις τον ναον του Θεου καθισαι, αποδεικνυντα ἑαυτον ὁτι εστι
5 Θεος. ου μνημονευετε ὁτι ἐτι ων προς ὑμας, ταυτα ελεγον
6 ὑμιν? και νυν το κατεχον οιδατε, εις το αποκαλυφθηναι
7 αυτον εν τῳ ἑαυτου καιρῳ. το γαρ μυστηριον ηδη ενεργειται της ανομιας, μονον ὁ κατεχων αρτι ἑως εκ μεσου γενη-
8 ται, και τοτε αποκαλυφθησεται ὁ ανομος, ὁν ὁ Κυριος ανελει τῳ πνευματι του στοματος ἀυτου, και καταργησει τῃ επιφανεια της παρουσιας
9 ἀυτου, ου εστιν ἡ παρουσια κατ' ενεργειαν του Σατανα εν παση δυναμει, και σημειοις, και

τερασι

not by any pretended revelation, by any discourse or epistle ascrib'd to us, be immediately perplex'd in your minds, or under any concern for the approach of the day of the Lord. don't be led 3
*into any mistake, because the previous * rebellion does not yet appear, nor the † man of sin throw off the disguise, that ‡ offspring of perdition:*
that adversary that exalts it 4
self above || the divine authority of majesty: that is seated in the temple of God, pretending to be it self divine.
don't you remember, I told you 5
this, when I was with you?
and you know what hinders 6
his throwing off the disguise at a time which he enjays for the present. for the secret 7
spirit of misrule is ready to break out as soon as the ob-
stacle is taken away: and 8
*then the lawless will be discover'd, whom the Lord will extirpate by the ** spirit of his mouth, and at his glorious †† advent, will intirely*
abolish him, who by the in- 9
stigation of satan will make his

* Josephus's wars of the Jews, l. 2. c. 23. the impostors prevail'd with many to rebel. Γοητες πολλους εις αποστασιν ανηγον.

† Esa. xi. 4. he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked one. Esa. v. 7. the man of Judah.

‡ 1 Thes. v. 9. Phil. iii. 19.

|| Psal. lxxxii. 6. John. x. 34, 35.

** Esa. x. 4.

†† Luke xvii. 24.

10 τερασι ψευδους, και εν πα-
σῃ απαλῃ της αδικιας τοις
απολλυμενοις, ανθ' ὡν την
αγαπην της αληθειαις ουκ ε-
δεξανλο εις το σωθηναι αυ-
11 τους. και δια τουλο πεμψει
αυλοις ὁ Θεος ενεργειαν πλα-
νης, εις το πισλευσαι αυλους
12 τῳ ψευδει: ἱνα κριθωσι παν-
τες οἱ μη πισλευσανλες τῃ α-
ληθειᾳ, αλλ' ευδοκησανλες εν
τῃ αδικιᾳ.

10 *his parade with various arts, with fallacious signs and prodigies, and with all the vile methods of impoſture, to the ruin of thoſe, who are averſe to the truth, by which they might be ſaved. wherefore* 11 *God will ſuffer a ſpirit of deluſion to work them into the belief of a lye: to the* 12 *condemnation of all thoſe, who inſtead of embracing the goſpel, had pleaſure in iniquity.*

13 Ημεις δε οφειλομεν ευχα-
ριστειν τῳ Θεῳ παντοτε περι
ὑμων, αδελφοι ηγαπημενοι
ὑπο Κυριου, ὁτι ειλελο ὑμας
ὁ Θεος απ' αρχης εις σωτη-
ριαν εν ἁγιασμῳ πνευματος,
14 και πιστει αληθειας. εις ὁ ε-
καλεσεν ὑμας δια του ευαγ-
γελιου ἡμων, εις περιποιησιν
δοξης του Κυριου ἡμων Ιη-
15 σου Χριστου. αρα ουν, α-
δελφοι, στηκελε, και κρα-
τειτε τας παραδοσεις ἁς εδι-
δαχθητε ειτε δια λογου, ειτε
δι' επιστολης ἡμων.
16 Αυτος δε ὁ Κυριος ἡμων Ιη-
σους Χριστος, και ὁ Θεος και
πατηρ ἡμων ὁ αγαπησας ἡ-
μας, και δους παρακλησιν
αιωνιαν και ελπιδα αγαθην εν
17 χαριτι, παρακαλεσαι ὑμων
τας καρδιας, και στηριξαι (ὑ-
μας) εν παντι λογῳ και εργῳ
αγαθῳ.

13 *As for you, my brethren, the favourites of the Lord, we are oblig'd to render perpetual thanks to God, for having choſen you from the beginning, in purifying you by his ſpirit, upon your believing the goſpel.* 14 *to this he has called you, to a * life of glory with our Lord Jeſus Chriſt.* 15 *be ſtedfaſt therefore, and firmly maintain the doctrine I have delivered to you, either by word of mouth, or by my letter.*

16 *Now may our Lord Jeſus Chriſt, and God our father, who has loved us, and by his favour given us the advantageous hopes of eternal joys, conſolate your ſouls, and eſtabliſh you in all ſound doctrine and virtue.*

* 2 Chron. xiv. 13. επεσον Αιθιοπες ὡστε μη ειναι εν αυτοις περιποιησιν· LXX. the Æthiopians fell down, ſo that there was no *life* in them.

1 Το λοιπον προσευχεσθε, αδελφοι, περι ημων, ινα ο λογος του Κυριου τρεχη, και δοξαζηται καθως και προς υμας: 2 και ινα ρυσθωμεν απο των αλοπων και πονηρων ανθρωπων, ου γαρ παντων η 3 πιστις. πιστος δε εστιν ο Κυριος, ος στηριξει υμας και φυλαξει απο του πονηρου. 4 πεποιθαμεν δε εν Κυριω εφ' υμας, οτι α παραγγελλομεν υμιν, και ποιειτε και ποιησετε. 5 ο δε Κυριος κατευθυναι υμων τας καρδιας εις την αγαπην του Θεου, και εις υπομονην του Χριστου.

To conclude, pray for us, 1
my brethren, that the doctrine of the Lord may make its progress, and be respected every where as it is among you: and that we may be 2
delivered from vexatious wicked men; for all have not the faith. but as for you, the 3
Lord, who is faithful, will establish you, and protect you from the malicious one. and 4
we have this hope in the Lord, that you will still continue to observe the directions we give you. may the Lord 5
qualify your hearts with divine affection, and a patient expectation of Jesus Christ.

6 Παραγγελλομεν δε υμιν, αδελφοι, εν ονοματι του Κυριου ημων Ιησου Χριστου, στελλεσθαι υμας απο παντος αδελφου ατακτως περιπατουντος, και μη κατα την παραδοσιν ην παρελαβον παρ' 7 ημων. αυτοι γαρ οιδατε πως δει μιμεισθαι ημας, οτι ουκ η- 8 τακτησαμεν εν υμιν: ουδε δωρεαν αρτον εφαγομεν παρα τινος, αλλ' εν κοπω και μοχθω, νυκτα και ημεραν εργαζομενοι, προς το μη επιβα- 9 ρησαι τινα υμων. ουκ οτι ουκ εχομεν εξουσιαν, αλλ' ινα εαυτους τυπον δωμεν υμιν εις το μιμεισθαι ημας. 10 και γαρ οτε ημεν προς υμας, τουτο παρηγγελλομεν υμιν, "οτι ει τις ου θελει εργα-

We direct you, brethren, 6
in the name of our Lord Jesus Christ, to withdraw from all those of your brethren, whose conduct is irregular, and not agreeable to the instructions they received from us. for you know what an ex- 7
ample we have given for your imitation: that our conduct among you was regular: that 8
we did not eat any man's bread for nothing: but with toil and fatigue work'd night and day to avoid being chargeable to any of you: not, that we had no 9
just claim, but to present ourselves as a pattern, which you should imitate, pursuant to the 10
maxim, which we laid down, when among you, "he that

" ζεσθαι, μηδε εσθιειν."
11 ακουομεν γαρ τινας περιπα-
τουντας εν υμιν ατακτως, μη-
δεν εργαζομενους, αλλα περι-
12 εργαζομενους. τοις δε τοιου-
τοις παραγγελλομεν, και πα-
ρακαλουμεν εν Κυριω Ιησου
Χριστω, ινα μετα ησυχιας ερ-
γαζομενοι, τον εαυτων αρτον
εσθιωσιν.

13 Υμεις δε, αδελφοι, μη εκ-
14 κακησητε καλοποιουντες. ει
δε τις ουχ υπακουει τω λογω
ημων δια της επιστολης, του-
τον σημειουσθε, και μη συν-
αναμιγνυσθε αυτω, ινα ενπρα-
15 πη. και μη ως εχθρον ηγεισ-
θε, αλλα νουθετειτε ως αδελ-
φον.

16 Αυτος δε ο Κυριος της ει-
ρηνης δωη υμιν την ειρηνην
δια παντος εν παντι τροπω.
ο Κυριος μετα παντων υμων.
17 ο ασπασμος τη εμη χειρι
Παυλου, ο εστι σημειον εν
πασῃ επιστολῃ, ουτω γρα-
18 φω. η χαρις του Κυριου η-
μων Ιησου Χριστου μετα παν-
των υμων.

AMHN.

" *refuſes to work ſhould be de-*
" *ny'd food.*" *now being in-* 11
form'd, that there are among
you people of an irregular con-
duct, who neglect their own
buſineſs, and buſy themſelves
with the affairs of others: we 12
command theſe perſons, and
exhort them by the Lord Je-
ſus Chriſt, to ſtay at home,
and earn their bread by labour.

As for you, my brethren, be 13
not weary of your commenda-
ble induſtry: and if any one 14
ſhould diſregard what we have
preſcrib'd, ſignify it to us by
letter, and don't converſe with
him, that he may be put to
ſhame. however, don't treat 15
him as an enemy, but reprove
him as a brother.

Now the Lord of peace 16
grant you continual peace in
all reſpects. the Lord be with
you all. I Paul ſalute you, 17
this ſalutation being my own
hand writing, which is the
diſtinguiſhing mark of all my
letters, ſo I write. the fa- 18
vour of our Lord Jeſus Chriſt
be with you all.

AMEN.

Ch. I. 8. Φλοξι πυρος] Clar. Germ. Borner, *Gr. Lat.* Roe 2. Barb. 1. Veleſ. lect. Vulgate, Coptic, Irenæus, Tertullian.

Ib. Χριστου] is not in Clar. Germ. *Gr.* Cantab. 3. Roe 2. Sinah, Magdal. 1. Petav. 3. Hunting. 1. Colbert. 7. Covel. 3, 4. Arabic, Æthiopic, Coptic, Theophylact, Oecumenius.

Ver. 10. Πιστευσασιν] Steph. ε. ζ. ια. ις. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, Sinah, Genev. Cantab. 2. 3. Magdal. 1. Hunting. 1. Petav. 1, 2, 3. Lincol. Roe 2. Covel. 2, 3, 4. Leiceſt. Baſil. 2. Veleſ lect.

lect. Lucianus, the Complut. edit. Vulgate, Irenæus, Ambroſe, *the Scholiaſt*, Chryſoſtom, Theodoret, Theophylact, Oecumenius.

Ver. 12. Χριϛου] is not in Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Cantab. 2, 3. N. Col. 2. Hunting. 1. Covel. 3, 4. Roe 2. Magdal. 1. Petav. 2. Leiceſt. Lucian. Æthiopic, Oecumenius.

Ch. II. 2. Νοος] ὑμων is added in Clar. *Gr. Lat.* Germ. *Gr. Lat.* N. Col. 2. Vulgate, Syriac, Æthiopic, Ambroſe, *the Scholiaſt.*

Ib. Χριϛου] Κυριου Alexand. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Roe 2. Covel. 2. Barb. 2. Leiceſt. Colinæus, Vulgate, Syriac, Origen, Hippolitus, Tertullian, Ambroſe, Epiphanius, Auguſtin, *the Scholiaſt*, Theodoret.

Ver. 4. Ως Θεον is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Steph. 8. Barb. 3. Colbert. 7. Covel. 2. Vulgate, Syriac, Æthiopic, Coptic, Hippolitus, Irenæus, Origen, Tertullian, Ambroſe, Cyprian, Cyril Hieroſ. Theodoret, *Com. in Dan.* but elſewhere he has it. Dr. Mills makes no doubt it is an interpolation.

Ver. 8. Κυριος Ιησους ανελει] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Roe 2. Colbert. 7. Covel. 2. Vulgate, Syriac, Æthiopic, Origen, Hippolitus, Irenæus, Tertullian, Cyprian, Ambroſe, Rufinus, *conſtitut. apoſtol. the Scholiaſt*, Chryſoſtom, Theodoret, *but ſometimes* αναλωσει. Κυρ. Ιησ. ανελοι Borner. *Dominus Jeſus interficiet* Lat.

Ver. 10. Εν τοις] εν is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, *Gr. Lat.* Vulgate, Æthiopic, Irenæus, Tertullian, Origen, Ambroſe, *the Scholiaſt.*

Ver. 11. Πεμψει] πεμπει Alexand. Clar. Borner, *Gr.* (*mittet* Lat.) Irenæus, Origen, Cyril. Hieroſ. Ambroſe, and the Vulgate, Prol. 683.

Ver. 17. Τμας] is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, *Gr. Lat.* Roe 2. Colbert. 7. Covel. 2. Vulgate, Syriac, Chryſoſtom, *the Scholiaſt.*

Ch. III. 6. Παρελαβον] Steph. 8. ζ. θ. ι. ιϛ. Cantab. 2, 3. Lincol. Roe 2. Petav. 1, 2, 3. Laud. 2. Covel. 2, 3, 4. Genev. Sinah, Baſil. 2. Lucian. Veleſ. lect. the editions of Complut. Aldus, Eraſmus's 1ſt, Colinæus, the Vulgate, Æthiopic, Chryſoſtom, Theodoret, Baſil, Oecumenius, Theophylact, Calaritan, Cyprian, Pelagius, Ambroſe, *the Scholiaſt.* παρελαβοσαν Alex. Germ. ελαβοσαν Clar. παρελαβε N. Col. 2. Borner, *Gr. Lat.* παρελαβον was chang'd into παρελαβεν by reaſon of the preceeding αδελφου. ſee Prol. 807.

Ver. 12. Εν Κυριῳ Ιησου Χριϛῳ] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Colbert. 7. Covel. 2. Vulgate, Æthiopic, Ambroſe, *the Scholiaſt.*

Ver. 16. Τροπῳ] τοπῳ Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner, *Gr. Lat.* ſeveral of Wechel's MSS. the Vulgate, Ambroſe, *the Scholiaſt.* Chryſoſtom explains it by πανταχοθεν. Grotius is for this reading.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 ΠΑΥΛΟΣ αποστολος Ιησου Χριστου, κατ' επιταγην Θεου σωτηρος ημων και Κυριου Ιησου Χριστου, της ελπιδος ημων, 2 Τιμοθεῳ γνησιῳ τεκνῳ εν πιστει χαρις, ελεος, ειρηνη απο Θεου πατρος ημων και Χριστου Ιησου του Κυριου ημων.

3 Καθως παρεκαλεσα σε προσμειναι εν Εφεσῳ, πορευομενος εις Μακεδονιαν, ινα παραγγειλῃς τισι μη ἑτεροδιδασκαλειν, 4 μηδε προσεχειν μυθοις, και γενεαλογιαις απεραντοις, αἱτινες ζητησεις παρεχουσι μαλλον η οικονομιαν Θεου την εν πιστει. 5 το δε τελος της παραγγελιας εστιν αγαπη εκ καθαρας καρδιας, και συνειδησεως αγαθης, και 6 πιστεως ανυποκριτου. ὡν τινες ἀστοχησαντες, ἐξεκλιναν 7 εις ματαιολογιαν, θελοντες,

THE
FIRST EPISTLE
OF
PAUL the Apoſtle
To TIMOTHY.

PAUL an apoſtle of Jeſus Chriſt by the appointment of God our ſaviour, and of Jeſus Chriſt our hope, to Timothy my ſincere convert, favour, mercy and peace from God our father, and Jeſus Chriſt our Lord. 1 2

At my departure from Macedonia, I adviſed you to ſtay at Epheſus in order to charge certain perſons not to teach any different doctrine, or trouble their heads with fables and endleſs* genealogies, which rather promote diſputes than the goſpel-diſpenſation: ſuch a charge will produce that charity, which ariſes from purity, from a good conſcience, and a ſincere belief: for want of which, ſome have loſt themſelves in frivolous diſputes, pretending 3 4 5 6 7

* See the note at the end of this epiſtle.

τες ειναι νομοδιδασκαλοι, μη νοουντες μητε ἁ λεγουσι, μητε περι τινων διαβεβαιουν-
8 ται. οιδαμεν δε ὁτι καλος ὁ νομος, εαν τις αυτῳ
9 νομιμως χρηται, ειδως τουτο, ὁτι δικαιῳ νομος ου κειται, ανομοις δε και ανυποτακτοις, ασεβεσι και ἁμαρτωλοις, ανοσιοις και βεβηλοις, πατρα-
10 λῳαις και μητραλῳαις, ανδροφονοις, πορνοις, αρσενοκοιταις, ανδραποδισταις, ψευσταις, επιορκοις, και ει τι
11 ἑτερον τῃ ὑγιαινουσῃ διδασκαλιᾳ αντικειται, κατα το ευαγγελιον της δοξης του μακαριου Θεου, ὁ επιστευθην εγω.

12 Και χαριν εχω τῳ ενδυναμωσαντι με Χριστῳ Ιησου τῳ Κυριῳ ἡμων, ὁτι πιστον με ἡγησατο, θεμενος εις διακονιαν, τον προτερον ὀντα
13 βλασφημον και διωκτην και ὑβριστην, αλλ' ηλεηθην, ὁτι αγνοων εποιησα εν απιστιᾳ. ὑπερεπλεονασε δε ἡ
14 χαρις του Κυριου ἡμων μετα πιστεως και αγαπης της εν
15 Χριστῳ Ιησου. πιστος ὁ λογος, και πασης αποδοχης αξιος, ὁτι Χριστος Ιησους ηλθεν εις τον κοσμον ἁμαρτωλους σωσαι, ὡν πρωτος ειμι
16 εγω. αλλα δια τουτο ηλεηθην, ἱνα εν εμοι πρωτῳ ενδειξηται Ιησους Χριστος την πασαν

tending to be doctors of the law, tho' they neither understand what they advance, nor upon what it is founded. I own that 8
the law is good, if a man make a right use of it: it being plain, 9
that the law was not design'd against the just, but against the lawless and refractory, against irreligion and vice, impiety and prophaneness, parricide and man-slaughter, against li- 10
centiousness and unnatural passion, against * men-stealers, lyars, perjured persons, and every thing that is inconsistent with the salutary doctrine of 11
the gospel of immortality, which the blessed God committed to my trust.

I offer thanks to Jesus 12
Christ our Lord, who qualified me for the ministry he has plac'd me in, for having appointed me to such a trust, who 13
was before a blasphemer, and a violent persecutor; but I obtained mercy, because I acted thro' ignorance in incrudelity. but the favour of our Lord dis- 14
play'd itself by that faith and charity, which was wrought in me by Jesus Christ. it is a pro- 15
position worthy to be believ'd, and be embrac'd by all, that Jesus Christ is come into the world to save sinners, of whom I am the greatest. however I 16
obtained mercy, that Jesus Christ

* Deut. xxiv. 7.

πασαν μακροθυμιαν, προς
ὑποτυπωσιν των μελλοντων
πιστευειν επ' αυτω εις ζωην
17 αιωνιον. τω δε βασιλει των
αιωνων αφθαρτω, αορατω,
μονω Θεω τιμη (και δοξα) εις
τους αιωνας των αιωνων.
αμην.

18 Ταυτην την παραγγελιαν
παρατιθεμαι σοι, τεκνον Τι-
μοθεε, κατα τας προαγουσας
επι σε προφητειας, ινα στρα-
τευη εν αυταις την καλην
19 στρατειαν, εχων πιστιν και
αγαθην συνειδησιν, ην τινες
απωσαμενοι, περι την πιστιν
20 εναυαγησαν. ων εστιν Υμε-
ναιος και Αλεξανδρος, ους
παρεδωκα τω σατανα, ι-
να παιδευθωσι μη βλασφη-
μειν.

1 Παρακαλω ουν πρωτον
παντων ποιεισθαι δεησεις,
προσευχας, εντευξεις, ευχα-
ριστιας ὑπερ παντων ανθρω-
2 πων: ὑπερ βασιλεων, και
παντων των εν ὑπεροχη ον-
των, ινα ηρεμον και ἡσυχιον
βιον διαγωμεν εν πασῃ ευ-
3 σεβεια και σεμνοτητι. τουτο
γαρ καλον και αποδεκτον ε-
νωπιον του σωτηρος ἡμων
4 Θεου, ος παντας ανθρωπους
θελει σωθηναι, και εις επι-
5 γνωσιν αληθειας ελθειν. εις
γαρ Θεος, εις και μεσιτης
Θεου και ανθρωπων, ανθρω-
πος

Chriſt might demonſtrate the greatneſs of his clemency, by making me an eminent inſtance of it to thoſe who ſhould hereafter believe in him, in order to eternal life. to the king of the 17
world, the immortal, inviſible, and the only God be honour and glory to endleſs ages. amen.

This charge, my ſon Timothy, I recommend to you, agreeably to the prophetic gifts heretofore conferr'd on you, by virtue of which you might carry on a ſucceſsful warfare, aſ- 18 19
ſiſted by faith and a good conſcience: for ſome having diſcarded the one, have entirely loſt the other. Hymeneus and 20
*Alexander are of that number, whom I have * deliver'd to Satan, that they may learn not to blaſpheme.*

I exhort you therefore, above all things, to preſent ſupplications, prayers, interceſſions and thankſgiving for all men: for kings, and for all that 1 2
are in authority, that we may lead a quiet and peaceable life in the practice of all piety and virtue; for ſuch offices are 3
commendable, and agreeable to God our ſaviour, who 4
wills that all men be ſaved, by embracing the truth. for 5
there is but one God, and but one mediator between God and men, the man Chriſt Jeſus, who

* 1 Cor. v. 5.

6 πος Χρισ̃ος Ιησους, ὁ δους ἑαυ̃τον ἀνλιλυ̃τρον ὑπερ παντων, το μαρ̃τυριον καιροις ι-
7 διοις. εις ὁ ἐ̃τεθην εγω κηρυξ και αποσ̃τολος, αληθειαν λεγω, ου ψευδομαι, διδασκαλος εθνων εν πισ̃τει και αληθειᾳ.

8 Βουλομαι ουν προσευχεσθαι τους ανδρας εν παν̃τι τοπῳ, επαιρον̃τας ὁσιους χειρας χωρις οργης και διαλογισμου.
9 ὡσαυ̃τως και τας γυναικας εν καθασ̃τολῃ κοσμιῳ, με̃τα αιδους και σωφροσυνης κοσμειν ἑαυ̃τας, μη εν πλεγμασιν, η χρυσῳ, η μαργαριταις, η ἱματισμῳ πολυ̃τελει,
10 αλλ' ὁ πρεπει γυναιξιν επαγγελλομεναις θεοσεβειαν δι' εργων ἀγαθων.

11 Γυνη εν ἡσυχιᾳ μανθανε-
12 τω εν πασῃ ὑποταγῃ. γυναικι δε διδασκειν ουκ επιτρεπω, ουδε αυθεν̃τειν ανδρος,
13 αλλ' ειναι εν ἡσυχιᾳ. Αδαμ γαρ πρωτος επλασθη,
14 ειτα Ευα. και Αδαμ ουκ ηπα̃τηθη, ἡ δε γυνη απατηθεισα, εν παραβασει γε-
15 γονε. σωθησε̃ται δε δια της τεκνογονιας, εαν μεινωσιν εν πισ̃τει και αγαπῃ και ἁγιασμῳ με̃τα σωφροσυνης. πισ̃τος ὁ λογος.

1 Ει τις επισκοπης ορεγε̃ται,
2 καλου εργου επιθυμει. δει ουν

who gave himself for the redemption of all mankind: this is what was to be promulg'd in due time: for this I was eſtabliſh'd a herald and an apoſtle, I ſpeak the truth without diſguiſe, a doctor to inſtruct the Gentiles in the true faith. 6 7

I direct therefore that the men pray in publick and private, lifting up their hands to heaven with innocence, charity, and compoſure. and that the women be decent in their apparel, adorned with modeſty and reſerve, not with broider'd hair, or gold, or pearls, or coſtly array; but, as becomes women, who make a profeſſion of religion, to be adorn'd with virtue. 8 9 10

Let the women with ſubmiſſive ſilence attend to inſtruction. for I don't allow a woman to be a teacher, nor to dictate to her husband; but let her be ſilent. for Adam was the firſt that was form'd, then Eve. Adam was not ſeduc'd, but the woman, who was the cauſe of his tranſgreſſion. however the women may be ſaved by educating their children, and perſevering themſelves in faith, in charity, in holineſs and chaſtity. this may be depended upon as true. 11 12 13 14 15

He that aſpires to be a biſhop, deſires an office that is honourable. a biſhop therefore 1 2

τον επισκοπον ανεπιλημπτον
εἰναι μιας γυναικος ανδρα, νη-
φαλεον, σωφρονα, κοσμιον,
3 φιλοξενον, διδακτικον, μη πα-
ροινον, μη πληκτην, αλλ' ε-
πιεικη, αμαχον, αφιλαργυ-
4 ρον, του ιδιου οικου καλως
προϊσταμενον, τεκνα εχοντα
εν ὑποταγη μετα πασης σεμ-
5 νοτητος. ει δε τις του ιδιου οι-
κου προστηναι ουκ οιδε, πως
εκκλησιας Θεου επιμελησε-
6 ται? μη νεοφυτον, ἱνα μη
τυφωθεις εις κριμα εμπεση του
7 διαβολου. δει δε αυτον και
μαρτυριαν καλην εχειν απο
των εξωθεν, ἱνα μη εις ονει-
δισμον εμπεση και παγιδα
του διαβολου.

8 Διακονους ὡσαυτως σεμ-
νους, μη διλογους, μη οινῳ
πολλῳ προσεχοντας, μη αισ-
9 χροκερδεις, εχοντας το μυστ-
ηριον της πιστεως εν κα-
10 θαρᾳ συνειδησει. και ὁυτοι δε
δοκιμαζεσθωσαν πρωτον, ει-
τα διακονειτωσαν, ανεγκλη-
11 τοι οντες. γυναικας ὡσαυ-
τως σεμνας, μη διαβολους,
νηφαλεους, πιστας εν πασι.
12 διακονοι εστωσαν μιας γυναι-
κος ανδρες, τεκνων καλως
προϊσταμενοι, και των ιδιων
13 οικων. οἱ γαρ καλως δια-
κονησαντες, βαθμον ἑαυτοις
καλον περιποιουνται, και πολ-

ought to be of an unspotted character, * *to have but one wife, to be sober, prudent, grave, hospitable, and qualified for teaching: not given to wine or* 3 *violence, but of a gentle temper, averse to contention and avarice: a master of œconomy,* 4 *obliging his children to behave with decorum. for if a man is* 5 *incapable of governing his own family, how can he take care of the church of God? nor must* 6 *he be a new convert; for fear he should be elated with pride, and so involve himself in the same ruin as the devil. besides,* 7 *he ought to stand fair in the opinion of unbelievers, lest he fall into disgrace, and the ambushes of the accuser.*

The deacons too must be 8 *grave, not double tongued, not addicted to drinking, or sordid gain, but by their integrity* 9 *maintain the reverence due to the gospel. let them be first exa-* 10 *min'd, and if they are without reproach, let them enter upon their office. their wives must* 11 *be likewise grave, free from scandal, sober, and always faithful. a deacon must have* 12 *but one wife, and govern his children, and the rest of the family in a proper manner. for* 13 *they who duly discharge that office, prepare their way to a higher degree, and may pro-*

λην *mote*

* See the note at the end of this epistle.

λην παρρησιαν εν πιστει τη εν Χριστῳ Ιησου.

14 Ταυτα σοι γραφω, ελπιζων ελθειν προς σε ταχιον.
15 εαν δε βραδυνω, ἱνα εἰδῃς πως δει εν οικῳ Θεου αναστρεφεσθαι, ἥτις εστιν εκκλησια Θεου ζωντος. στυλος και
16 ἑδραιωμα της αληθειας, και ὁμολογουμενως μεγα εστι το της ευσεβιας μυστηριον, † Θεος εφανερωθη εν σαρκι, εδικαιωθη εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν εθνεσιν, επιστευθη εν κοσμῳ, ανελημφθη εν δοξῃ.

1 Το δε πνευμα ῥητως λεγει, ὁτι εν ὑστεροις καιροις αποστησονται τινες της πιστεως, προσεχοντες πνευμασι πλανοις, και διδασκαλιαις
2 δαιμονιων, εν ὑποκρισει ψευδολογων, κεκαυτηριασμενων
3 την ἰδιαν συνειδησιν, κωλυοντων γαμειν, απεχεσθαι βρωματων ἁ ὁ Θεος εκτισεν εις μεταλημψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσι
4 την αληθειαν. ὁτι παν κτισμα Θεου καλον, και ουδεν αποβλητον, μετα ευχαριστιας
5 λαμβανομενον: αγιαζεται γαρ δια λογου Θεου και ἐντευξεως.

6 Ταυτα ὑποτιθεμενος τοις αδελφοις, καλος εσῃ διακονος Ιησου Χριστου, ἐντρεφομενος τοις λογοις της πιστεως,

mote the christian faith with the greater freedom.

This I write, tho' I hope to 14
make you a visit in a little time,
that in case I am retarded, you 15
may know how to conduct your-
self in the house of God, that is,
in the church of the true God.
* the mystery of piety is the pil- 16
lar and basis of truth, and cer-
tainly most extraordinary.
God has appear'd in the flesh,
been justified by the spirit, seen
by angels, proclaim'd to the
Gentiles, believ'd by the world,
and assum'd into glory.

Now the spirit says expressly, 1
that in the latter times some
shall abandon the faith, by gi-
ving credit to seducing spirits,
and the doctrine concerning †
demons, broach'd by hypocriti- 2
tical impostors, whose conscien-
ces are cauteriz'd, interdicting 3
marriage, and the use of animal
food, which God created for the
repast of the faithful, who em-
brace the truth with thankful-
ness. for all that God has cre- 4
ated is good, and nothing is to
be rejected, provided it be re-
ceiv'd with thanksgiving: since 5
it is sanctified by the divine
permission, and by prayer.

If you represent these things 6
to the brethren, you will ap-
pear to be a true minister of
Jesus Christ, brought up in the
in-

* The gospel-dispensation.
† See the notes to this epistle.

τεως, και της καλης διδασκαλιας, ἡ παρηκολουθηκας.
7 τους δε βεβηλους και γραωδεις μυθους παραιτου, γυμναζε δε σεαυτον προς ευσεβειαν.
8 ἡ γαρ σωματικη γυμνασια προς ολιγον εστιν ωφελιμος, ἡ δε ευσεβεια προς παντα ωφελιμος εστιν, επαγγελιαν εχουσα ζωης της νυν και της
9 μελλουσης. πιστος ὁ λογος και πασης αποδοχης αξιος.
10 εις τουτο γαρ και κοπιωμεν και ονειδιζομεθα, ὁτι ηλπικαμεν επι Θεῳ ζωντι, ὁς εστι σωτηρ παντων ανθρωπων, μαλιστα πιστων.

11 Παραγγελλε ταυτα και δι-
12 δασκε. μηδεις σου της νεοτητος καταφρονειτω, αλλα τυπος γινου των πιστων εν λογῳ, εν αναστροφῃ, εν αγαπῃ,
13 εν πιστει, εν ἁγνεια. εως ερχομαι προσεχε τῃ αναγνωσει, τῃ παρακλησει, τῃ δι-
14 δασκαλια. μη αμελει του εν σοι χαρισματος, ὁ εδοθη σοι δια προφητειας, μετα επιθεσεως των χειρων του πρεσ-
15 βυτεριου. ταυτα μελετα, εν τουτοις ισθι, ἱνα σου ἡ προ-
16 κοπη φανερα ῃ πασιν. επεχε σεαυτῳ, και τῃ διδασκαλια. επιμενε αυτοις: τουτο γαρ ποιων, και σεαυτον σωσεις και τους ακουοντας σου.

institutions of faith, and the true doctrine to which you were attach'd. as for prophane and 7
groundless fables, reject them. exercise yourself in piety: for 8
those exercises which relate only to the body are of little consequence, but piety is of absolute use, having the promises both of the present life, and of the life that is to come. what I tell you 9
is certain, and deserves entire credit. for to that end we ex- 10
pose ourselves to trouble and reproach, because we hope in the living God, who is the saviour of all men, especially of believers.

These things recommend and 11
teach. don't give occasion to 12
any to despise your youth: but be a pattern to believers in your discourse, in your behaviour, by your charity, faith and chastity. while I am absent apply 13
yourself to reading, to exhortation, and instruction. don't 14
neglect the gift you have, which was given you with the ministerial charge, when you receiv'd imposition of hands from the presbytery. meditate upon 15
these things, be wholly employ'd about them, that your proficiency may appear to all. take care how you behave, and 16
what you teach. persevere in these duties: for by the practice of them, you will save both yourself, and those who hear you.

Πρεσ- *Don't*

1 Πρεσβυτερῳ μη επιπληξης
αλλα παρακαλει ὡς πατερα,
2 νεωτερους, ὡς αδελφους: πρεσ-
βυτερας, ὡς μητερας; νεωτε-
ρας, ὡς αδελφας, εν πασῃ
3 ἁγνειᾳ. χηρας τιμα τας ον-
4 τως χηρας. ει δε τις χηρα
τεκνα η εκγονα εχει, μαν-
θανετωσαν πρωτον τον ιδιον
οικον ευσεβειν, και αμοιβας
αποδιδοναι τοις προγονοις,
τουτο γαρ εστι αποδεκτον ε-
5 νωπιον του Θεου. ἡ δε ον-
τως χηρα και μεμονωμενη πη-
πικεν επι τον Θεον, και
προσμενει ταις δεησεσι και
ταις προσευχαις νυκτος και
6 ἡμερας. ἡ δε σπαταλωσα,
7 ζωσα τεθνηκε. και ταυτα
παραγγελλε, ἱνα ανεπιληπτοι
8 ωσιν. ει δε τις των ιδιων
και μαλιστα των οικειων ου
προνοει, την πιστιν ηρνηται,
και εστιν απιστου χειρων.

9 Χηρα καταλεγεσθω μη ε-
λαττον ετων ἑξηκοντα, γεγο-
10 νυια ἑνος ανδρος γυνη, εν ερ-
γοις καλοις μαρτυρουμενη, ει
ετεκνοτροφησεν, ει ξενοδοχη-
σεν, ει ἁγιων ποδας ενιψεν,
ει θλιβομενοις επηρκεσεν, ει
παντι εργῳ αγαθῳ επηκολου-
11 θησε. νεωτερας δε χηρας πα-
ραιτου, ὁταν γαρ καταστρη-
νιασωσι του Χριστου, γαμειν

Don't treat a ſenior with 1
harſh reproof, but exhort him
as a father, and the young men,
as brethren: the elder women 2
as mothers; the younger, as
ſiſters, with all purity. ſhow 3
regard to widows that are re-
ally ſuch. if a widow has chil- 4
dren or grand-children, let
them above all things inſtruct
their own family to be religious,
and let them be grateful to their
parents, for this is acceptable to
God. as for the widow, who is 5
really ſuch, and without any
aſſiſtance, let her place all her
hopes in God, and be aſſiduous
in ſupplication and prayer. the 6
widow of pleaſure is dead tho'
ſhe lives. theſe things recom- 7
mend to them, that they may be
without reproach. he that 8
takes no care of his relations, eſ-
pecially thoſe of his own family,
has renounc'd the faith and is
worſe than an infidel.

Let none be put upon the 9
liſt of widows, but ſuch as are
at leaſt threeſcore years of age,
and have been married but
once: ſuch as have been re- 10
commended by their good ac-
tions, by the education of their
children, by their hoſpitality,
by their officiouſneſs to the
faithful, by relieving the af-
flicted, and by the practice of
every virtue. as for young wi- 11
dows, don't admit them; for
being impatient of religious re-

12 θελουσιν, εχουσαι κριμα, ὁ-
τι την πρωτην πιστιν ηθετη-
13 σαν. ἁμα δε και αργαι μαν-
θανουσι περιερχομεναι τας
οικιας, ου μονον δε αργαι,
αλλα και φλυαροι και περι-
εργοι, λαλουσαι τα μη δε-
14 οντα. βουλομαι ουν νεωτε-
ρας γαμειν, τεκνογονειν, οικο-
δεσποτειν, μηδεμιαν αφορμην
διδοναι τῳ αντικειμενῳ λοι-
15 δοριας χαριν. ηδη γαρ τινες
εξετραπησαν οπισω του Σα-
τανα.

straint, they will be marry'd: for which they are much to be 12
condemn'd, because they violate the engagements they had before enter'd into: besides, 13
having nothing to do, they get the habit of rambling from one house to another, and are not only idling, but prattle and intermeddle, and utter what is not decent. I enjoin therefore 14
the young women to marry, to detest abortion, to govern their families, and give our enemies no handle for reproach. for 15
some have already revolted to paganism.

16 Ει τις πιστη εχει χηρας,
επαρκειτω αυταις, και μη
βαρεισθω ἡ εκκλησια, ινα
ταις ουτως χηραις επαρκε-
ση.

If any convert has widow- 16
relations, let such relieve them, that the church may not be charged, but with the relief of such as are entirely destitute.

17 Οἱ καλως προεστωτες πρεσ-
βυτεροι διπλης τιμης αξιουσ-
θωσαν, μαλιστα οἱ κοπιων-
τες εν λογῳ και διδασκαλια.
18 λεγει γαρ ἡ γραφη, "βουν
"αλοωντα ου φιμωσεις." και,
"αξιος ὁ εργατης του μισ-
19 θου αὐτου. κατα πρεσβυτε-
ρου κατηγοριαν μη παραδε-
χου, εκτος ει μη επι δυο η
τριων μαρτυρων.

Let the presbyters that go- 17
vern well receive a double salary, especially those who are employ'd in preaching and 18
instructing. for the scripture says, "thou shalt not muzzle "the ox, when he treads the "corn." and, "the labourer "is worthy of his reward." don't receive any accusation a- 19
gainst a pastor, but upon the deposition of two or three witnesses.

20 Τους ἁμαρτανοντας, ενω-
πιον παντων ελεγχε, ινα και
21 οἱ λοιποι φοβον εχωσι. δια-
μαρτυρομαι ενωπιον του Θε-
ου, και Κυριου Ιησου Χρις-
του,

Those that transgress re- 20
prove in publick, to strike a terror in the rest. I conjure 21
you before God, before our Lord Jesus Christ, and his

chosen

του, και των εκλεκτων αγγελων, ινα ταυτα φυλαξης χωρις προκριματος, μηδεν ποιων κατα προσκλισιν.

22 Χειρας ταχεως μηδενι επιτιθει, μηδε κοινωνει αμαρτιαις αλλοτριαις. σεαυτον αγνον τηρει.

23 Μηκετι υδροποτει, αλλ' οινῳ ολιγῳ χρω δια τον στομαχον σου, και τας πυκνας σου ασθενειας.

24 Τινων ανθρωπων αι αμαρτιαι προδηλοι εισι, προαγουσαι εις κρισιν, τισι δε 25 και επακολουθουσιν. ωσαυτως και τα καλα εργα προδηλα εστι, και τα αλλως εχοντα κρυβηναι ου δυνανται.

1 Οσοι εισιν υπο ζυγον δουλοι, τους ιδιους δεσποτας πασης τιμης αξιους ηγεισθωσαν, ινα μη το ονομα του Θεου και η διδασκαλια βλασφη- 2 μηται. οι δε πιστους εχοντες δεσποτας, μη καταφρονειτωσαν, οτι αδελφοι εισιν, αλλα μαλλον δουλευετωσαν, οτι πιστοι εισι και αγαπητοι, οι της ευεργεσιας αντιλαμβανομενοι. ταυτα διδασκε, και παρακαλει.

3 Ει τις ετεροδιδασκαλει, και μη προσερχεται υγιαινουσι λογοις τοις του Κυριου ημων Ιησου Χριστου, και τη κατ'

chosen angels, to observe these rules without prepossession and partiality.

Don't be hasty to ordain any man: and be not accessory to the faults of others: preserve your own integrity. 22

Discontinue the drinking of bare water, take a litle wine out of regard to your weak stomach, and your frequent indispositions. 23

The vices of some men are so notorious, they prevent any inquisition: others don't discover themselves till they have been ordain'd. virtue wears no disguise, and vice cannot be long conceal'd. 24 25

Let those who are in a state of servitude, consider the entire respect due to their masters, that the name of God, and the doctrine of the gospel may not be blasphemed. let them not treat their christian masters, on pretence of being their brethren, with less respect: but be the more obsequious, because they are believers, and deserve to be belov'd, for the kind provision they make for them. let this be the subject of your instructions, and exhortation. 1 2

If any one deviate from this doctrine, not adhering to the wholesome instructions of our Lord Jesus Christ, the 3

true

κατ' ευσεβειαν διδασκαλια,
4 τετυφωται, μηδεν επισταμενος,
αλλα νοσων περι ζητησεις
και λογομαχιας, εξ ων γινε-
ται φθονος, εριs, βλασφη-
5 μιαι, υπονοιαι πονηραι, δια-
παρατριβαι διεφθαρμενων αν-
θρωπων τον νουν, και απεστ-
ερημενων της αληθειας, νο-
μιζοντων πορισμον ειναι την
ευσεβειαν.

6 Εστι δε πορισμος μεγας η
7 ευσεβεια μετα αυταρκειας. ου-
δεν γαρ εισηνεγκαμεν εις τον
κοσμον, δηλον οτι ουδε εξε-
8 νεγκειν τι δυναμεθα. εχον-
τες δε διατροφας και σκεπασ-
ματα, τουτοις αρκεσθησομε-
9 θα. οι δε βουλομενοι πλου-
τειν, εμπιπτουσιν εις πειρασ-
μον και παγιδα, και επιθυ-
μιας πολλας ανοητους και
βλαβερας, αιτινες βυθιζουσι
τους ανθρωπους εις ολεθρον
10 και απωλειαν. ριζα γαρ παν-
των των κακων εστιν η φι-
λαργυρια, ης τινες ορεγομενοι
απεπλανηθησαν απο της
πιστεως, και εαυτους περιε-
πειραν οδυναις πολλαις.

11 Συ δε ω ανθρωπε του
Θεου, ταυτα φευγε, διωκε δε
δικαιοσυνην, ευσεβειαν, πιστ-
ιν, αγαπην, υπομονην, πρα-
12 οτητα. αγωνιζου τον καλον
αγωνα της πιστεως, επιλα-
βου της αιωνιου ζωης, εις ην
εκληθης, και ωμολογησας την
καλην ομολογιαν ενωπιον
πολλων

true doctrine of piety, he is 4
full of pride and ignorance,
touch'd with a ſpirit of chi-
canery and wrangling, pro-
ductive of envy, contention,
calumny, miſchievous opinions, 5
and a familiarity with per-
nicious ignorant impoſtors,
who conſider religion only as
it makes for their gain.

Religion indeed with con-
tentment leads to great gain. as 6
we brought nothing into the 7
world, certain it is, we can
carry nothing away. having
therefore food and raiment, we 8
ought to think that ſufficient.
but they who will be rich, ex-
poſe themſelves to temptations 9
and ſnares, and to many fooliſh
noxious paſſions, which plunge
men into ruin and perdition.
for the love of money is the
root of all evil: which ſome 10
having obtain'd, have re-
volted from the faith, and
brought upon themſelves va-
riety of piercing pains.

As for you the miniſter of 11
God, avoid thoſe things: ad-
here to juſtice, piety, faith,
charity, patience, and benigni-
ty of temper. exert yourſelf in 12
the glorious cauſe of faith, and
ſecure the prize of eternal life,
to which you were called, when
you made that excellent pro-

feſſion

13 πολλων μαρτυρων. παραγγελλω σοι ενωπιον του Θεου του ζωοποιουντος τα παντα, και Χριστου Ιησου του μαρτυρησαντος επι Ποντιου Πιλατου την καλην ομολογιαν,
14 τηρησαι σε την εντολην ασπιλον, ανεπιληπτον, μεχρι της επιφανειας του Κυριου
15 ημων Ιησου Χριστου, ην καιροις ιδιοις δειξει ο μακαριος και μονος δυναστης, ο βασιλευς των βασιλευοντων, και
16 Κυριος των κυριευοντων, ο μονος εχων αθανασιαν, φως οικων απροσιτον, ον ειδεν ουδεις ανθρωπων, ουδε ιδειν δυναται, ω τιμη και κρατος αιωνιον. αμην.

17 Τοις πλουσιοις εν τω νυν αιωνι, παραγγελλε μη υψηλοφρονειν, μηδε ηλπικεναι επι πλουτου αδηλοτητι, αλλ' εν τω Θεω τω ζωντι τω παρεχοντι ημιν πλουσιως παν-
18 τα εις απολαυσιν; αγαθοεργειν, πλουτειν εν εργοις καλοις, ευμεταδοτους ειναι, κοινωνι-
19 κους, αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον, ινα επιλαβωνται της οντως ζωης.

20 Ω Τιμοθεε, την παραθηκην φυλαξον, εκτρεπομενος τας βεβηλους κενοφωνιας, και αντιθεσεις της ψευδωνυμου γνω-
21 σεως, ην τινες επαγγελλομενοι, περι την πιστιν ηστοχησαν. η χαρις μετα σου.

AMHN.

fession of faith before so many witnesses. I enjoin you, before 13
God, who gives life to all, and before Christ Jesus, who made a glorious confession before Pontius Pilate; to observe these 14
precepts, to lead an unspotted life without reproof until the appearance of our Lord Jesus Christ, whose advent HE *will* 15
in his own time display, WHO *is* †*perfectly happy, who alone is omnipotent, the king of kings, and the lord of all that bear rule; who alone is essentially* 16
immortal, dwelling in that inaccessible light, which no mortal ever saw, or can see: to whom belongs everlasting honour and empire. amen.

Charge those that are rich in 17
this world, not to be elated, not to depend upon their perishable wealth, but upon the God of life, who furnishes us with every thing in plenty for our enjoyment; to be beneficent, 18
to be rich in good works, to be liberal to the common fund, se- 19
curing to themselves a well-grounded expectation of obtaining hereafter an immortal life.

O Timothy, keep what is de- 20
posited in your care, avoiding the prophane empty declamations and objections of a spurious science, which some have profess'd, and thereby deviated 21
from the true principles of faith. grace be with you. AMEN.

†Ch. i. 11.

Ch. I. 4. *Fables and genealogies*] The Platoniſts and cabaliſtical Jews amus'd themſelves in combining a great number of abſtract *ideas*, or rather artificial terms without any *ideas*, and form'd them into a genealogical table, which a wild imagination might lengthen out to *infinity*. Heſiod was the firſt that follow'd this *witty paſtime*, as appears from his *theogony*: the philoſophers were pleas'd with the *fancy*, and the Valentinians improv'd the ſpeculation. they had their *profund* and *ſilence*; the *intellect* and *truth*; the *word* and *life*; the *man* and the *church*; and ſo on to numberleſs *couples*, which they call'd their *Æons*, all deriv'd from *Abrachas*, which *Severinus* the phyſician, a follower of *Baſilides*, lengthen'd out to ABRACHADABRA, his grand *ſpecific* for the *ague*. ſee Irenæus, lib. 1. c. 1. and Epiphanius *Hereſ.* xxxi.

Ib. Οικονομιαν] οικοδομην Irenæus *in Græcis Epiphan. ædificationem vet. interpr.* Borner, *Lat.* Clar. *Lat.* the Vulgate, Syriac, Ambroſe, *the Scholiaſt*, Hilary, Froben, Aldus, Colinæus, perhaps ſome MSS. mention'd by Eſtius, but all the other MSS. reclaim.

Ver. 17. Αφθαρſῳ] αθαναſῳ Clar. *Gr. Lat.* Borner, *Gr. Lat.* Vulgate, Æthiopic, Ambroſe, *the Scholiaſt.*

Ib. Σοφῳ is not in the Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Veleſ. lect. Vulgate, Syriac, Æthiopic, Coptic. Tertullian, Novatian, Ambroſe, Auguſtin, *the Scholiaſt*, Cyril. Alex. Chryſoſtom, Theodoret, Oecumenius. Eſtius and Dr. Mills think it borrow'd from Rom. xvi. 27.

Ib. Και δοξα] και is not in N. Col. 2. Laud. 2. Magdal. 1. Hunting. 1. Cantab. 2, 3. Lucian. lect. Vienna, Covel. 3. nor in the Complutenſian edit. Froben's, Colinæus, nor the firſt of Rob. Stephens. Dr. Mills thinks και δοξα a marginal *Scholium*. τιμη, δοξα, Heſychius.

Ch. II. 7. Εν Χριſῳ] is not in Steph. ε. θ. ιſ. Alexand. Clar. *Gr. Lat.* Borner. *Gr. Lat.* Cantab. 3. Magdal. 1. Roe 2. Baroc. Petav. 2. Covel. 2. Gonvil. Vulgate, Syriac, Arabic, Æthiopic, Coptic, Ambroſe, Chryſoſtom, *the Scholiaſt*, Theophylact. 'tis thought to be borrowed from Rom. ix. 1.

Ch. III. 3. Μη αισχροκερδη] is not in Steph. δ. ε. θ. ζ. ις. Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Cantab. 3. Petav. 3. Colbert. 7. Covel. 2. 4. Genev. Sinah, Magdal. 1. the Vulgate, Syriac, Æthiopic, Arabic, Jerom, Ambroſe, *the Scholiaſt*, Chryſoſtom, Pelagius, Antiochus, Euthalius, Theodoret, nor in any of the Greek or Latin interpreters. it was borrowed from the epiſtle to Titus, c. 1. v. 7. ſee Prol. 932.

Ver. 16. Θεος] the Greek of the Clermont MS. has O, but Morinus, *Exercitat.* p. 59. ſays part of the O is ſcrap'd away, to make it a C, which was the *Sigma* of the antients; and a Θ is prefix'd by another hand in different ink, ſo that the impoſture is very conſpicuous, in making it ΘC, which was the uſual contraction of ΘΕΟC. the Veleſian readings have O, the Latin of the Clermont MS. *quod.* and ſo it was read by the Vulgate, Syriac, Æthiopic and Armenian tranſlators: Ambroſe, *the Scholiaſt* under Jerom's name, Fulgentius, Hilary, *l.* 11. *de Trin.* and other Latin writers have *quod.* **

The Colbertin MS. mark'd 7. and the Greek of Borner have OC, (but the Latin of Borner, *quod.*) and ſo has Cyril, *c.* 12. *Scholior.* cited

** N.B. *There is an* HIATUS *in the MSS. of St. Germain from Chap. i. ver.* 1. *to Chap. vi. ver.* 16. *but the Latin has been ſupply'd by a modern hand from the modern Vulgate.*

ted by Photius in *a MS. comment. upon the epiſtles.* and ſo had ſome Greek MSS. mention'd by Liberatus, who, *cap.* 19. *Breviar.* ſays, that *Macedonius* Bp of Conſtantinople was baniſh'd the realm, for changing OC into ΩC; but Hincmarus, Opuſc. 33. c. 18. 22. ſays, he was expell'd for changing OC into ΘC, the contraction of Θεος.

But all the other MSS. have Θεος, even the Alexandrian MS. probably the moſt antient of all: which has ΘC; for tho' ſome orthodox hand has been tampering with the Θ, by aggravating the daſh in the body of the Θ, the ſagacious Dr. Mills at laſt fancy'd he had ſome glimpſe of the antient ink under the modern varniſh.

As for the fathers, excepting perhaps Juſtin and Athanaſius, *lib. de incarn. verb.* Dr. Mills thinks it very marvellous, that not one of the fathers, either Greek or Latin, in all their warm attacks upon the heterodox, ever took it into his head to produce this paſſage: till *Gregory Nyſſen*, ANNO 380. arm'd himſelf with this text, and bravely brandiſhed it againſt *Eunomius*. ſee Prol. 489. 1034, 1035.

Ch. IV. Της πιστεως] a very old MS. mention'd by Junius, in *ed. Wechel. Bib.* has this addition, εσονται γαρ νεκροις λατρευονσες, ως και εν τω Ισραηλ εσεβασθησαν, " for they will worſhip the dead, as they were " worſhipped in *Iſrael.*" and *Epiphanius*'s copy had the ſame reading, for he quotes theſe as the very words of the apoſtle, *Hæreſ.* 78. ſee Prol. 754. 794.

Ib. Πλανοις] πλανης Steph. δ. ζ. ι. ια. Baroc. Covel. 2. Petav. 1. the Complutenſian edition, Origen, the Vulgate, tho' Clar. *Lat.* Ambroſe, Auguſtin, Hilary, Novatian favour the common reading; Chryſoſtom, Theodoret and Theophylact have both readings.

Ver. 10. Ονειδιζομεθα] αγωνιζομεθα Alexand. Borner, *Gr.* Roe 2. Lincol. Covel. 2. *non malè*, ſays Grotius.

Ver. 12. Εν πνευματι] is not in Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Roe 2. Covel. 2. Vulgate, Syriac, Ambroſe, Auguſtin, Heſychius, *the Scholiaſt.* nor in Chryſoſtom's commentaries.

Ver. 15. Εν πασιν] εν is not in Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Covel. 2. Colbert. 7. Vulgate, Syriac, Ambroſe, *the Scholiaſt*, and others.

Ch. V. 4. Καλον και] is not in Steph. δ. ε. θ. ι. ια. Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Cantab. 2, 3. Magdal. 1. Lincol. Baroc. Barb. 5. Hunting. 1. Covel. 2. Roe 2. Sinah, Vienna, Lucianus, Colinæus, Vulgate, Syriac, Arabic, Ambroſe, *the Scholiaſt*, Chryſoſtom, Theodoret, Theophylact. Oecumenius. Dr. Mills makes no doubt it was borrowed from Ch. ii. 3.

Ver. 16. Ει τις πιστη εχει] Alexand. Borner, *Gr. Lat.* Roe 2. Colbert. 7. two MSS. of Conſtans mention'd by *Eraſmus*, who thinks this the true reading, and likewiſe Dr. Mills. ſee Prol. 749.

Ver. 19. Εκλος ει μη επι, &c.] was not in ſeveral Latin MSS. mention'd by Jerom, nor in the Vulgate, Ambroſe, Cyprian, *the Scholiaſt*, Oecumenius, Primaſius. Dr. Mills thinks it an interpolation. ſee Prol. 491.

Ch. VI. 5. Διαπαραλριβαι] all Stephens's MSS. the Alexand. Clar. Borner, Laud. 2. Cantab. 3. Roe 2. Lincol. Baroc. Magdal. 1. Hunting. 1. Sinah, Colbert. 7. Petav. 1, 2, 3. Genev. Covel. 2, 3, 4. Leiceſt. Veleſ. lect. Lucianus, the Complut. edit. Aldus, Eraſm. 1ma, and the

two firſt of Rob. Stephens, the Vulgate, Clemens Alex. Baſil, Chryſoſtom, Theodoret, Oecumenius, Heſychius, Suidas, Euthalius. ſee Prol. 638. 1040. 1233. 1367.

Ib. Αφιστασο απο των τοιουτων] is not in the Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Colbert. 7. nor in the Vulgate, Æthiopic, Coptic. Grotius and Dr. Mills think it was added to make the ſenſe more full. ſee Prol. 1207.

Ver. 12. Και εκληθης] και is not in Alexand. Clar. *Gr. Lat.* Laud. 2. Roe 2. N. Col. 2. Petav. 3. Hunting. 1. Lincol. Covel. 2. Genev. Lucianus, the Complut. ed. the Vulgate, Syriac, Coptic, Æthiopic, Chryſoſtom.

Ver. 17. Τω ζωντι] is not in the Alexand. Borner, *Gr. Lat.* Roe 2. Colbert. 7. Æthiopic, Gildas.

Ver. 19. Της ουτως ζωης] Steph. θ. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, *Gr. Lat.* Covel. 2. Veleſ. lect. the Vulgate, Syriac, Æthiopic, Coptic, Ambroſe, *the Scholiaſt*, Jerom, Baſil, Nyſſen, Euthalius, Gildas. τα ουτα, τουτεστι τα αιωνια, ſays Clemens Alex. ſee Prol. 808.

Ver. 20. Παραθηκην] Alexand. Germ. Borner, Roe 2. Baroc. Hunting. 1. Magdal. 1. Cantab. 3. Petav. 1, 2, 3. Covel. 2, 3. Leiceſt. Lucianus, Clemens Alex. Pſeudo-Ignat. Theodoret, Oecumenius, Heſychius, Euthalius. ſee Prol. 638.

Ch. IV. 1. DEMONS.] Demon was a term of honour among the Platoniſts. ARISTOTLE for his great learning was call'd *Demon:* and Dionyſius Hal. *lib. de Element.* ſtiles Thucydides Δαιμωνιωτατον των συγγραφεων, *the moſt learned writer.* Philon *de Gigant.* ſays, DEMONS and ANGELS were different names for the ſame order of beings, and he that is appriz'd of this truth, is guarded againſt *great ſuperſtition.*

THE PLATONISTS conſidered *demons* as the *mediators* between GOD and *men:* by conveying their *prayers* to HIM, and bringing back the divine favours to *them.* ORIGEN does not ſcruple to ſay the ſame thing of ANGELS; but he denies there ſhould be any *invocation* or *worſhip* paid to them. " for all our ſupplications, all our prayers, de- " precations and thankſgivings ſhould be directed *to* God the Lord of " all things, *by* the living divine *logos*, a high prieſt ſuperior to all " *angels.*" Orig. *c. Celſ. lib.* v. beſides, the direction of the planets and elements, all mundane affairs, and what related to this life, was aſcrib'd by thoſe philoſophers to the ſuper-intendancy of angels. whence they concluded they ought to pay honour to them, as the *Satrapæ* of the Perſian monarchs, or the *governors* of the Roman provinces were honour'd. The Jews had the ſame notions, but they carry'd their ſpeculations much higher. " the ſtars (i. e. the angels) were rang'd in battle-array " againſt *Siſera.*" Jud. v. 20. LXX. " when the Almighty divided the na- " tions, he ſet their boundaries according to the number of the angels " of God." Deut. xxxii. 8. *that is, he placed ſeventy angels over the ſeventy nations,* ſays *R. Menachem.* " in the diviſion of the nations of the whole earth, he ſet a ruler over every people," ſays *the ſon of Syrac.* Eccl. xvii. 17. accordingly in Daniel the *prince* of *Perſia*, and the *prince* of *Greece* are mention'd; that is, the *angels*, who preſided over thoſe regions. the apparition deſcrib'd in Joſh. v. 13. with his drawn

ſword

ſword in his hand, and ſtiled αρχισρατηγος δυναμεως Κυριου, *the Generaliſſimo* of the Lord's army, was, in the opinion of the Jews, the angel MICHAEL, who is call'd *their prince*, Dan. x. 21. xii. 1. St. Jerom and Theodoret *com. in Dan.* ſay, "MICHAEL is that arch-angel, who was "intruſted with the government of the Jewiſh nation." the author of the recognitions, *lib.* 11. §. 42. ſpeaking of God's dividing *the nations* to angels, adds, "uni vero qui in archangelis erat maximus, ſorte data "eſt diſpoſitio eorum qui præ ceteris omnibus excelſi Dei cultum & ſci-"entiam receperant." *the chief of the archangels obtain'd by lot the government of that people, who were diſtinguiſh'd above all others by their knowledge and worſhip of the ſupreme Being.* Euſebius frequently obſerves, "that all the nations of the earth were formerly, *by lot*, divided to "ſeveral angels." *Demonſt. Evang. lib.* iv. *c.* 10. *p.* 162, 163. this was the doctrine of *Juſtin Martyr*, *Apol.* i. *p.* 44. or rather, *Apol.* ii. *p.* 112. *ed. Thirl.* of *Irenæus*, lib. iii. c. 12. *Athenagoras*, legat. p. 27. and *Clemens Alex.* Strom. vii. p. 702. 832. Ουτος εστιν ὁ διδους και τοις Ελλησι την φιλοσοφιαν δια των ὑποδεεστερων αγγελων. εισι γαρ συνδιανενημενοι προσταξει θειᾳ και αρχαιᾳ, αγγελοι κατα εθνη. αλλ' ἡ μερις Κυριου ἡ δοξα των πιστευοντων. "he it is who gives the Greeks *philoſophy* by the "intervention of the inferior angels: for the angels were diſtributed "among the nations by *an antient divine eſtabliſhment*. but the Lord "himſelf gives *ſcience* to the believers." and in Strom. lib. vi. p. $\frac{635}{759}$ he ſays.

Οτι δε ου καθ' επιγνωσιν ισασι τον Θεον, αλλα κατα περιφρασιν Ελληνων ὁι δοκιμωτατοι, Πετρος εν τῳ κηρυγματι λεγει. "γινωσκετε "ουν ὁτι εις Θεος εστιν, ὁς * Αρχην "παντων εποιησεν, και τελους εξ-"ουσιαν εχων: και ὁ αορατος, ὁς "τα παντα ὁρᾳ: αχωρητος, ὁς "τα παντα χωρει: ανεπιδεης, "ὁυ τα παντα επιδεεται, και δι' "ὁν εστιν: ακαταληπτος, ασηναος, "αφθαρτος, αποιητος ὁς τα παντα "εποιησεν λογῳ δυναμεως αυτου;" τη γνωστικη γραφη τουτεστι, του Υιου. ειτα επιφερει. "τουτον τον "Θεον σεβεσθε, μη μετα τους Ελ-"ληνες,"

But that the moſt accompliſh'd Greeks have no direct knowledge of God, but by the way of induction only, is aſſerted by Peter in his *Predication*. "know therefore, that "there is but one God, who made "*the prince* of all things, and is the "maſter of their duration: who "ſees all things, himſelf inviſible: "who contains all things in his im-"menſity: he is ſelf-ſufficient, but "all things ſtand in need of his in-"fluence, and by him exiſt. incom-"prehenſible, eternal, unchangea-"ble, uncreated: who made all "things by the word of his *puiſ-"ſance*." which myſtically means, of his *ſon*. then he adds, "this is the "God, you ſhould worſhip, not *as* the

* Επει δε ἑν μεν το αγεννητον ὁ παντοκρατωρ Θεος, εν δε και το προγεννηθεν δι' ὁυ τα παντα εγενετο, και χωρις αυτου εγενετο ουδε ἑν. εις γαρ τω ὀντι εστιν ὁ Θεος, ὁς αρχην των απαντων εποιησεν, μηνυων τον προτοκον υιον, ὁ Πετρος γραφει συνειως ακριβως το, Εν αρχη εποιησεν ὁ Θεος τον ουρανον και την γην. since there is one unoriginated being, the omnipotent God: there is alſo one pre-originated being, "by whom all things were made, and without him was nothing "made." (John i. 3.) for there is really but one God, who made *the prince* of the univerſe, by which Peter meant the firſt begotten ſon. exactly comprehending that expreſſion, By the ARCHE God created the heaven and the earth, Gen. i. 1. p. $\frac{644}{769}$ Strom. vi. ſee Revel. iii. 14.

" λινες," ὡς δηλονοτι τον αυτον, ἡμιν σεβασμιον Θειον και των παρ' Ελλησι δοκιμων, αλλ' ου παρ' επιγνωσιν παντελη την δι' υἱου παραδοσιν μεμαθηκοτων. " μη " τοινυν, φησι σεβεσθε," ουκ ειπεν, Θεον ὃν οἱ Ελληνες, αλλα, " μη " καθα τους Ελληνας." τον τροπον του της σεβησεως εναλλαττων του Θεου, ουχι δε αλλον καταγγελλων. τι ουν εστι το, μη καθα τους Ελληνας, αυτος διασαφησει Πέτρος επιφερων: " ὁτι αγνοια φερομενοι " και μη επισταμενοι τον Θεον, " ὡς ἡμεις καθα την γνωσιν την " τελειαν, ὡν εδωκεν αυτοις εξου- " σιας εις χρησιν, μορφωσαντες " ξυλα και λιθους, χαλκον και " σιδηρον, χρυσον και αργυρον, " τας ὑλας αυτων και χρησεως " τα δουλα και της ὑπαρξεως, " αναστησαντες σεβονται: και ἁ " δεδωκεν αυτοις εις βρωσιν ὁ " Θεος, πετεινα του αερος, και " της θαλασσης τα νηκτα και " της γης τα ερπετα, και τα θη- " ρια συν κτηνεσι τετραποδοις " του αγρου, γαλας τε και μυς, " αιλουρους τε και κυνας, και " πιθηκους: και τα ιδια βρωμα- " τα βρωτοις θυματα θυουσιν: " και νεκρα νεκροις προσφεροντες " ὡς Θεοις, αχαριστουσι τῳ Θεῳ, " δια τουτων αρνουμενου αυτον " ειναι." και ὁτι γε ὡς τον αυ- τον Θεον ἡμων τε αυτων Ελληνων εγνωκοτων φερεται, πλην ουχ' ὁ- μοιως, εποισει παλιν ὡδεπως. " Μηδε κατα Ιουδαιους σεβεσθε, " και γαρ εκεινοι μονοι οιομενοι " τον Θεον γινωσκειν, ουκ επιστ- " αντται, λατρευοντες αγγελοις " και αρχαγγελοις."

Ου μονον τοινυν ὁ πιστος, αλλα και ὁ εθνικος δικαιοταται κρινεται. επειδη γαρ ηδει ὁ Θεος, ἁτε προγνωστης ων, μη πιστευσοντα τουτον, ουδεν ἡττον ὁπως την γε καθ' ἑαυτον αναδεξηται τελειωσιν, εδωκεν μεν φιλοσοφιαν αυτῳ, αλ-

the *Greeks*," inſinuating that the men of virtue among them worſhip the ſame God as we do, but are unacquainted with that myſtical knowledge immediately communicated to us by the ſon. *don't then*, ſays he, *worſhip*, he does not ſay, *the* God whom the Greeks worſhip, but *don't worſhip* AS *the Greeks*. thereby changing the *form*, but not the *object* of worſhip: now what is meant by *don't worſhip* AS *the Greeks*, PETER himſelf explains in theſe words; " becauſe they are miſled by igno- " rance, and do not know GOD: " (*according to that myſtical know- " ledge, as we do*;) what God gave " them for their uſe, wood and " ſtones, copper and iron, gold and " ſilver, materials which were " made ſubſervient to their uſe and " enjoyment, theſe they inſolently " erect into objects of worſhip. " and what God gave them for food, " the birds of the air, the fiſh of the " ſea, the reptiles at land, wild " beaſts, and cattle, wheeſels and " mice, cats, dogs and monkeys: " and what is proper food for " themſelves, they ſacrifice to ani- " mals deſign'd for food: and by of- " fering dead bodies to the dead, as " if they were Gods, they become " ungrateful to God, and thereby " deny his exiſtence." again, that we and the Greeks are acquainted with the ſame God, tho' not in the ſame degree, he thus proceeds to prove. " neither worſhip as the " Jews: for tho' they imagine " no body knows God but them- " ſelves, they little conſider that " they worſhip ANGELS and ARCH- " ANGELS."

Therefore not only the faithful, but the gentile too will be judg'd according to equity. for tho' God knew by his preſcience, that the gentile would not believe; never- theleſs, that he might acquire a ſuitable perfection, HE endowed him with

λα προ της πιστεως *. εδωκεν δε τον Ηλιον και την Σεληνην και τα ἀστρα εις θρησκειαν· ἃ εποιησεν ὁ Θεος τοις εθνεσιν, φησιν ὁ Νομος: ἱνα μη τελεον ἀθεοι γενομενοι, τελεως και διαφθαρωσιν. οἱ δε, καν ταυτη γενομενοι τη εντολη ἀγνωμονες, γλυπτοις προσεσχηκοτες ἀγαλμασι, καν μη μετανοησωσι, κρινονται: οἱ μεν, ὁτι δυνηθεντες, ουκ εθελησαν πιστευσαι τω Θεω: οἱ δε, ὁτι και θελησαντες, ουκ εξεπονησαν περιγενεσθαι πιστοι: ναι μην κακεινοι οἱ απο της των ἀστρων σεβασεως μη επαναδραμοντες επι τον τυπων ποιητην. ὁδος γαρ ην αυτη δοθεισα τοις εθνεσιν ανακυψαι προς Θεον δια της των ἀστρων θρησκειας. οἱ δε μη επι τυποις θελησαντες επιμειναι τοις δοθεισιν αυτοις ἀστρασιν, αλλα και τυπων αποπεσοντες εις λιθους και ξυλα, † ὡς χνους, φησιν, ελογισθησαν, και ὡς σταγων απο καδου: περισσοι εις σωτηριαν, οἱ αποῤῥιπτομενοι του σωματος.

with philoſophy, as an introduction to faith. HE exhibited the ſun, moon and ſtars, for the objects of their worſhip, *which God made for the Gentiles*, ſays the LAW: leſt they ſhould be entirely irreligious, and ſo periſh irrecoverably. but they were inattentive even to this precept, and addicted themſelves to graven images: ſo that, unleſs they repent, they will be condemn'd: ſome, becauſe they were averſe to divine faith, when they might have had it: others, becauſe they did not uſe their utmoſt endeavours, when they were inclin'd, to become ſincerely religious: neither of them advancing from the worſhip of the heavenly bodies to that of their creator. for they were put into that way, that by the worſhip of the ſtars, their thoughts might aſcend to the deity. as for thoſe, who would not confine their regard to thoſe objects, but fell to worſhipping ſtones and blocks, it is ſaid, † *they ſhall be counted as duſt, and as a drop of the bucket*: as inſignificant with reſpect to ſalvation, being utterly torn off from the church.

That the Jews ſhould have worſhip'd angels, will not appear very ſtrange, when it is conſider'd, how prone they were to ſuperſtition and idolatry, notwithſtanding all the miraculous interpoſitions and remonſtrances with which they were favour'd: eſpecially ſince, "the whole "welfare and conduct of the Jewiſh nation was committed to the "immediate adminiſtration of angels," as *Paulus Fagius* obſerves upon *Numb.* xx. 16. beſides the diſadvantages they were under from the *Babyloniſh* captivity, by which they loſt their ‖ *ſcriptures* and their *language*, may ſerve to leſſen the ſurprize. but to ſupply thoſe loſſes, "they brought from Babylon the *names* of the *angels*, as well as "the

* Deut. iv. 19. LXX. και μη αναβλεψας εις τον ουρανον, και ιδων τον Ηλιον και την Σεληνην και τους ἀστερας, και παντα τον κοσμον του ουρανου, πλανηθεις προσκυνησης αυτοις, ἃ επενειμε Κυριος ὁ Θεος σου αυτα τοις εθνεσι τοις ὑποκατω του ουρανου. "nor look up to heaven out of regard to the ſun, moon, "and ſtars, and all the celeſtial furniture, leſt you ſhould wander and fall down "and worſhip thoſe things *which your God has diſtributed to all the nations* under "the heaven."

† Iſa. xl. 15.

‖ Irenæus, *lib.* 3. *c.* 25. Tertullian *de Hab. Mulier.* c. 3. Clemens Alexand. *Strom.* 1. Baſil, *Ep. ad Chilon.* Jerom, c. *Helvid.* Auguſtin *de Mirac. Sac. Script. lib.* 2. Chryſoſtom, *Hom.* 8. *ep. ad Heb.* and II. Eſdras, ch. 14.

" the names of the *months*." *Buxtorf. Dict. Rab.* accordingly we find in *Daniel* the names of GABRIEL and MICHAEL; in *Eſdras*, lib. iv. thoſe of URIEL and JEREMIEL; and in *Tobit*, that of RAPHAEL, " who was " one of the *ſeven angels*, that preſented the *petitions* of the *ſaints*, and " had their diſpatches from the divine preſence." Ch. xii. 15. Revel. i. 4. from Babylon too they probably brought their whole ſyſtem of *the heavenly hierarchy*: their *thrones*, *dominations*, *principalities* and *powers*, which St. Auguſtin was at a loſs how to diſtinguiſh, *dicant*, *qui poſſunt*. *Enchir. ad Laur.* but which St. Jerom thought, the apoſtle might borrow from the CABALA of the Jews: and GROTIUS ſays they were borrow'd from the *Perſian court*. Rom. viii. 38. and obſerves it was the practice of the oriental nations to uſe abſtract terms for the concrete, and in his note on Rev. xix. 10. he ſays, " the *ſaints* of antient " times uſed to *worſhip* the *angels*, that were ſent, upon extraordi- " nary occaſions, as the *nobles* of the celeſtial court, examples of which " we have, Gen. xvii. 17. Judges xiii. 20." but whatever indulgence ſuch a practice might have under the OLD Diſpenſation, it is entirely diſcountenanced by the NEW.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 ΠΑΥΛΟΣ αποστολος Ιησου Χριστου, δια θεληματος Θεου, κατ' επαγγελιαν ζωης της εν
2 Χριστῳ Ιησου, Τιμοθεῳ αγαπητῳ τεκνῳ, χαρις, ελεος, ειρηνη απο Θεου πατρος, και Χριστου Ιησου του Κυριου ἡμων.
3 Χαριν εχω τῳ Θεῳ, ᾧ λατρευω απο προγονων εν καθαρᾳ συνειδησει, ὡς αδιαλειπτον εχω την περι σου μνειαν εν ταις δεησεσι μου
4 νυκτος και ἡμερας. επιποθων σε ιδειν, μεμνημενος σου των δακρυων, ἱνα χαρας πληρωθω: ὑπομνησιν λαμβανων
5 της εν σοι ανυποκριτου πιστεως, ἡτις ενωκησε πρωτον εν τῃ μαμμῃ σου Λωϊδι, και τῃ μητρι σου Ευνεικῃ, πεπεισμαι δε ὁτι και εν σοι.

THE
SECOND EPISTLE
OF
PAUL the Apoſtle
To TIMOTHY.

PAUL *an apoſtle of Je-* 1
ſus Chriſt, appointed by God to declare the promiſe, which Jeſus Chriſt has made of eternal life; to Ti- 2
mothy, my dear ſon, grace, mercy and peace from God the father, and from Jeſus Chriſt our Lord.

When I remember you, as I 3
continually do in my prayers night and day, I give thanks to God, whom I ſerve with a pure conſcience, after the example of my fore-fathers. when 4
I call to mind your affliction, it makes me ardently deſire the exceeding pleaſure I ſhall have in ſeeing you: eſpecially when 5
I reflect upon the ſincerity of your faith, and the attachment your grand-mother Lois firſt ſhow'd, and then your mother Eunice, examples which I am perſuaded you will follow.

6 Δι' ἣν αἰτιαν ἀναμιμνησκω σε ἀναζωπυρειν το χαρισμα του Θεου, ὁ ἐστιν ἐν σοι δια της ἐπιθεσεως των χειρων μου. 7 ου γαρ ἐδωκεν ἡμιν ὁ Θεος πνευμα δειλιας, ἀλλα δυναμεως και ἀγαπης και σωφρονισμου. 8 μη ουν ἐπαισχυνθῃς το μαρτυριον του Κυριου ἡμων, μηδε ἐμε τον δεσμιον αὐτου, ἀλλα συγκακοπαθησον τῳ ἐυαγγελιῳ κατα δυναμιν Θεου, 9 του σωσαντος ἡμας, και καλεσαντος κλησει ἁγια, ου κατα τα ἐργα ἡμων, ἀλλα κατ' ἰδιαν προθεσιν και χαριν την δοθεισαν ἡμιν ἐν Χριστῳ Ιησου 10 προ χρονων † αἰωνιων, φανερωθεισαν δε νυν δια της ἐπιφανειας του σωτηρος ἡμων Ιησου Χριστου, καταργησαντος μεν τον θανατον, φωτισαντος δε ζωην και ἀφθαρσιαν δια του ἐυαγγελιου.

For which reason I remind 6 *you to exert the divine gifts you received, when I gave you the impoſition of hands. for the* 7 *ſpirit, which God has given us, is not a ſpirit of timidity, but of fortitude, of benevolence, and of moderation. be not there-* 8 *fore aſham'd of the teſtimony of the Lord, nor of me who am a priſoner upon his account. but ſhare with me in the afflictions, which attend the goſpel, ſupported as you are by the power of God, who has ſaved us, and* 9 *by the goſpel hath called us to holineſs, not in conſideration of our works, but in purſuance of his own reſolution, and the favour, which having been promiſed us by Jeſus Chriſt * ſeveral ages ago, has* 10 *now been diſplay'd by the coming of Jeſus Chriſt our ſaviour, who has defeated the power of death, by bringing a life of immortality to light thro' the goſpel.*

11 Εις ὁ ἐτεθην ἐγω κηρυξ και ἀποστολος και διδασκαλος ἐθνων. 12 δι' ἣν αἰτιαν και ταυτα πασχω, ἀλλ' ουκ ἐπαισχυνομαι. οιδα γαρ ᾧ πεπιστευκα, και πεπεισμαι ὁτι δυνατος ἐστι την παραθηκην μου φυλαξαι ἐις ἐκεινην την ἡμεραν.

For this I was eſtabliſh'd the 11 *herald, the apoſtle, and doctor of the Gentiles. this has drawn upon me the evils I ſuffer. yet* 12 *I am not aſhamed, for I know in whom I have confided, and I am perſuaded he is able to keep what I have committed to him againſt that day.*

Υπο- *Keep*

† Lxx. Pſal. lxxvii. 5. Prov. xxii. 28.

* Tit. i. 2. See the note at the end of this epiſtle.

13 Υποτυπωσιν εχε υγιαινοντων λογων, ων παρ' εμου ηκουσας εν πιστει και αγαπη
14 τη εν Χριστω Ιησου. την καλην παραθηκην φυλαξον δια πνευματος αγιου του ενοικουντος εν ημιν.
15 Οιδας τουτο, ὁτι απεστραφησαν με παντες οἱ εν τη Ασια, ων εστι Φυγελλος
16 και Ερμογενης. δωη ελεος ὁ Κυριος τω Ονησιφορου οικω, ὁτι πολλακις με ανεψυξε, και την αλυσιν μου ουκ επηισχυνθη, αλλα γενομενος εν Ρωμη, σπουδαιοτερον εζητησε
18 με, και ευρε. δωη αυτω ὁ Κυριος ευρειν ελεος παρα Κυριου εν εκεινη τη ημερα, και ὁσα εν Εφεσω διηκονησε, βελτιον συ γινωσκεις.

1 Τεκνον μου, ενδυναμου εν τη χαριτι τη εν Χριστω Ιη-
2 σου. και ἁ ηκουσας παρ' εμου δια πολλων μαρτυρων, ταυτα παραθου πιστοις ανθρωποις, οἵτινες ικανοι εσονται και ετερους διδαξαι.
3 συγκακοπαθησον, ως καλος στρατιωτης Ιησου Χριστου.
4 ουδεις στρατευομενος εμπλεκεται ταις του βιου πραγματειαις, ινα τω στρατολογησαντι αρεση. εαν δε και
5 αθλη τις, ου στεφανουται, εαν
6 μη νομιμως αθληση. τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμβανειν.
7 νοει ἁ λεγω, δωσει γαρ σοι

Keep that form of sound doctrine you receiv'd from me, which consists in christian faith and charity: that valuable depositum do you preserve by the holy spirit, which resides in us.

You know that I have been abandon'd by all the Asiatics, by Phygellus and Hermogenes among the rest. the Lord be favourable to the family of Onesiphorus; for he often reliev'd me, and was not asham'd of my chains: but when he was at Rome, he enquired for me very diligently, and found me. the Lord grant he may obtain mercy from him in that day, for you know very well what services de did me at Ephesus.

As for you, my son, strenuously acquit yourself of the charge you have receiv'd from Christ Jesus. and what you heard me deliver in the presence of many, intrust to such persons of integrity as are qualified to instruct others. bravely endure hardships, like a soldier of Jesus Christ. he that enters into the service, disengages himself from civil affairs, that he may be acceptable to his officer. a combatant does not receive the crown, unless he has observ'd the laws of the games. the labourer must work before he can obtain his reward. consider what I say,

ὁ Κυριος συνεσιν εν πασι.

8 Μνημονευε Ιησουν Χριστον εγηγερμενον εκ νεκρων, εκ σπερματος Δαβιδ, κατα το 9 ευαγγελιον μου, εν ᾧ κακοπαθω μεχρι δεσμων, ὡς κακουργος, αλλ' ὁ λογος του 10 Θεου ου δεδεται. δια τουτο παντα ὑπομενω δια τους εκλεκτους, ἱνα και αυτοι σωτηριας τυχωσι της εν Χριστῳ Ιησου, μετα δοξης αιω- 11 νιου. πιστος ὁ λογος, ει γαρ συναπεθανομεν, και συζησο- 12 μεν, ει ὑπομενομεν, και συμβασιλευσομεν: ει αρνουμεθα, 13 κακεινος αρνησεται ἡμας: ει απιστουμεν, εκεινος πιστος μενει, αρνησασθαι ἑαυτον ου δυναται.

14 Ταυτα ὑπομιμνησκε, διαμαρτυρομενος ενωπιον του Κυριου μη λογομαχειν, εις ουδεν χρησιμον, επι καταστροφῃ των 15 ακουοντων. σπουδασον σεαυτον δοκιμον παρασταται τῳ Θεῳ, εργατην ανεπαισχυντον, ορθοτομουντα τον λο- 16 γον της αληθειας. τας δε βεβηλους κενοφωνιας περιϊστασο. επι πλειον γαρ προ- 17 κοψουσιν ασεβειας, και ὁ λογος αυτων ὡς γαγγραινα νομην ἑξει: ὡν εστιν Υμεναιος 18 και Φιλητος: ἱτινες περι την αληθειαν ηστοχησαν, λεγοντες, "την αναστασιν ηδη γε-

"γονεναι,"

and the Lord will give you underſtanding in all things.

Remember that Jeſus 8
Chriſt, who is of the poſterity of David, is raiſed from the dead, according to my goſpel, for which I ſuffer even the 9
chains of a malefactor: but the word of God is not ſo confin'd. I therefore bear with every 10
thing for the ſake of the converts, that they may obtain that ſalvation, which Jeſus Chriſt has procur'd us, even eternal glory. it is an undoubted 11
truth, that if we die for him, we ſhall live with him: if we 12
ſuffer, we ſhall alſo reign: if we renounce him, he will re- 13
nounce us likewiſe: tho' we are diffident, he is ſtill faithful, and will not retract his word.

Theſe things repreſent, conju- 14
ring them by the preſence of the Lord, to avoid diſputes about words, which only ſerve to pervert the audience. endeavour to 15
approve yourſelf to God, as an artiſt that is not afraid of reproach, by rightly explaining the word of truth. diſcoun- 16
tenance ſuch as hold vain irreligious diſcourſe; for they will grow bold in impiety, and their 17
doctrine will ſpread like the gangrene. Hymeneus and Philetus are ſuch: they have de- 18
ſerted the faith themſelves, and debauch'd the faith of o-

thers,

" γονεναι," και αναστρεπου-
19 σι την τινων πιστιν. ὁ μεν-
τοι στερεος θεμελιος του Θεου
εστηκεν, εχων την σφραγι-
δα ταυτην, " εγνω Κυριος
" τους ονιας αυτου." και,
" αποστηθω απο αδικιας πας
" ὁ ονομαζων το ονομα Κυ-
20 " ριου." εν μεγαλη δε οι-
κια ουκ εστι μονον σκευη
χρυσα και αργυρα, αλλα και
ξυλινα και οστρακινα, και ἁ
μεν εις τιμην, ἁ δε εις ανι-
21 μιαν. εαν ουν τις εκκαθα-
ρη εαυτον απο τουτων, εσ-
ται σκευος εις τιμην, ἡγιασ-
μενον, ευχρηστον τῳ δεσποτη, εις παν εργον αγαθον ἡτοιμασμενον.

22 Τας δε νεωτερικας επι-
θυμιας φευγε, διωκε δε δι-
καιοσυνην, πιστιν, αγαπην,
ειρηνην μετα των επικαλου-
μενων τον Κυριον εκ καθα-
23 ρας καρδιας. τας δε μω-
ρας και απαιδευτους ζητη-
σεις παραιτου, ειδως ὁτι γεν-
24 νωσι μαχας. δουλον δε Κυ-
ριου ου δει μαχεσθαι, αλλ' ἡπιον ειναι προς παντας, δι-
25 δακτικον, ανεξικακον, εν πρα-
οτητι παιδευοντα τους αντι-
διατιθεμενους, μηποτε δῳ αυ-
τοις ὁ Θεος μετανοιαν εις ε-
26 πιγνωσιν αληθειας, και ανα-
νηψωσιν εκ της του διαβο-
λου παγιδος, εζωγρημενοι ὑπ' αυτου εις το εκεινου θελη-
μα. Του-

thers, by maintaining,* " the
" resurrection is already past."
however, the foundation of 19
the divine architect is still
immoveable, having this ‖ in-
scription, " † the Lord dis-
" cerns who are his." and,
" ‡ let every one that invokes
" the name of the Lord, de-
" part from iniquity." in a 20
palace there are vessels not on-
ly of gold, and of silver, but of
wood and of earth likewise:
some are for honourable uses,
and others for meaner purpo-
ses. he that is clear of vice, is 21
a vessel of the first kind, sanc-
tified and fit for the master's
use, and qualified for every
virtuous action.

Avoid the passions of youth. 22
pursue justice, fidelity, benevo-
lence and concord with all sin-
cere christians. decline all 23
impertinent barren disputes,
since they only serve for con-
tention. a christian must not 24
be litigious, but easy to all
men, qualify'd to instruct,
with great temper and meek- 25
ness informing those, who
differ in opinion; because he
does not know, but God may
change their minds, by con-
vincing them of the truth.
and so they may rouze out of 26
the snare of the devil, who
leads them captive at his dis-
cretion.

* See the note. ‖ Zech. iii. 9. † Num. xvi. 5. ‡ xvi. 26.

1 Τουτο δε γινωσκε, ὁτι εν εσχαταις ἡμεραις ενστησονται
2 καιροι χαλεποι; εσονται γαρ ὁι. ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες, ὑπερηφανοι, βλασφημοι, γονευσιν απειθεις, αχαριστοι, ανοσιοι,
3 ασταργοι, ασπονδοι, διαβολοι, ακρατεις, ανημεροι, α-
4 φιλαγαθοι, προδοται, προπετεις, τετυφωμενοι, φιληδονοι
5 μαλλον η φιλοθεοι: εχοντες μορφωσιν ευσεβειας, την δε δυναμιν αυτης ηρνημενοι. και τουτους αποτρεπου.

6 Εκ τουτων γαρ εισιν ὁι ενδυνοντες εις τας οικιας, και αιχμαλωτευοντες γυναικαρια σεσωρευμενα ἁμαρτιαις, αγομενα επιθυμιαις ποικιλαις,
7 παντοτε μανθανοντα, και μηδεποτε εις επιγνωσιν αληθειας
8 ελθειν δυναμενα. ὁν τροπον δε Ιαννης και Ιαμβρης αντεστησαν Μωϋσει, ουτως και ουτοι ανθιστανται τη αληθεια, ανθρωποι κατεφθαρμενοι τον νουν, αδοκιμοι περι την πιστιν. αλλ' ου προκοψουσιν
9 επι πλειον, ἡ γαρ ανοια αυτων εκδηλος εσται πασιν, ὡς και εκεινων εγενετο.

10 Συ δε παρηκολουθηκας μου τη διδασκαλια, τη αγωγη, τη προθεσει, τη πιστει, τη μακροθυμια, τη αγαπη, τη
11 ὑπομονη, τοις διωγμοις, τοις πα-

Take notice that in the latter days difficult incidents will arise; for men will be selfish, avaricious, vain, proud, slanderers, disobedient to parents, ungrateful, villainous, unnatural, perfidious, defamers, debauchees, cruel, enemies to virtue, traitors, insolent, conceited, and more devoted to pleasure than to piety: of which they wear the appearance, but disclaim its influence. have no intercourse with such.

Of this number are they, who insinuate themselves into families, to make a prey of the weaker sex, who are inveigled by their vitious suggestions, abetted by their own subtle passions, and by lending an assiduous ear to such lessons, render it impossible they should ever be acquainted with the truth. Moses did not meet with greater opposition from Jannes and Jambres, than truth does from men so corrupted in their mind, and so adulterated in their faith. but they will be stop'd in their career; for they shall be expos'd to the world for impostors, as those magicians were.

As for me, you are perfectly acquainted with my doctrine, my conduct, my designs, my temper, my benevolence, my constancy, my persecutions, and the

παθημασιν, οια μοι εγενετο εν Ανλιοχεια, εν Ικονίῳ, εν Λυσ]ροις, οἱους διωγμους ὑπηνεγκα? και εκ πανλων με
12 ερ]υσαλο ὁ Κυριος. και παντες δε οἱ θελον]ες ευσεβως ζην εν Χρισ]ῳ Ιησου, διωχ-
13 θησον]αι. πονηροι δε ανθρωποι και γοη]ες προκοψουσιν επι το χειρον, πλανων]ες και πλανωμενοι.

14 Συ δε μενε εν οἱς εμαθες και επισ]ωθης, ειδως παρα
15 τινος εμαθες, και ὁτι απο βρεφους τα ἱερα γραμμα]α οιδας, τα δυναμενα σε σοφισαι εις σω]ηριαν, δια πιστεως τ]ης εν Χρισ]ῳ Ιησου.
16 πασα γραφη θεοπνευσ]ος, ωφελιμος προς διδασκαλιαν, προς ελεγχον, προς επανορθωσιν, προς παιδειαν την εν
17 δικαιοσυνη, ἱνα αρ]ιος η ὁ του Θεου ανθρωπος, προς παν εργον αγαθον εξηρ]ισμενος.

1 Διαμαρ]υρομαι ενωπιον του Θεου, και (του Κυριου) Ιησου Χρισ]ου, του μελλοντος κρινειν ζων]ας και νεκρους κα]α την επιφανειαν αὐ]ου και την βασιλειαν αὐ]ου,
2 κηρυξον τον λογον, επισ]ηθι ευκαιρως, ακαιρως, ελεγξον, επι]ιμησον, παρακαλεσον εν πασῃ μακροθυμιᾳ και διδα-

the sufferings that befel me at Antioch, at Iconium, at Lystra; what persecutions did I endure? but the Lord deliver'd me out of them all: 12
yes, and those who will live like Christians, shall generally suffer persecution. 13
as for these impious impostors, they will go on from bad to worse, seducing others, and deluding themselves.

*But be you attach'd to the doctrine you have learnt, with which you are intrusted, considering by whom you have been instructed: and that from your infancy you were acquainted with the sacred writings, which point you the way to salvation, by believing in Christ Jesus: for all divinely inspired writings are conducive * to instruction, to conviction, to reformation, and the practice of virtue;* 16
that the minister of God may be perfectly accomplished for every office of religion. 17

I conjure you in the name of God, and of the Lord Jesus Christ, who is to judge the living and the dead, at his appearance in his kingdom, to preach the word with assiduity upon all occasions: reprove, censure, exhort, with the most tender

* Ecclesiasticus xviii. 16.

3 χη. εσται γαρ καιρος ὁτε της ὑγιαινουσης διδασκαλιας ουκ ανεξονται, αλλα κατα τας επιθυμιας τας ιδιας ἑαυτοις επισωρευσουσι διδασκαλους, κνηθομενοι την α-
4 κοην: και απο μεν της αληθειας την ακοην αποστρεψουσιν, επι δε τους μυθους εκ-
5 τραπησονται. συ δε νηφε εν πασι, κακοπαθησον, εργον ποιησον ευαγγελιστου, την διακονιαν σου πληροφορησον.
6 εγω γαρ ηδη σπενδομαι, και ὁ καιρος της εμης αναλυσεως
7 εφεστηκε. τον αγωνα τον καλον ηγωνισμαι, τον δρομον τετελεκα, την πιστιν τετη-
8 ρηκα. λοιπον, αποκειται μοι ὁ της δικαιοσυνης στεφανος, ὁν αποδωσει μοι ὁ Κυριος εν εκεινη τη ἡμερᾳ, ὁ δικαιος κριτης, ου μονον δε εμοι, αλλα και τοις ηγαπηκοσι την επιφανειαν αυτου.

9 Σπουδασον ελθειν προς με
10 ταχεως: Δημας γαρ με εγκαταλιπεν, αγαπησας τον νυν αιωνα, και επορευθη εις Θεσσαλονικην, Κρησκης εις
11 Γαλατιαν, Τιτος εις Δαλματιαν. Λουκας εστι μονος μετ' εμου. Μαρκον αναλαβων αγε μετα σεαυτου, εστι γαρ μοι
12 ευχρηστος εις διακονιαν. Τυχικον δε απεστειλα εις Εφε-
13 σον. τον φαιλονην ὁν απελιπον εν Τρωαδι παρα Καρπῳ,

perſuaſions. for the time will 3
come, when they will not en-
dure ſound doctrine, but get
teachers of their own corrupt
taſte, to ſooth their ears that
itch for flattery: which, while 4
they are deaf to the truth, at-
tentively liſten to fables. be 5
you then entirely upon the
watch: be inſenſible to toil:
perform the work of an evan-
geliſt, and diſcharge your mi-
niſterial function. as for me, 6
my blood will ſoon be pour'd
out, and the time of my de-
parture draws nigh: I have 7
ſtruggled in a glorious cauſe: I
have finiſh'd my career: I
have ſtood to the faith: I have 8
nothing more to do, but to re-
ceive the crown of virtue re-
ſerv'd for me, which the
Lord, the juſt judge, will
give me in that day: and not
only to me, but to thoſe alſo,
who have long'd for his ap-
pearance.

Endeavour to come to me 9
very ſoon: for Damas, out of 10
love to this world has aban-
don'd me, and is gone to Theſ-
ſalonica: Creſcens, to Galatia:
and Titus, to Dalmatia. only 11
Luke is with me. take Mark
and bring him with you; be-
cauſe he will be uſeful to me
in the miniſtry. Tychicus I 12
have ſent to Epheſus. when 13
you come, bring the cloke and
books, but eſpecially the roll,

which

πω, ερχομενος φερε, και τα βιβλια, μαλισ̈α τας μεμβρανας.

14 Αλεξανδρος ὁ χαλκευς πολλα μοι κακα ενεδειξαῖο, αποδωη αυῖῳ ὁ Κυριος καῖα
15 τα εργα αυῖου. ὁν και συ φυλασσου, λιαν γαρ ανθεσ̈ηκε τοις ημ̈ερ̈οις λογοις.

16 Εν τῃ πρωῖῃ μου απολογια ουδεις μοι συμπαρεγενεῖο, αλλα πανῖες με εγκατελιπον, μη αυῖοις λογισθει-
17 η. ὁ δε Κυριος μοι παρεσ̈η, και ενεδυναμωσε με, ινα δι' εμου το κηρυγμα πληροφορηθῃ, και ακουσῃ πανῖα τα εθνη, και ερῥυσθην εκ
18 σ̈ομαῖος λεονῖος. και ῥυσεται με ὁ Κυριος απο πανῖος εργου πονηρου, και σωσει εις την βασιλειαν αὐῖου την επουρανιον, ᾧ ἡ δοξα εις τους αιωνας των αιωνων. αμην.

19 Ασπασαι Πρισκαν και Ακυλαν, και τον Ονησιφο-
20 ρου οικον. Ερασῖος εμεινεν εν Κορινθῳ. Τροφιμον δε απελιπον εν Μιλῃῖῳ ασθενουνῖα.
21 σπουδασον προ χειμωνος ελθειν. ασπαζεῖαι σε Ευβουλος, και Πουδης, και Λινος, και Κλαυδια, και ὁι αδελφοι
22 πανῖες. ὁ Κυριος Ιησους Χριστος μεῖα του πνευμαῖος σου. ἡ χαρις μεθ' ὑμων.

ΑΜΗΝ.

which I left with Carpus at Troas.

Alexander the copper-ſmith did me many injuries: the Lord may reward him according to his actions. beware of him, for he violently oppoſed our doctrine. 14 15

*At my firſt defence, I had no aſſiſtance, for every body deſerted me. I wiſh it may never be laid to their charge. however the Lord aſſiſted and ſtrengthen'd me, that the goſpel might be confirm'd by my remonſtrance, and all the nations might hear it; ſo that I was deliver'd out of the mouth * of the lion: and the Lord will deliver me ‖ from every malicious deſign, and preſerve me for his heavenly kingdom. to him be glory to endleſs ages. amen.* 16 17 18

Salute Priſca, and Aquila, and the family of Oneſiphorus. Eraſtus ſtaid at Corinth: but Trophimus I left ſick at Miletum. endeavour to come before winter. Eubulus, Prudens, † Linus, Claudia, and all the brethren ſalute you. the Lord Jeſus Chriſt be with your ſpirit. grace be with you. 19 20 21 22

AMEN.

Ch.

* See Eccleſiaſtic. li. 4. 1 Sam. xvii. 37. ‖ Or, from doing any thing unworthy a chriſtian. † See the notes.

Ch. I. 9. The Hebrew word HOLAM ſignifies *a very long time*, with reſpect either to the *paſt*, or to *the future*. αιωνιος has the ſame meaning in the Lxx, and other Greek writers, and does not ſignify *eternity* properly ſpeaking, but when the ſubject neceſſarily requires it. ſee Pſalm lxxvi. 4. Prov. xxii. 28, &c. nothing can precede *eternity*; therefore *before the times*, which St. Paul ſtiles αιωνιων, can only mean *a long time ago*. Mr. Locke in his note upon Rom. xvi. 25. makes this judicious reflexion. " why the times under the Law were cal-
" led χρονοι αιωνιοι, we may find a reaſon in their *Jubilees*, which
" were αιωνες, *ſæcula* or *ages*, by which all the time under the Law
" was meaſured: and ſo χρονοι αιωνιοι is uſed, 2 Tim. i. 9. Titus i. 2.
" and ſo αιωνες are put for the times of the Law, or the JUBILEES,
" Luke i. 70. Acts iii. 21. 1 Cor. ii. 7.—x. 2. Epheſ. iii. 9. Coloſ. i. 26.
" Heb. ix. 26. ſo God is call'd *the rock* HOLAMIM αιωνων, *of ages*,
" Iſa. xxvi. 4. margin. as he is call'd *the rock* of Iſrael, Iſa. xxx. 29.
" margin; that is, the ſtrength and ſupport of the Jewiſh ſtate. ſo
" Exod. xxi. 6. LEHOLAM εις τον αιωνα does not ſignify *for ever*, but
" *to the Jubilee*, &c." and ſo the myſtery χρονοις αιωνιοις σεσιγημενου which in the vulgar tranſlation is rendred, *kept ſecret ſince the world began*, Mr. Locke more juſtly renders, *kept ſecret in* THE SECULAR TIMES.

Ch. II. 18. Clemens Alexandr. *Strom. Lib.* III. *p.* 446, 463. ſays,
" the Heretics, who condemn'd *marriage*, urg'd thoſe words, *they*
" *who ſhall be found worthy of that age will not marry*, which they
" applyed to the preſent age; and pretended *the reſurrection*, men-
" tion'd by our Lord, is *a reſurrection* to that *ſcience*, which renders
" men new creatures." Juſtin Martyr ſays, " don't think they are
" chriſtians, who affirm there will be no reſurrection, but as ſoon
" as they die, their ſouls will be taken up into heaven." Dial. p. 312. juſt before he had ſaid, τους γαρ λεγουμενους μεν χριστιανους, ουτως δε αθεους και ασεβεις αιρεσιωτας, ὁτι κατα παντα βλασφημα και αθεα, και ανοητα διδασκουσιν. " ſome are ſtil'd chriſtians, who are atheiſtical im-
" pious heretics; ſince their whole doctrine is blaſphemous impiety
" and folly." ſee Ch. iii. 5.

Ch. III. 8. Buxtorf in his Dict. Rab. Col. 945. ſays *Jannes*, and *Jambres* or *Jambros*, are the ſame as *John* and *Ambroſe*. they are mentioned in the Chaldee Paraphraſe of *Jonathan*, Exod. vii. 11. Numb. xxii. 22. where it is ſaid, BALAAM *had two ſervants with him*, which the paraphraſt explains of thoſe two *magicians*. Euſebius *Præp. Evang. l.* VIII. 8. quotes a paſſage from Numenius a Pythagorean philoſopher, where thoſe two magicians are ſtil'd *ſacred Scribes*. Origen obſerves, that thoſe words, *as Jannes and Jambres reſiſted Moſes*, were in an apocryphal book entituled *Jamnes*. Hom. XXXV. *on Geneſis*.

Ver. 13. *Impoſtors or Magicians*. The *Gnoſtics* made great pretences to *Magic*. *Prodicus*, one of their leaders boaſted, he had the ſecret books of Zoroaſter. ſee Clemens Alex. *Strom. lib.* 1. *p.* 304.

Ver. 15. *Sacred writings*, that is of the Old Teſtament; for thoſe of the New were not then publiſhed.

Ch. IV. 10. *Demas*. this compar'd with Coloſ. iv. 13. Philemon, ver. 24. ſhows, that this epiſtle was not writ during St. Paul's firſt con-

confinement. ib. *Galatia.* Theodoret ſays, " he went to the " Gauls, for ſo they are call'd by ſuch as underſtand Geography."

Ver. 21. *Linus.* moſt of the antients ſay, *Linus* was the firſt biſhop of Rome. ſee Irenæus lib. III. 3. Euſeb. Hiſt. Eccleſ. lib. III. 2. V. 6. the tradition, that St. Peter and St. Paul were both at Rome at the ſame time, and ſuffer'd martyrdom together, ſeems altogether groundleſs. for can it be reaſonably imagin'd, that St. Paul ſhould mention *Linus* here, nay, take ſuch frequent notice of his *footman* Tychichus, and his *renegado* Demas, and never drop one word in any of his epiſtles, of St. Peter's being there, or of his being gone from thence. " was he a perſon, *ſays Dr. Whitby, pref. to* 1 *Pet.* ſo inconſiderable as " not to be remembred ? or was he gone upon a ſleeveleſs errand " not worthy of the notice of *St. Paul?* is it poſſible that *St. Luke,* " in an hiſtory deſign'd eſpecially to record the acts of *St. Peter,* and " *St. Paul,* ſhould omit a matter of ſuch moment and importance " to the whole chriſtian world, never ſo much as mentioning that " St. Peter ever was at Rome, though he mentions his travels to, " his preaching, and abode at ſeveral other places?" ſee *Euſebius's* Hiſtor. Eccleſiaſt. lib. II. 25.

Ch. I. 14. Παραθηκην.] Alexand. Clar. Germ. Borner, Cantab. 2, 3. Covel. 2, 3. Sinah, Hunting. 1. Petav. 1, 2, 3. Lincol. Colbert. 7. Baroc. Magdal. 1. Leiceſt. the two firſt edit. Rob. Steph. Complut. edition, Chryſoſtom.

Ch. II. 3. Συ ουν] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Covel. 2. Colbert. 7. nor the Vulgate, *tu autem,* Ambroſe, *the Scholiaſt.*

Ib. Συγκακοπαθησον.] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Covel. 2. Colbert. 7. Coptic. ſee Prol. 1292.

Ver. 7. Δουει.] Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Veleſ. lect. Vulgate, Syriac, Arabic, Ambroſe, the Scholiaſt.

Ver. 19. Κυριου.] Steph. δ. ε. ι. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Roe 2. Laud. 2. Covel. 2. Sinah, Genev. Baroc. Lincol. N. Col. 2. Petav. 1, 2, 3. Magdal. 1. Leiceſt. Baſil. 2. Lucian. Seidel. the Complutenſian edition, Colinæus, the Vulgate, Syriac, Æthiopic, Arabic, Coptic, Ambroſe, Auctor *oper. imperf. in Mat.* Theodoret, Theophylact, Oecumenius. ſee Numb. XVI. 26.

Ver. 21. Και ευχ.] και is not in the Alexand. Clar. *Gr. Lat.* Germ. (*Gr.*) *Lat.* Borner *Gr. Lat.* Froben, Aldus, Syriac, Chryſoſtom, Theodoret.

Ch. III. 6. Αιχμαλωτευουσ] αιχμαλωτιζουσ. Alexand. Borner, Laud. 2. Covel. 2. Roe 2. Petav. 1, 2. Colbert. 7. Complutenſian edition, Eraſmi 1ma Chryſoſtom, Theodoret, Theophylact, Oecumenius. τα is not in Alexand. Clar. Germ. and many other MSS. nor in the Complutenſian edition.

Ver. 8. Ιαμβρης] Μαμβρης Borner *Gr. Lat. Conſtitut. Apoſtol. l.* 8. *c.* 1. Cyprian, Antiochus, *in homil.* Calaritanus, Optatus, and other Latin fathers.

Ver. 14. Τινος] τινων Alexand. Clar. *Lat.* Germ. *Lat.* Borner *Gr. Lat.* Ambroſe.

Ver. 16. Και αφεσ.] και is not in Barb. 1. the Vulgate, Syriac, Arabic, Clemens Alexand. Pelagius, *the Scholiaſt*, Theodorus Mopſueſt. *teſte Facundo* lib. 3. c. 6. Dr. Mills thinks the και a ſpurious addition. ſee Prol. 493.

Ch. IV. 1. Ουν εγω] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Colbert. 7. Covel. 2. Lincol. Colinæus, the Vulgate, Syriac, Ambroſe, *the Scholiaſt*.

Ib. Του Κυριου] is not in the Alexand. Clar. *Lat.* Germ. *Lat.* Covel. 2. the Vulgate, Æthiopic, Coptic, Ambroſe, aliiq. Lat.

Ib. Κατα την επιφ.] και την επιφ. Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Borner *Gr. Lat.* Colbert. 7. Ambroſe, Cæſarius Arelat. Fulgentius. Prol. 492.

Ver. 8. Πασι is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* the Vulgate, Syriac, Ambroſe, *the Scholiaſt*. Eſtius and Dr. Mills think it adventitious. ſee Prol. 493.

Ver. 10. Γαλατιαν] Γαλλιαν Lincol. Covel. 2. Æthiopic, Jerom, and his Interpr. Euſebius, Epiphanius ſays, *Hæreſ.* 51. Ουκ εν τη Γαλατια, ὡς τινες πλανηθεντες νομιζουσιν, αλλα εν τη Γαλλια. but almoſt all the MSS. and all the other Greek and Latin fathers have Γαλατια, of which Γαλλια is the explication: ſo Theodoret ſays, Galatia was antiently call'd Gallia. (τας Γαλλιας.) ſee Prol. 795.

Ver. 14. Αποδωη] αποδωσει Steph. 5. Alexand. Clar. Borner *Gr. Lat.* Colbert. 7. Covel. 2. Leiceſt. Veleſ. lect. Oecumenius, Chryſoſtom, and Theodoret. but ſeven MSS. of Louvain, Clar. *Lat.* Germ. *Lat.* Auguſtin, Jerom and Ambroſe have *reddat*, which therefore was the reading of the antient *Vulgate*. αποδωσει was a *Scholium*, and ſlipt from the margin into the text to ſoften the expreſſion. "αποδωη] "for αποδωσει. for it is rather a prophecy, than an imprecation," ſays *Theophylact*.

Ver 18. Και ρυσται.] και is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Covel. 2. the Vulgate, Ambroſe, *the Scholiaſt*.

Ver. 19. Ακυλαν] Ακυλαν, Λακυραν την γυναικα αυτου, και Σεμαιαν, και Ζηνωνα τους υιους αυτου. Petav. 3. Euthalius. ſee Prol. 966.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL the Apoſtle To TITUS.

1 ΠΑΥΛΟΣ δουλος Θεου, αποστολος δε Ιησου Χριστου, κατα πιστιν εκλεκτων Θεου, και επιγνωσιν αληθειας της κατ' 2 ευσεβειαν, επ' ελπιδι ζωης αιωνιου, ην επηγγειλατο ὁ αψευδης Θεος προ χρονων αι- 3 ωνιων, εφανερωσε δε καιροις ιδιοις τον λογον αὐτου, εν κηρυγματι ὁ επιστευθην εγω κατ' επιταγην του σωτηρος ἡμων 4 Θεου, Τιτῳ γνησιῳ τεκνῳ κατα κοινην πιστιν, χαρις, και ειρηνη απο Θεου πατρος, και Κυριου Ιησου Χριστου του σωτηρος ἡμων.

PAUL a ſervant of God, and an apoſtle of Jeſus Chriſt, to declare the faith which recommends men to the divine favour, and to convince them of that truth, which leads to piety, and gives the expectation of eternal life, which the God of veracity promiſed * ſo many ages ago; and has in due time manifeſted by the preaching of his word, which is committed to me according to the commandment of God our ſaviour: TO Titus my own convert to the common faith: grace and peace from God the father, and the Lord Jeſus Chriſt our ſaviour. 1 2 3 4

5 Τουτου χαριν κατελιπον σε εν Κρητῃ, ἱνα τα λειποντα επιδιορθωσῃ, και κατασησης κατα πολιν πρεσβυτερους, ὡς 6 εγω σοι διεταξαμην, ει τις εστιν

I left you in Crete, to regulate what was amiſs, and to ordain paſtors in every city, as I had appointed you, to chuſe ſuch as are without reproach, 5 6

* See Lxx. Iſa. liii. 12. Ezek. xxxvi. 1. Rom. xvi. 25.

εστιν ανεγκλητος, μιας γυναικος ανηρ, τεκνα εχων πιστα, μη εν κατηγορια ασωτιας
7 η ανυποτακτα. δει γαρ τον επισκοπον ανεγκλητον ειναι, ως Θεου οικονομον, μη αυθαδη, μη οργιλον, μη παροινον, μη πληκτην, μη αισχροκερδη,
8 αλλα φιλοξενον, φιλαγαθον, σωφρονα, δικαιον, οσιον, εγκρατη,
9 αντεχομενον του κατα την διδαχην πιστου λογου, ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγιαινουση, και τους αντιλεγοντας ελεγχειν.
10 Εισι γαρ πολλοι ανυποτακτοι, ματαιολογοι και φρεναπαται, μαλιστα οι εκ περι-
11 τομης, ους δει επιστομιζειν, οιτινες ολους οικους ανατρεπουσι, διδασκοντες α μη δει,
12 αισχρου κερδους χαριν. ειπε τις εξ αυτων ιδιος αυτων προφητης, "Κρητες αει ψευσ-
"ται, κακα θηρια, γαστερες
13 "αργαι." η μαρτυρια αυτη εστιν αληθης, δι' ην αιτιαν ελεγχε αυτους αποτομως, ινα
14 υγιαινωσιν εν τη πιστει, μη προσεχοντες Ιουδαικοις μυθοις, και εντολαις ανθρωπων αποστρεφομενων την αληθειαν.
15 παντα καθαρα τοις καθαροις, τοις δε μεμιασμενοις και απιστοις ουδεν καθαρον, αλλα μεμιαντται αυτων και ο νους
16 και η συνειδησις. Θεον ομολογουσιν

married to but one wife, whose children are obedient, not accused of debauchery, nor unruly. for a bishop must be 7
blameless, as the steward of God; not morose, not soon angry, not given to wine, not violent, not desirous of unlawful gain. but a lover of 8
hospitality, humane, prudent, just, holy, temperate; attach'd to the truth, that has 9
been taught him, that he may be able to teach others sound doctrine, and to convince those who oppose it.

For there are many, especially among the Jews, who 10
are obstinate, vain talkers and deceivers; who ought to be 11
curb'd, who pervert whole families, teaching things which they ought not, for sordid lucre. one of their own 12
**prophets said, "the Cretans "are always liars, evil beasts, "slow bellies." the charge is* 13
true: wherefore rebuke them sharply, that they may be sound in the faith; not doating on 14
Jewish Fables, and the tenets of men, that deviate from the truth. to the pure 15
all things are pure: but to corrupt infidels nothing is pure; whose very mind and conscience is polluted. they 16
make a profession of knowing God;

* EPIMENIDES a Cretan, who writ a Poem entitled, THE ORACLES, in which was the verse cited by St. PAUL, as Jerom says.

λογουσιν ειδιναι, τοις δε εργοις αρνουνται, βδελυκτοι οντες και απειθεις, και προς παν εργον αγαθον αδοκιμοι.

1 Συ δε λαλει ἁ πρεπει τη ὑγιαινουση διδασκαλια.
2 πρεσβυτας νηφαλιους ειναι, σεμνους, σωφρονας, ὑγιαινουτας τη πιστει, τη αγαπη,
3 τη ὑπομονη. πρεσβυτιδας ὡσαυτως εν καταστηματι ιεροπρεπεις, μη διαβολους, μη οινῳ πολλῳ δεδουλωμενας,
4 καλοδιδασκαλους, ἱνα σωφρονιζωσι τας νεας, φιλανδρους ειναι, φιλοτεκνους,
5 σωφρονας, ἁγνας, οικουρους, αγαθας, ὑποτασσομενας τοις ιδιοις ανδρασιν, ἱνα μη ὁ λογος του Θεου βλασφημηται.
6 τους νεωτερους ὡσαυτως παρακαλει σωφρονειν.

7 Περι παντα σεαυτον παρεχομενος τυπον καλων εργων, εν τη διδασκαλια αδιαφθοριαν, σεμνοτητα, λογον ὑγιη, ακαταγνωστον, ἱνα
8 ὁ ἐξ εναντιας εντραπη, μηδεν εχων περι ἡμων λεγειν φαυλον.

9 Δουλους ιδιοις δεσποταις ὑποτασσεσθαι, εν πασιν ευαρεστους ειναι, μη αντιλεγον-
10 τας, μη νοσφιζομενους, αλλα πιστιν πασαν ενδεικνυμενους αγαθην, ἱνα την διδασκαλιαν την του σωτηρος ἡμων Θεου κοσμωσιν εν πασιν.

God; but in fact they deny him, being execrably incredulous, and utter strangers to all virtue.

As for you, teach nothing 1
but what is agreeable to sound 2
doctrine: advise the aged to be prudent, grave, temperate, sound in faith, in charity, in patience: the aged 3
women likewise, to behave with sanctity of manners, not false accusers, not given to tipling, but to lectures on virtue, that they may teach the 4
young women prudence, to love their husbands, to love their children, to be discreet, chaste, 5
good œconomists, beneficent, submissive to their husbands, that the word of God may not be blasphemed. the young men 6
likewise exhort to be modest.

In all things show yourself a 7
pattern of virtue: in teaching shewing uncorruptness, gravity; let your doctrine be sound 8
and inoffensive, that your opponents may be ashamed, and have nothing that is ill to say of us.

Exhort servants to be obe- 9
dient to their masters, to be entirely obsequious without grumbling. not to pilfer, but 10
to show the strictest fidelity; that they may do honour to the doctrine of God our saviour in all things.

11 Επεφανη γαρ ἡ χαρις
του Θεου ἡ σωτηριος πασιν
12 ανθρωποις, παιδευουσα ἡ-
μας, ἱνα αρνησαμενοι την
ασεβειαν και τας κοσμικας
επιθυμιας, σωφρονως και δι-
καιως και ευσεβως ζησομεν
13 εν τῳ νυν αιωνι, προσδεχο-
μενοι την μακαριαν ελπιδα,
και επιφανειαν της δοξης
του μεγαλου Θεου και σω-
τηρος ἡμων Ιησου Χριστου,
14 ὁς εδωκεν ἑαυτον ὑπερ ἡμων,
ἱνα λυτρωσηται ἡμας απο
πασης ανομιας, και καθα-
ριση ἑαυτῳ λαον περιουσιον,
15 ζηλωτην καλων εργων. ταυ-
τα λαλει, και παρακαλει,
και ελεγχε μετα πασης επι-
ταγης. μηδεις σου περιφρο-
νειτω.

1 Υπομιμνησκε αυτους αρ-
χαις και εξουσιαις ὑποτασ-
σεσθαι, πειθαρχειν, προς παν
εργον αγαθον ἑτοιμους ειναι,
2 μηδενα βλασφημειν, αμα-
χους ειναι, επιεικεις, πασαν
ενδεικνυμενους πραοτητα προς
3 παντας ανθρωπους. ημεν
γαρ ποτε και ἡμεις ανοητοι,
απειθεις, πλανωμενοι, δου-
λευοντες επιθυμιαις και ἡδο-
ναις ποικιλαις, εν κακια και
φθονῳ διαγοντες, στυγητοι, μι-
4 σουντες αλληλους. ὁτε δε ἡ
χρηστοτης και ἡ φιλανθρω-
πια επεφανη του σωτηρος ἡ-
5 μων Θεου, ουκ ἐξ εργων των
εν δικαιοσυνῃ ἁ εποιησαμεν
ἡμεις, αλλα κατα το αυτου
ελεος

For the divine favour has 11
display'd its salutary effects to
all mankind: teaching us to 12
renounce impiety and world-
ly passions, and to practise
temperance, justice and pie-
ty in this present world;
in expectation of that desira- 13
ble happiness, the glorious
appearance of the supreme
God, and of our saviour Je-
sus Christ, who gave him- 14
self for us, to redeem us from
all iniquity, and qualify us
to be his peculiar people,
passionately affected to vir-
tue. these things remonstrate: 15
recommend and enforce with
all your authority: guard
yourself against all contempt.

Admonish them to be subject 1
to princes and to magistrates,
to obey their orders, and to
exert their virtue and loyalty
upon all occasions. to speak 2
evil of no man. to avoid con-
tention, to be moderate and en-
tirely inoffensive to all men. for 3
even we ourselves were once
inconsiderate, disobedient, de-
luded, addicted to variety of
passions and pleasures, living in
malice and envy, the deserving
objects of mutual hatred. but 4
when the kindness and love of
God our saviour display'd itself
to mankind, he saved us not in 5
consideration of any virtuous
actions which we had done, but
out

ελεος εσωσεν ἡμας, δια λουτρου παλιγγενεσιας, και ανακαινωσεως πνευματος ἁγιου, 6 ου εξεχεεν εφ' ἡμας πλουσιως, δια Ιησου Χριστου του σωτηρος ἡμων, ἱνα δικαιωθεντες τῃ εκεινου χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα ζωης αιωνιου.

8 Πιστος ὁ λογος, και περι τουτων βουλομαι σε διαβεβαιουσθαι, ἱνα φροντιζωσι καλων εργων προϊστασθαι οἱ πεπιστευκοτες τῳ Θεῳ: ταυτα εστι τα καλα και ωφελιμα τοις ανθρωποις. 9 μωρας δε ζητησεις, και γενεαλογιας, και ερεις, και μαχας νομικας περιϊστασο, εισι γαρ ανωφελεις και ματαιοι.

10 Αιρετικον ανθρωπον μετα μιαν και δευτεραν νουθεσιαν 11 παραιτου, ειδως ὁτι εξεστραπται ὁ τοιουτος, και ἁμαρτανει ων αυτοκατακριτος.

12 Οταν πεμψω Αρτεμαν προς σε η Τυχικον, σπουδασον ελθειν προς με εις Νικοπολιν, εκει γαρ κε- 13 κρικα παραχειμασαι. Ζηναν τον νομικον και Απολλω σπουδαιως προπεμψον, ἱνα μηδεν αυτοις λειπῃ.

14 Μανθανετωσαν δε και οἱ ἡμετεροι καλων εργων προϊστασθαι εις τας αναγκαιας χρειας, ἱνα μη ωσιν ακαρποι.

out of his meer mercy, by the baptism of regeneration, he form'd us anew, by the plentiful effusion of the holy Spirit, thro' Jesus Christ our saviour: that being justified by his favour, we should have the inheritance of eternal life, according to our hopes. 6 7

This is a secure rule, and what I would have you constantly maintain, that they who have believed in God, should take care to be examples of virtue, for that is commendable and useful to mankind. but avoid frivolous enquiries about genealogies, and vexatious disputes about the law; for they are unprofitable and vain. 8 9

A man that is an heretick, after the first and second admonition, avoid: it being plain that such a person is perverted, and knows in his own conscience that his tenets are false. 10 11

When I shall send you Artemas, or Tychicus, endeavour to meet me at Nicopolis: for I have determined to winter there. dispatch Zenas the lawyer, and Apollos, and take care that nothing be wanting to their journey. 12 13

Let our brethren too learn some honest profession to supply their occasions, that they may not be destitute of an income. 14

Ασ- *All*

15 Ασπαζονται σε οι μετ' εμου παντες. ασπασαι τους φιλουντας ημας εν πιστει. η χαρις μετα παντων υμων.
ΑΜΗΝ.

All that are with me 15 *ſalute you. ſalute our chriſtian friends. grace be with you all.*
AMEN.

Ch. I. 2. It deſerves notice, that in this ſingle verſe, the word αιωνιος is taken in two different ſenſes; for Ζωη αιωνιος ſignifies *eternal* Life, i.e. which ſhall never have any end; but προ χρονων αιωνιων can't poſſibly mean here *from eternity*, but *before the ſecular times*, or *many ages ago*, as in 2 Tim. i. 9. and this turn upon words is uſual with St. Paul, as Grotius, Mr. Locke, and others have frequently obſerv'd. he muſt be little verſed, ſays Mr. Locke, in the writings of St. Paul, who does not obſerve, that when he has us'd a term, he is apt to repeat it in the ſame diſcourſe, in a way peculiar to himſelf, and ſomewhat varied from its ordinary ſignification, 1 Cor. xiv. 15. Gal. v. 18.

Ver. 5. The author of the Acts mentions but one voyage of St. Paul to Crete, when he was ſent priſoner to Rome, Acts xxvii. 8, 12. and then they only came to an harbour, where they could not ride ſafe, but were forc'd to bear away without landing in the iſland: it muſt then have been in the voyage to Macedonia, 1 Tim. i. 3. though this is not any of the three voyages mentioned in the Acts. Euſebius indeed, lib. ii. 22. almoſt 300 years after, ſays, "there "was a report, that the apoſtle came a ſecond time to Rome, where "he ſuffer'd martyrdom;" which he does not ſupport by any hiſtorical account, but deduces it from that obſcure paſſage, 2 Tim. iv. 16.

Ib. Crete was call'd εκατομπολις an iſland of an *hundred* Cities: Titus had no ſettled character there, but as an evangeliſt appointed *a presbyter, a prieſt, or paſtor* for every city, and then went to Dalmatia. ſee Ch. III. 12.

Ver. 12. Prophet. *Epimenides* a native of Crete, who was ſtil'd ανηρ θειος, a divine man, *Plato de Leg.* Diodorus calls him *Epimenides* the Divine Θεολογον. he was accounted one of the *ſeven* wiſe men, and a favourite of the Deity, greatly skill'd in all the Enthuſiaſm and myſtical doctrine of religion. *Plut. Solon.* after having offer'd certain victims preſcrib'd by the Deity, he foretold the diſaſters of the Perſian navy, which had ſtruck the Athenians with terror, and his predictions were verified by the events. *Plato de Leg.* his prophecies were deliver'd with *fanatical agitations*, ſays Cicero. *Div.* and Maximus Tyrius adds, that though he never had any *Preceptor*, he was ſo wonderfully vers'd in the myſteries of religion, that he freed the Athenians from the plague and the ſeditions they labour'd under, by means of his *expiations*. Diatrib. XXII.

Ch. III. 10. Αιρετικος is properly the ſame as αιρετιστης, that is, one who follows a *ſect* αιρεσις, whether its doctrines are true or falſe; but the doctrines of the apoſtles being true, whoever departed from their *ſect* αιρεσις, did by conſequence maintain falſe doctrines: hence perſons that unhappily differ'd in opinion from the leading men, however ſound they might really be, were afterwards call'd *heretics*: Orthodoxy

thodoxy and Majority being ſoon made convertible terms. ſo that when the governors of churches were no longer inſpir'd, and had *degenerated* from the power of working miracles, and that of diſcerning ſpirits, they however aſſum'd the authority adherent to thoſe characters, and at length turn'd *religion* into a *farce*, by not only avoiding thoſe, who juſtly complain'd of *their* errors and tyranny, but by excommunicating them, and damning them by wholeſale for not ſtooping to *their* ambition.

Ver. 11. Αυτοκατακριτος, one who has paſs'd ſentence againſt himſelf, by openly renouncing chriſtianity.

Ch. I. 15. Παντα μεν.] μεν is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Colbert. 7. Petav. 3. Vulgate, Ambroſe, *the Scholiaſt.*

Ch. II. 7. Αφθαρσιαν] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner, Laud. 2. Roe 2. Baroc. ſeveral editions, Froben, Aldus, Colinæus, Vulgate and Latin fathers, Æthiopic, Chryſoſtom, Theophylact, Oecumenius.

Ver. 8. Περι ημων.] Clar. Borner. *Gr. Lat.* Cantab. 2, 3. Laud. 2. Roe 2. Covel, 2, 3. N. Col. 2. Magdal. 1. Petav. 1. Baroc. Genev. Lincol. Baſil, Leiceſt. Vienna, Aldus, Eraſmi ed. 1ma. Colinæus, the Complutenſian, Vulgate, Chryſoſtom, Ambroſe, Hilary, Jerom, Calaritan, Oecumenius, and others.

Ver. 10. Του σωτηρος.] την του σωτηρος Alexand. Clar. Germ. Borner *Gr. Lat.* Med. Chryſoſtom, Theodoret.

Ch. III. 5. ων.] α Alexand. Clar. Borner, Clemens Alex.

Ib. Του ανου ελεον] το ανου ελεος Alex. Clar. Germ. Borner, Roe 2. Covel. 2. Clemens Alex.

ΠΑΥΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΦΙΛΗΜΟΝΑ
ΕΠΙΣΤΟΛΗ.

1 ΠΑΥΛΟΣ δεσμιος Χρισ̄ου Ιησου, και Τιμοθεος ὁ αδελφος, Φιλημονι τῳ αγαπητῳ και
2 συνεργῳ ἡμων, και Απφια τῃ αδελφῃ, και Αρχιππῳ τῳ συσ̄ρατιωτῃ ἡμων, και τῃ κατ' οικον σου εκκλησια,
3 χαρις ὑμιν και ειρηνη απο Θεου πᾱρος ἡμων, και Κυριου Ιησου Χρισ̄ου.

4 Ευχαρισ̄ω τῳ Θεῳ μου, παντο̄ε μνειαν σου ποιουμενος επι των προσευχων μου,
5 ακουων σου την αγαπην, και την πισ̄ιν ἣν εχεις προς τον Κυριον Ιησουν και εις παντας
6 τους ἁγιους: ὁπως ἡ κοινωνια της πισ̄εως σου ενεργης γενηται εν επιγνωσει παντος αγαθου του εν ἡμιν εις Χριστον Ιησουν.
7 χαριν γαρ εσχομεν πολλην και παρακλησιν επι τῃ αγαπῃ σου, ὁτι τα σπλαγχνα των ἁγιων αναπεπαῡαι δια σου, αδελφε.

Δια

THE
EPISTLE
OF
PAUL the Apoſtle
To PHILEMON.

PAUL *a priſoner for* 1
Jeſus Chriſt, and Timothy our brother, to Philemon our dearly beloved,
and fellow-labourer, to our 2
beloved Appia, to Archippus our fellow-ſoldier, and to the church in your houſe, favour
and peace be with you, from 3
God our father, and the Lord Jeſus Chriſt.

I mention you always in my 4
prayers, and thank my God 5
for the account I have of your faith in the Lord Jeſus and the love you bear to all the ſaints; ſo that the chri- 6
ſtian faith, which you have in common with us, diſplays itſelf to the obſervation of all good men about you. for 7
your liberality, my brother, affected us with great joy and comfort, by your having refreſh'd the bowels of the ſaints.

Where-

8 Διο πολλην εν Χριστῳ παρρησιαν εχων επιτασσειν
9 σοι το ανηκον, δια την αγαπην μαλλον παρακαλω, τοιουτος ων ὡς Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιη-
10 σου Χριστου. παρακαλω σε περι του εμου τεκνου, ὁν εγεννησα εν τοις δεσμοις μου,
11 Ονησιμον, τον ποτε σοι αχρηστον, νυνι δε σοι και εμοι
12 ευχρηστον, ὁν ανεπεμψα. συ δε αυτον, τουτεστι, τα εμα
13 σπλαγχνα, προσλαβου, ὁν εγω εβουλομην προς εμαυτον κατεχειν, ινα ὑπερ σου διακονῃ μοι εν τοις δεσμοις του
14 ευαγγελιου. χωρις δε της σης γνωμης ουδεν ηθελησα ποιησαι, ινα μη ὡς κατα αναγκην το αγαθον σου ᾖ, αλλα κα-
15 τα ἑκουσιον. ταχα γαρ δια τουτο εχωρισθη προς ὡραν, ινα αιωνιον αυτον απεχῃς.
16 ουκετι ὡς δουλον, αλλ' ὑπερ δουλον, αδελφον αγαπητον, μαλιστα εμοι, ποσῳ δε μαλλον σοι και εν σαρκι και εν Κυριῳ?

17 Ει ουν εμε εχεις κοινωνον,
18 προσλαβου αυτον ὡς εμε. ει δε τι ηδικησε σε η οφειλει,
19 τουτο εμοι ελλογει. εγω Παυλος εγραψα τῃ εμῃ χειρι, εγω αποτισω, ινα μη λεγω σοι ὁτι και σεαυτον μοι προ-
20 σοφειλεις. ναι, αδελφε, εγω σου

Wherefore, tho' I have a 8
right by virtue of my character, to prescribe what is fit: I 9
had rather apply to your benevolent temper, and desire you would regard the years of Paul, who am now also a prisoner for Jesus Christ, and in- 10
tercede with you for my son Onesimus, whom I made a convert whilst I was in chains. 'tis 11
true he was formerly †useless to you, but now he will be useful to us both: I have sent him back, 12
therefore receive him as one that I tenderly love. I would 13
have kept him with me, to assist me in your stead during my confinement for the gospel. but I 14
would not do any thing without your consent; that your benefaction might not appear any ways forc'd, but perfectly voluntary. perhaps he quitted you 15
for a while, to be yours for ever after: not as a slave, but 16
in another quality, as a dear brother whom I particularly value, but much more should you, both as he is your servant, and as he is a christian.

I beg you therefore by the 17
common ties of friendship to receive him as you would myself. if he has wrong'd you, or is in- 18
debted to you, place that to my account. I Paul give it under 19
my own hand, I will repay it; not to say, that you owe your very self to me. for the Lord's 20

† An allusion to the name Onesimus, which signifies useful.

σου οναιμην εν Κυριῳ, αναπαυσον μου τα σπλαγχνα εν Κυριῳ.

21 Πεποιθως τῃ ὑπακοῃ σου ἐγραψα σοι, εἰδως ὁτι καὶ
22 ὑπερ ὁ λεγω ποιησεις. ἁμα δε καὶ ἑτοιμαζε μοι ξενιαν, ελπιζω γαρ ὁτι δια των προσευχων ὑμων χαρισθησομαι ὑμιν.

23 Ασπαζεται σε, Επαφρας, ὁ συναιχμαλωτος μου ἐν Χριστῳ Ιησου: Μαρκος, Αριστ-
24 αρχος, Δημας, Λουκας, οἱ
25 συνεργοι μου. ἡ χαρις του Κυριου ἡμων Ιησου Χριστου μετα του πνευματος ὑμων.

A M H N.

ſake, brother, let me have this ſatisfaction: refreſh my heart for his ſake.

I writ this upon the pre- 21
ſumption of your compli-
ance, being perſuaded that
you will even do more than I
mention. pray at the ſame time 22
prepare me a lodging: for I
truſt that through your prayers
I ſhall be reſtored to you.

Epaphras my fellow-priſo- 23
ner in the cauſe of Chriſt Je-
ſus; Marcus, Ariſtarchus, 24
Demas, Luke, my fellow-la-
bourers, ſalute you. the grace 25
of our Lord Jeſus Chriſt be
with your ſpirit.

A M E N.

Ch. I. 2. Αδελφῃ without αγαπητῃ] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Colbert. 7. Covel. 2. Coptic, Jerom, and the antient Vulgate. ſee Prol. 1292.

Ver. 6. Εν ὑμιν.] εν ἡμιν all Stephens's MSS. the Alexand. Cantab. 3. N. Col. 2. Baſil 2. ſeven Latin MSS. of Lucas Brugenſis, Chryſoſtom, Ambroſe, Jerom, Theodoret, Oecumenius, and the Complutenſian edition.

Ver. 7. Χαριν] χαραν Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Borner *Gr. Lat.* Colbert. 7. Laud. 2. Petav. 2. Covel. 2. Hunting. 1. Barbar. 1. Baroc. Wechet. *al.* Veleſ. lect. ſome edit. Vulgate, Syriac, Arabic, Coptic, Chryſoſtom, Ambroſe, Jerom, *the Scholiaſt.* however, this is only a *Scholium.* χαριν, τουτεστι, χαραν, *ſays* Theophylact. χαρις, δωρεα, χαρα, *ſays* Heſychius.

Ib. Εσχομεν.] Clar. *Gr. Lat.* Germ. *Gr. Lat.* Jerom, εσχον Alexand. Borner *Gr. Lat.* Colbert. 7. Vulgate, Ambroſe, *the Scholiaſt,* Theodoret.

Ver. 12. Προσλαβου] is not in the Alexand. Borner *Gr. Lat.* Colbert. 7.

Ver. 20. Σπλαγχνα εν Κυριῳ] σπλαγχνα εν Χριστῳ πεποιθως Clar. *Lat.* Germ. *Lat.* Borner *Gr. Lat.* Leiceſt. 4. MSS. Colinæus, Aldus, Syriac, Coptic.

Ver. 23. Ασπαζεται.] Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Roe 2. Veleſ. lect. Eraſm. ed. 1ma. Aldus, Vulgate, Syriac, Arabic, Ambroſe.

Η ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 ΠΟΛΥΜΕΡΩΣ και πολυτροπως παλαι ὁ Θεος λαλησας τοις πατρασιν εν τοις προφηταις, 2 επ' εσχατου των ἡμερων τουτων ελαλησεν ἡμιν εν υἱῳ, ὁν εθηκε κληρονομον παντων, δι' ου και τους αιωνας εποιησεν. 3 ὁς ων † απαυγασμα της δοξης, και χαρακτηρ της ὑποστασεως αυτου, φερων τε τα παντα τῳ ῥηματι της δυναμεως αὐτου, καθαρισμον ποιησαμενος των ἁμαρτιων εκαθισεν εν δεξια της μεγαλωσυνης εν ὑψηλοις.

4 Τοσουτῳ κρειττων γενομενος των αγγελων, ὁσῳ διαφορωτερον παρ' αυτους κεκληρονομηκεν

THE EPISTLE To the HEBREWS.

GOD *who at ſundry times, and in divers manners, ſpake in time paſt to the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his* SON, *whom he hath conſtituted heir of all things, by whom alſo he made the world. who being the radiation of his glory, and the impreſt image of his ſubſtance, and governing all things by his powerful command, after having himſelf made expiation for our ſins, ſat down on the right hand of the divine majeſty in the higheſt heavens.* 1 2 3

HE *is ſo much ſuperiour to the angels, as the authority he poſſeſſes is more excellent than theirs.* 4

† Πας ανθρωπος κατα την διανοιαν ωκειωται θειῳ Λογῳ, της μακαριας Φυσεως ΕΚΜΑΓΕΙΟΝ, η αποσπασμα, η ΑΠΑΥΓΑΣΜΑ ἑστονως. "every "man with reſpect to his *Intellect* is allied to the divine *Reaſon*, being "the IMPRESS'D IMAGE, or *a draught*, or a RAY of that eſſentially "happy BEING." Philo *of the creation of the world.* ſee the notes at the end of this epiſtle.

ρονομηκεν ονομα. τινι γαρ
5 ειπε ποτε των αγγελων,
" υιος μου ει συ, εγω σημε-
" ρον γεγεννηκα σε?" και
παλιν, " εγω εσομαι αυτω
" εις πατερα, και αυτος εσ-
6 " ται μοι εις υιον?" οταν
δε παλιν εισαγαγη τον πρω-
τοτοκον εις την οικουμενην,
λεγει, " και προσκυνησατω-
" σαν αυτω παντες αγγελοι
7 " Θεου." και προς μεν τους
αγγελους λεγει, " ο ποιων
" τους αγγελους αυτου πνευ-
" ματα, και τους λειτουρ-
" γους αυτου πυρος φλογα."
8 προς δε τον υιον, " ο θρονος
" σου, ο Θεος, εις τον αι-
" ωνα του αιωνος, ραβδος
" ευθυτητος η ραβδος της βα-
9 " σιλειας σου. ηγαπησας
" δικαιοσυνην, και εμιση-
" σας ανομιαν, δια τουτο
" εχρισε σε ο Θεος, ο Θεος
" σου ελαιον αγαλλιασεως
" παρα τους μετοχους σου."
10 και, " συ κατ' αρχας, Κυ-
" ριε, την γην εθεμελιωσας,
" και εργα των χειρων σου
11 " εισιν οι ουρανοι. αυτοι α-
" πολουνται, συ δε διαμε-
" νεις, και παντες ως ιμα-
12 " τιον παλαιωθησονται. και
" ως περιβολαιον αλλαξεις
" αυτους, και αλλαγησον-
" ται, συ δε ο αυτος ει, και
" τα ετη σου ουκ εκλειψου-
" σι."

theirs. for to which of the an- 5
gels did he ever say, " * *thou*
" *art my son, this day have I*
" *begotten thee? and again,*
" *I will be his father, and*
" *he shall be my son? and* 6
when he re-introduces the
first-begotten into the world,
he saith, " † *and let all the*
" *angels of God worship him.*"
and of the angels, he saith, 7
" ‖ *who employs his angels*
" *like the winds, and flames*
" *of fire as his ministers.*"
but to the son he saith, 8
" *God is thy* ‡ *throne for ever*
" *and ever; the sceptre of*
" *thy kingdom is a sceptre of*
" *equity. thou hast loved* 9
" *justice and hated iniqui-*
" *ty; therefore God, even*
" *thy God, hath anointed*
" *thee with the oil of glad-*
" *ness above thy peers.*" *a-* 10
gain, " *thou, Lord, in the*
" *beginning hast laid the*
" *foundation of the earth;*
" *and the heavens are the*
" *works of thy hands. they* 11
" *shall perish, but thou shalt*
" *remain: and they all shall*
" *come to an end like an*
" *old garment; as a vesture* 12
" *shalt thou change them,*
" *and they shall be changed:*
" *but thou art the same,*
" *and thy years shall never*
" *end.*"

Προς *But*

* Psal. ii. 7. † xcvii. 7. ‖ civ. 4. Lxx. ‡ xlv.

13 Προς τινα δε των αγγελων
ειρηκε ποτε, " καθου εκ δεξι-
" ων μου, εως αν θω τους
" εχθρους σου υποποδιον
14 " των ποδων σου?" ουχι
παντες εισι λειτουργικα πνευ-
ματα, εις διακονιαν απο-
στελλομενα δια τους μελλον-
τας κληρονομειν σωτηριαν?

1 Δια τουτο δει περισσοτε-
ρως ημας προσεχειν τοις
ακουσθεισι, μη ποτε πα-
2 ραρρυωμεν. ει γαρ ο δι' αγ-
γελων λαληθεις λογος εγενετο
βεβαιος, και πασα παραβα-
σις και παρακοη ελαβεν εν-
3 δικον μισθαποδοσιαν: πως
ημεις εκφευξομεθα τηλικαυ-
της αμελησαντες σωτηριας?
ητις αρχην λαβουσα λαλεισ-
θαι δια του Κυριου, υπο των
ακουσαντων εις ημας εβεβαι-
4 ωθη, συνεπιμαρτυρουντος του
Θεου σημειοις τε και τερασι,
και ποικιλαις δυναμεσι, και
πνευματος αγιου μεριστμοις,
κατα την αυτου θελησιν.

5 Ου γαρ αγγελοις υπεταξε
την οικουμενην την μελλου-
6 σαν, περι ης λαλουμεν. διε-
μαρτυρατο δε που τις, λεγων,
" τι εστιν ανθρωπος, οτι
" μιμνησκη αυτου, η υιος αν-
" θρωπου, οτι επισκεπτη αυ-
7 " τον? ηλαττωσας αυτον
" βραχυ τι παρ' αγγελους,
" δοξη και τιμη εστεφανω-
" σας αυτον (και κατεστη-
" σας

But to which of the angels 13
did he ever say, " *sit on my*
" *right hand, until I make*
" *thine enemies thy foot-*
" *stool?*" *are not all those* 14
spirits dispatch'd as ministers
to take care of those who
shall belong to the christian
church.

Therefore we ought to give 1
the greater attention to the
things we have heard, for fear
we should abandon the gospel.
for if the law deliver'd by an- 2
gels was put in execution, and
every transgression and diso-
bedience was justly punish'd
as it deserv'd; how shall we 3
escape, if we neglect that sa-
lutary doctrine? which was
first published by the Lord,
and was confirmed to us by
those that heard him; God also 4
giving an additional testimony
both by signs, by prodigies, by
divers miracles, and gifts of
the holy spirit, which he di-
stributes as he pleases.

'Tis not therefore to the an- 5
gels that he has subjected the
gospel state of which we are
treating. and this is attested by 6
a certain writer, who says,
" *what is man that thou art*
" *mindful of him, or the son*
" *of man that thou visitest*
" *him? thou hast made him** 7
" *for a while lower than the*
" *angels; thou hast crown'd*
" *him*

* See Hosea i. 4.

" σας αυτον επι τα εργα
8 " των χειρων σου.) παντα
" υπεταξας υποκατω των πο-
" δων αυτου." εν γαρ τω
υποταξαι αυτω τα παντα,
ουδεν αφηκεν αυτω ανυποτακτον, νυν δε ουπω ορωμεν
αυτω τα παντα υποτεταγμε-
9 να. τον δε βραχυ τι παρ'
αγγελους ηλαττωμενον βλεπομεν Ιησουν, δια το παθημα του θανατου, δοξη και
τιμη εστεφανωμενον, οπως
χαριτι Θεου υπερ παντος γευσηται θανατου.

" *him with glory and honour,*
" *and haſt ſet him over the*
" *works of thy hands: thou* 8
" *haſt put all things in ſubjec-*
" *tion under his feet.*" *now*
ſince he has put all in ſubjection to him, he left nothing that is not ſubjected to him. however we do not ſee as yet that all things are put under him. but 9
Jeſus, who was for a while inferior to the angels by his ſufferings and death, we ſee was crown'd with glory and honour; when by the divine goodneſs, he had paſs'd thro' death for every man.

10 Επρεπε γαρ αυτω, δι' ον
τα παντα και δι' ου τα
παντα, πολλους υιους εις
δοξαν αγαγοντα, τον αρχηγον της σωτηριας αυτων δια
11 παθηματων τελειωσαι. ο, τε
γαρ αγιαζων και οι αγιαζομενοι, εξ ενος παντες, δι' ην
αιτιαν ουκ επαισχυνεται α-
12 δελφους αυτους καλειν, λεγων, " απαγγελω το ονομα
" σου τοις αδελφοις μου, εν
" μεσω εκκλησιας υμνησω
13 " σε." και παλιν, " εγω
" εσομαι πεποιθως επ' αυ-
" τω." και παλιν, " ιδου
" εγω και τα παιδια α μοι
" εδωκεν ο Θεος.

For it was agreeable to his 10
wiſdom, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to conſecrate the author of their ſalvation by his ſufferings. for both he that 11
ſanctifieth, and they who are ſanctified, are all deriv'd from one: for which cauſe he is not aſham'd to call them brethren, ſaying, " *I will declare thy* 12
" *name unto my brethren, in*
" *the midſt of the church will I*
" *ſing praiſe unto thee.*" *and* 13
again, " *I will put my truſt in*
" *him.*" *and again,* " *behold,*
" *I, and the children which*
" *God hath given me.*

14 Επει ουν τα παιδια κε-
κοινωνηκε σαρκος και αιματος, και αυτος παραπλησιως μετεσχε των αυτων, ινα
δια

Since then the children 14
were made ſubject to a ſtate of mortality, ſo he himſelf likewiſe was ſubject to the ſame
con-

διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διάβολον: καὶ ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

condition: that through death he might destroy him that had the power of death, that is, the devil; and deliver them who thro' fear of death were all their life-time in a state of slavery. for he is not the deliverer of angels; but the deliverer of Abraham's posterity. whence it was necessary he should be in all things like his brethren; that he might be a merciful high priest, and faithfully discharge the divine office of expiating the sins of the people. for having himself stood the test of sufferings, he is capable of being moved to relieve those who undergo such tryals.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας 2 ἡμῶν Χριστὸν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ 3 αὐτοῦ. πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας 4 αὐτόν: πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. 5 καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων.

Wherefore, christian brethren, you who are called to an heavenly inheritance, consider the apostle and high priest of the faith we profess, even Christ Jesus; who was faithful to him that constituted him such, as Moses likewise was faithful in all his administration of God's house. but as the architect is of much greater dignity than the house he has made; so the glory which Christ received was greater than that of Moses. no house is without a builder; now he that built the whole house of Israel is God. besides Moses throughout his whole administration acted in quality of a servant, representing to the people what he was order'd

μενων. Χριστος δε, ως υιος επι τον οικον αυτου, ου οικος εσμεν ημεις, εαν περ την παρρησιαν και το καυχημα της ελπιδος μεχρι τελους βεβαιαν κατασχωμεν.

to say. but Christ govern'd his own house in quality of son and heir, and 'tis we that are his house, provided we stedfastly persevere unto the end in the publick profession of that hope, in virtue of which we glory.

7 Διο, καθως λεγει το πνευμα το αγιον, " σημερον εαν
" της φωνης αυτου ακουσητε, μη σκληρυνητε τας
8 " καρδιας υμων, ως εν τω
" παραπικρασμω, κατα την
" ημεραν του πειρασμου εν
" τη ερημω, ου επειρασαν
9 " με οι πατερες υμων, εδο-
" κιμασαν με, και ειδον τα
" εργα μου, τεσσαρακοντα
10 " ετη. διο προσωχθισα τη
" γενεα εκεινη, και ειπον,
" αει πλανωνται τη καρδια,
" αυτοι δε ουκ εγνωσαν τας
11 " οδους μου. ως ωμοσα εν
" τη οργη μου, ει εισελευ-
" σονται εις την καταπαυ-
" σιν μου."

7 *Wherefore as the holy spirit saith,* " *since to-day you*
" *hear his voice,* 8 *harden not*
" *your hearts, as at* * *Me-*
" *riba and Massa in the de-*
" *sart: where your fathers* 9
" *provoked me to give proofs*
" *of my power forty years,*
" *tho' they saw my works.*
" *wherefore I was displeased* 10
" *with that generation, and*
" *said, they do alway err in*
" *their hearts; and they*
" *have not known my ways.*
" *so I swear in my wrath,* 11
" *that they should not enter*
" *into my rest.*"

12 Βλεπετε, αδελφοι, μη ποτε εσται εν τινι υμων καρδια πονηρα απιστιας, εν τω αποστηναι απο Θεου ζωντος.
13 αλλα παρακαλειτε εαυτους καθ' εκαστην ημεραν, αχρις ου το σημερον καλειται, ινα μη σκληρυνθη τις εξ υμων
14 απατη της αμαρτιας. μετοχοι γαρ γεγοναμεν του Χριστου, εαν περ την αρχην της υπο-

Take heed, brethren, lest 12 *there be in any of you such incredulity as to make you desert the living God. but ex-* 13 *hort one another daily while the day lasts, lest any of you be hardned through the deceitfulness of sin. for we were* 14 *receiv'd into the communion of Christ, upon condition of inviolably maintaining the hope* we

* MERIBA and MASSA were the places where the events happen'd: the first signifies contradiction, the last irritation. Exod. xvii. 7. Numb. xx. 13, 24.

ὑποστασεως μεχρι τελους βε-
15 βαιαν καταισχωμεν, εν τῳ
λεγεσθαι, " σημερον εαν της
" φωνης αυτου ακουσητε, μη
" σκληρυνητε τας καρδιας ὑ-
" μων, ὡς εν τῳ παραπι-
16 " κρασμῳ." τινες γαρ ακου-
σαντες παρεπικραναν, αλλ'
ου παντες οἱ εξελθοντες ἐξ Αι-
17 γυπτου δια Μωσεως. τισι δε
προσωχθισε τεσσαρακοντα ε-
τη? ουχι τοις ἁμαρτησασιν,
ὡν τα χωλα επεσεν εν τῃ ε-
18 ρημῳ? τισι δε ωμοσε μη
εισελευσεσθαι εις την κατα-
παυσιν ἀυτου, ει μη τοις α-
19 πειθησασι? και βλεπομεν
ὁτι ουκ ηδυνηθησαν εισελθειν
δι' απιστιαν.

we had at the beginning even unto the end, which is imply'd by, " to-day ſince ye hear " his voice, harden not your " hearts, as at Meriba." 15
for ſome when they had heard his voice, did provoke him: however, not all that were brought out of Egypt by Moſes did ſo. but with whom was he diſpleaſed forty years? was it not with thoſe that had ſinned, whoſe carcaſes fell in the deſert? and who were they, who, he ſware, ſhould not enter into his reſt, but thoſe that did not believe? ſo we ſee that they could not enter in, becauſe of their incredulity. 16 17 18 19

1 Φοβηθωμεν ουν μη ποτε κα-
ταλειπομενης επαγγελιας ει-
σελθειν εις την καταπαυσιν
αυτου, δοκῃ τις ἐξ ὑμων
2 ὑστερηκεναι. και γαρ εσμεν
ευηγγελισμενοι, καθαπερ κἀ-
κεινοι, αλλ' ουκ ωφελησεν ὁ
λογος της ακοης εκεινους, μη
συγκεκραμενος τῃ πιστει τοις
ακουσασιν.

Let us therefore fear, leſt any of us by rejecting the promiſe of entring into his reſt, ſhould be excluded from it. for to us was the good promiſe made, as well as to them: but the word addreſs'd to them was not effectually receiv'd with faith by thoſe that heard it. 1 2

3 Εισερχομεθα γαρ εις την
καταπαυσιν οἱ πιστευσαντες,
καθως ειρηκεν, " ὡς ωμοσα
" εν τῃ ὀργῃ μου, ει εισελευ-
" σονται εις την καταπαυσιν
" μου." καιτοι των εργων
απο καταβολης κοσμου γενη-

Whereas 'tis we who have believed that ſhall enter into reſt, as he ſaid, " where-" fore I have ſworn in my " wrath, that they ſhall not " enter into my reſt." which is different from that reſt, at the beginning of the world, when the work of creation 3

4 θενλων. ειρηκε γαρ που περι της εβδομης ουλω, " και κα-
" τεπαυσεν ὁ Θεος εν τη η-
" μερᾳ τη εβδομη απο παν-
" των των εργων αὐλου."
5 και εν τουλω παλιν, " ει ει-
" σελευσονλαι εις την κατα-
" παυσιν μου."
6 Επει ουν απολειπεται τινας εισελθειν εις αὐλην, και ὁι προτερον ευαγγελισθεντες ουκ
7 εισηλθον δι' απειθειαν, παλιν τινα ὁριζει ημεραν, σημερον, εν Δαβιδ λεγων, μετα τοσουτον χρονον, καθως προειρηται, " σημερον εαν της
" φωνης αὐτου ακουσητε, μη
" σκληρυνητε τας καρδιας ὑ-
8 " μων." ει γαρ αὐτους Ιησους κατεπαυσεν, ουκ αν περι αλλης ελαλει μετα ταυ-
9 τα ημερας. αρα απολειπεται σαββατισμος τω λαω του
10 Θεου. ὁ γαρ εισελθων εις την κατα παυσιν αὐτου, και αὐτος κατεπαυσεν απο των εργων αὐτου, ὡσπερ απο των ιδιων ὁ Θεος.

11 Σπουδασωμεν ουν εισελθειν εις εκεινην την κατα παυσιν, ινα μη εν τω αὐτω τις ὑποδειγματι πεση της απει-
12 θειας. Ζων γαρ ὁ λογος του Θεου, και ενεργης, και τομωτερος ὑπερ πασαν μαχαιραν δισ τομον, και διϊκνουμενος αχρι μερισμου ψυχης τε και πνευματος, ἁρμων τε και μυελων,

was finished. of which in a certain place relating to the seventh day, 'tis said, " and " God did rest the seventh " day from all his works." but in this place 'tis said, " they shall not enter into " my rest." 4 5

Since there remains then a rest which some are still to enter into, for they to whom the promise was first made, did not enter in, because of their incredulity; he pointed out another time in the words, which were spoken by David, a long time after their going into Canaan, in the passage just now quoted, " to-day since ye hear his voice, " harden not your hearts." for if Joshuah had given them rest, David would not afterwards have mentioned another day. which shows that the people of God have a sabbath still to come. then he that enters into divine rest, will indeed rest from his works, as God did from his. 6 7 8 9 10

Let us labour therefore to enter into that rest, lest any of us by imitating their incredulity, should fall short thereof like them. for the word of God is active and efficacious, sharper than any two-edged sword, penetrating even to the division of soul and spirit, to the smallest and most inward 11 12

ελων, και κριτικος ενθυμησεων
13 και εννοιων καρδιας. και ουκ
εστι κτισις αφανης ενωπιον
αυτου, παντα δε γυμνα και
τετραχηλισμενα τοις οφθαλ-
μοις αυτου, προς ον ημιν ο
λογος.
14 Εχοντες ουν αρχιερεα με-
γαν, διεληλυθοτα τους ουρα-
νους, Ιησουν τον υιον του
Θεου κρατωμεν της ομολογιας.
15 ου γαρ εχομεν αρχιερεα μη
δυναμενον συμπαθησαι ταις
ασθενειαις ημων, πεπειραμε-
νον δε κατα παντα καθ' ο-
μοιοτητα, χωρις αμαρτιας.
16 προσερχομεθα ουν μετα παρ-
ρησιας τω θρονω της χαριτος,
ινα λαβωμεν ελεον, και χα-
ριν ευρωμεν εις ευκαιρον βοη-
θειαν.

1 Πας γαρ αρχιερευς εξ αν-
θρωπων λαμβανομενος, υπερ
ανθρωπων καθιστατται τα προς
τον Θεον, ινα προσφερη δω-
ρα τε και θυσιας υπερ αμαρ-
2 τιων. μετριοπαθειν δυναμενος
τοις αγνοουσι και πλανωμε-
νοις, επι και αυτος περικειται
3 ασθενειαν. και δια ταυτην ο-
φειλει, καθως περι του λαου,
ουτω και περι εαυτου προσ-
4 φερειν υπερ αμαρτιων. και
ουχ εαυτω τις λαμβανει την
τιμην, αλλα ο καλουμενος
υπο του Θεου, καθαπερ και
ο Ααρων.

Ουτω

ward parts, distinguishing
the thoughts, and intentions
of the heart. so that there is 13
not a creature that is con-
cealed from his view: but
all is naked and open to the
eyes of him of whom we speak.

Having then so great a 14
high priest, who is passed
into the heavens, Jesus the
son of God, let us hold fast
our profession. for we have 15
not an high priest who is in-
capable of compassionating our
miseries; since he was ex-
posed to the same trials as
we are, sin only excepted. let 16
us therefore approach with
confidence to the throne of
grace, that we may obtain
the seasonable assistance of di-
vine mercy and favour.

For every high priest is 1
appointed to officiate for men
in religious matters, offering
gifts and sacrifices for their
sins: being chosen from among
the people. that as he himself 2
is surrounded with infirmi-
ties, he might have the grea-
ter compassion for those who
sin through ignorance or mi-
stake. and for the same rea- 3
son he is obliged to offer sa-
crifices for his own sins as
well as for those of the peo-
ple. besides, no man can as- 4
sume to himself the honour of
the priesthood: he must be cal-
led thereto by God, as Aaron
was. Where-

5 Ουτω και ὁ Χριστος ουχ ἑαυτον εδοξασε γενηθηναι αρχιερεα, αλλ' ὁ λαλησας προς αυτον, "υιος μου ει συ, εγω "σημερον γεγεννηκα σε." καθως και εν ἑτερῳ λεγει, "συ "ἱερευς εις τον αιωνα κατα "την ταξιν Μελχισεδεκ."

7 ὁς εν ταις ἡμεραις της σαρκος αυτου, δεησεις τε και ἱκετηριας προς τον δυναμενον σωζειν αυτον εκ θανατου, μετα κραυγης ισχυρας και δακρυων προσενεγκας, και εισακουσθεις απο της ευλαβειας,

8 καιπερ ων υἱος, εμαθεν αφ'

9 ὡν επαθε την ὑπακοην, και τελειωθεις εγενετο τοις ὑπακουουσιν αυτῳ πασιν αιτιος

10 σωτηριας αιωνιου, προσαγορευθεις ὑπο του Θεου αρχιερευς κατα την ταξιν Μελχισεδεκ.

Wherefore Chriſt himſelf 5
did not aſſume the character
of an high prieſt; but it was
confirm'd by him that ſaid, †
"*thou art my ſon, to-day have*
"*I begotten thee.*" *as he ſaith* 6
too in another place, * "*thou*
"*art a prieſt for ever after*
"*the order of Melchiſedec.*"
this was Jeſus, who while he 7
was in a mortal body, having
offered up prayers and ſuppli-
cations, with ſtrong cries, and
with tears, to him that was
able to ſave him from that
death, was heard ſo as to be
delivered from his fear; for 8
tho' he was the ſon of God,
yet he found by his own ſuf-
ferings what it was to obey,
and by a perfect obedience he 9
procured eternal ſalvation for
all that obey him; God hav- 10
ing declared him an high
prieſt after the order of Mel-
chiſedec.

11 Περι ου πολυς ἡμιν ὁ λογος και δυσερμηνευτος λεγειν, επει νωθροι γεγονατε ταις ακοαις.

12 και γαρ οφειλοντες ειναι διδασκαλοι δια τον χρονον, παλιν χρειαν εχετε του διδασκειν ὑμας, τινα τα στοιχεια της αρχης των λογιων του Θεου, και γεγονατε χρειαν εχοντες γαλακτος, και ου στερεας τροφης.

13 πας γαρ ὁ μετεχων γαλακτος, απειρος λογου δικαιοσυνης, νηπιος γαρ εστι.

On this head we have ma- 11
ny things to ſay, not eaſily to
be comprehended, becauſe of
your prejudices. for though 12
by this time you ought to be
capable of teaching others,
you want to be inſtructed a-
new in the firſt principles of
the divine oracles; and are
in ſuch a ſtate as to ſtand in
need of milk, rather than of
ſolid nouriſhment. now he 13
that is diſciplined like a child,
is

† Pſal. ii. 7.

* Pſal. cx. 4.

14 εσλι. τελειων δε εσλιν ἡ σλερεα τροφη, των δια την ἑξιν τα αισθηληρια γεγυμνασμενα εχονλων προς διακρισιν καλου τε και κακου.

is not prepared for the doctrine of juſtification: ſuch ſolid nouriſhment is only fit for ſuch as are arriv'd at their full growth and ſtrength, whoſe ſenſes have been exercis'd in diſtinguiſhing what is good, and what is prejudicial. 14

1 Διο αφενλες τον της αρχης του Χριλου λογον, επι την τελειοληλα φερωμεθα, μη παλιν θεμελιον καλαβαλλομενοι μελανοιας απο νεκρων εργων,
2 και πιλεως επι Θεον, βαπλισμων διδαχης, επιθεσεως τε χειρων, ανασλασεως τε νεκρων, και κριμαλος αιωνιου.
3 και τουλο ποιησομεν, εανπερ επιλρεπῃ ὁ Θεος.

Therefore omitting for the preſent the principles of the chriſtian doctrine, we ſhall proceed to ſomething more ſublime, without mentioning thoſe fundamental articles of repentance from deſtructive vices, and of divine faith: the doctrine of baptiſms, and laying on of hands, the reſurrection of the dead, and eternal judgment: of which we ſhall treat another time, if God permit. 1 2 3

4 Αδυναλον γαρ τους απαξ φωλισθενλας, γευσαμενους τε της δωρεας της επουρανιου, και μελοχους γενηθενλας πνευ-
5 ματος ἁγιου, και καλον γευσαμενους Θεου ῥημα, δυνα-
6 μεις τε μελλονλος αιωνος, και παραπεσονλας, παλιν ανακαινιζειν εις μελανοιαν, ανασλαυρουνλας ἑαυλοις τον υἱον του Θεου, και παραδειγματιζονλας.
7 γη γαρ ἡ πιουσα τον ἐπ' αυλης πολλακις ερχομενον ὑετον, και τικτουσα βοτανην ευθετον εκεινοις δι' ους και γεωργειται, μεταλαμβανει ευλογιας απο

For it is impoſſible for thoſe who were once enlightned, and have received the heavenly gifts, communicated by the holy ſpirit, and have known by experience the truth of the divine promiſes, and the miracles of the age that was to come; it is impoſſible, if they ſhall fall away, to re-inſtate themſelves by repentance: ſeeing, as far in them lies, they crucify the ſon of God afreſh, and expoſe him to open ſhame. for the earth which drinks up the frequent ſhow'rs that fall upon it, and produces plants fit for the uſe of him that cultivates it, is ſtiled 4 5 6 7

8 του Θεου: εκφερουσα δε ακανθας και τριβολους, αδοκιμος και καταρας εγγυς, ης το τελος εις καυσιν.

heavenly land: but that which bears thorns and briars, is look'd upon as lying under a curse; whose end will be to be burnt. 8

9 Πεπεισμεθα δε περι υμων, αγαπητοι, τα κρειττονα και εχομενα σωτηριας, ει και ουτω λαλουμεν. 10 ου γαρ αδικος ο Θεος επιλαθεσθαι του εργου υμων, και της αγαπης ης ενεδειξασθε εις το ονομα αυτου, διακονησαντες τοις αγιοις και διακονουντες. 11 επιθυμουμεν δε εκαστον υμων την αυτην ενδεικνυσθαι σπουδην προς την πληροφοριαν της ελπιδος αχρι τελους, ινα μη νωθροι γενησθε, μιμηται δε των δια πιστεως και μακροθυμιας κληρονομουντων τας επαγγελιας.

But though we speak in this manner, my dear brethren, we expect better things of you, and such as are more suitable to your salvation. 9 for God is too just to his promise not to regard your piety, and the love which you have shewn to the christian religion by the assistance ye have given to the saints, and still continue to give. 10 but we desire that every one of you may shew the same concern, continuing to discharge the condition upon which your hopes are founded: 11 that ye be not unactive, but imitate the example of those who by faith and patience have obtain'd the inheritance that was promis'd to them.

13 Τω γαρ Αβρααμ επαγγειλαμενος ο Θεος, επει κατ' ουδενος ειχε μειζονος ομοσαι, 14 ωμοσε καθ' εαυτου, λεγων, "η μην ευλογων ευλογησω "σε, και πληθυνων πληθυνω σε." 15 και ουτω μακροθυμησας επετυχε της επαγγελιας. 16 ανθρωποι μεν γαρ κατα

For when God gave his promise to Abraham, because he could swear by no greater, * he 13 swore by himself, saying, "surely I will heap blessings 14 "upon thee, and will give "thee a numerous posterity." and after he had patiently 15 waited, he obtained what was promised. 16 for when men swear by

* Ορας γαρ ὁτι ου κατ' ετερου ομνυει Θεος, ουδεν γαρ αυτου κρειττον: αλλα καθ' ἑαυτου, ὁς εστι παντων αριστος. you see God does not swear *by another*, for nothing has more excellence than he: but *by himself*, whose excellence is above all. Philo in Allegor. see Gen. xxii. 16.

καὶα του μειζονος ομνυουσι, και πασης αυτοις αντιλογιας περας εις βεβαιωσιν ὁ ὁρκος. 17 εν ᾧ περισσοτερον βουλομενος ὁ Θεος επιδειξαι τοις κληρονομοις της επαγγελιας το αμεταθετον της βουλης αὐτου, 18 εμεσιτευσεν ὁρκῳ: ἱνα δια δυο πραγματων αμεταθετων, εν οἱς αδυνατον ψευσασθαι Θεον, ισχυραν παρακλησιν εχωμεν οἱ καταφυγοντες κρατησαι της 19 προκειμενης ελπιδος, ἡν ὡς αγκυραν εχομεν της ψυχης ασφαλη τε και βεβαιαν, και εισερχομενην εις το εσωτερον 20 του καταπετασματος, ὁπου προδρομος ὑπερ ἡμων εισηλθεν Ιησους, καὶα την taξιν Μελχισεδεκ αρχιερευς γενομενος εις τον αιωνα.

1 Ουτος γαρ ὁ Μελχισεδεκ, βασιλευς Σαλημ, ἱερευς του Θεου του ὑψιστου, ὁ συναντησας Αβρααμ ὑποστρεφοντι απο της κοπης των βασιλεων, και ευλογησας αυ- 2 τον: ᾧ και δεκατην απο παντων εμερισεν Αβρααμ, πρωτον μεν ἑρμηνευομενος βασιλευς δικαιοσυνης, επειτα δε και βασιλευς Σαλημ, ὁ εστι 3 βασιλευς ειρηνης: απατωρ, αμητωρ, αγενεαλογητος, μητε αρχην ἡμερων, μητε ζωης τελος εχων, αφωμοιωμενος δε τῳ ὑιῳ του Θεου, μενει ἱερευς εις το διηνεκες.

by a ſuperior, the ratifying what they ſay with an oath, puts an end to all further debate. wherefore God was willing to give the heirs of promiſe a ſtronger proof of the immutability of his counſel, by the intervention of an oath: that by two immutable things in which it was impoſſible for God to deceive us, we, who have no other refuge to fly to, but to maintain our preſent hopes, might have ſtrong conſolation to ſerve as a ſure and ſtedfaſt anchor to the ſoul: till it arrives within the veil, where Jeſus is gone to uſher us in, having been made an high prieſt for ever, after the order of Melchiſedec.

For this Melchiſedec was both king of Salem, and a prieſt of the moſt high God; 'twas he who met Abraham returning from the ſlaughter of the kings, and bleſſed him: to whom alſo Abraham gave a tenth part of the whole booty: firſt, being by the ſignification of his name king of juſtice, and in fact king of Salem, which is, king of peace; without father, without mother, without genealogy; his days have no beginning, and his life no end; but like the ſon of God, he was a perpetual prieſt.

4 Θεωρειτε δε πηλικος ουτος,
ω και δεκατην Αβρααμ εδω-
κεν εκ των ακροθινιων ο πα-
5 τριαρχης. και οι μεν εκ των
υιων Λευι την ιερατειαν λαμ-
βανοντες, εντολην εχουσιν α-
ποδεκατουν τον λαον κατα
τον νομον, τουτεστι, τους α-
δελφους αυτων, καιπερ εξεληλ-
υθοτας εκ της οσφυος Α-
6 βρααμ. ο δε μη γενεαλογου-
μενος εξ αυτων, δεδεκατωκε
τον Αβρααμ, και τον εχον-
τα τας επαγγελιας ευλογηκε.
7 χωρις δε πασης αντιλογιας,
το ελαττον υπο του κρειττο-
8 νος ευλογειται. και ωδε μεν
δεκατας αποθνησκοντες αν-
θρωποι λαμβανουσιν, εκει δε,
9 μαρτυρουμενος οτι ζη. και,
ως επος ειπειν, δια Αβρααμ
και Λευι ο δεκατας λαμβα-
10 νων δεδεκατωται. ετι γαρ εν
τη οσφυι του πατρος ην, οτε
συνηντησεν αυτω ο Μελχισε-
δεκ.

11 Ει μεν ουν τελειωσις δια
της Λευιτικης ιερωσυνης ην,
ο λαος γαρ επ' αυτη νε-
νομοθετητο, τις ετι χρεια, κα-
τα την taξιν Μελχισεδεκ ε-
τερον ανιστασθαι ιερεα, και
ου κατα την taξιν Ααρων
12 λεγεσθαι? μετατιθεμενης γαρ
της ιερωσυνης, εξ αναγκης
και νομου μεταθεσις γινεται.
13 εφ' ον γαρ λεγεται ταυτα, φυ-
λης ετερας μετεσχηκεν, αφ'

ης

Now consider the dignity of 4
this person, to whom even the
patriarch Abraham gave the
tenth of the spoils. 'tis true 5
they of the race of Levi,
who assume the office of the
priesthood, have a right by
law to take tithes of the peo-
ple, that is, of their bre-
thren, though they all issued
from Abraham: but he who 6
was not of their pedigree, re-
ceived tithes from Abraham,
and blessed him to whom the
promises were made. now 7
'tis past dispute, he that is
blessed is inferior to him that
blesses: besides here they that 8
receive tithes are men who
die: but there 'twas he of
whom it is testified that he
liveth. and even Levi who re- 9
ceived tithes, pay'd tithes, if
I may so say, in the person of
Abraham. for he was even 10
then in the loins of his father,
when Melchisedec met him.

If therefore the Levitical 11
priesthood, concerning which
the people received a law,
could have given perfection,
what further need was there
that another priest should rise,
to be named after the order of
Melchisedec, and not after the
order of Aaron? now the 12
priesthood being changed, the
law must necessarily be changed
too. for he who was there 13
mention'd was of another

tribe,

ης ουδεις προσεσχηκε τω θυ-
14 σιασηριω. προδηλον γαρ ο-
τι εξ Ιουδα ανατελαλκεν ο
Κυριος ημων, εις ην φυλην
ουδεν περι ιερωσυνης Μωσης
ελαλησε.

15 Και περισσοτερον ετι κα-
ταδηλον εστιν, ει κατα την
ομοιοτητα Μελχισεδεκ ανιστα-
16 ται ιερευς ετερος, ος ου κατα
νομον εντολης σαρκικης γεγο-
νεν, αλλα κατα δυναμιν ζωης
17 ακαταλυτου. μαρτυρει γαρ,
" οτι συ ιερευς εις τον αιω-
" να κατα την ταξιν Μελ-
18 " χισεδεκ." αθετησις μεν γαρ
γινεται προαγουσης εντολης,
δια το αυτης ασθενες και α-
19 νωφελες, ουδεν γαρ ετελειωσεν
ο νομος, επεισαγωγη δε κρειτ-
τονος ελπιδος, δι' ης εγγιζομεν
τω Θεω.

20 Και καθ' οσον ου χωρις ορ-
κωμοσιας, οι μεν γαρ χωρις
ορκωμοσιας εισιν ιερεις γεγο-
21 νοτες: ο δε, μετα ορκωμοσιας,
δια του λεγοντος προς αυτον,
" ωμοσε Κυριος, και ου με-
" ταμεληθησεται, συ ιερευς
" εις τον αιωνα κατα την
22 " ταξιν Μελχισεδεκ." κα-
τα τοσουτον κρειττονος δια-
θηκης γεγονεν εγγυος Ιησους.
23 και οι μεν, πλειονες εισι γεγο-
νοτες ιερεις, δια το θανατω
24 κωλυεσθαι παραμενειν, ο δε,
δια το μενειν αυτον εις τον
αιωνα, απαραβατον εχει την
25 ιερωσυνην, οθεν και σωζειν

tribe, none of whom ever gave attendance at the altar. since it is evident that our Lord sprang out of the tribe of Juda, to which Moſes never aſcribed the prieſthood.

This appears ſtill more clear from another prieſt's ariſing like Melchiſedec, who was not eſtabliſh'd by virtue of a temporary law, but with the power of being a perpetual prieſt. for it is ſaid, " thou " art a prieſt for ever after " the order of Melchiſedec." wherefore the preceeding law is aboliſhed for its being weak and uſeleſs. for the law made no man perfect, but this was effected by introducing a better hope, which brings us nearer to the divine preſence.

Beſides thoſe prieſts were eſtabliſh'd without any oath: but this with an oath, by him that ſaid to him, " the Lord " has ſwore, and will not re- " pent, thou art a prieſt for " ever after the order of Mel- " chiſedec." ſo that Jeſus was made guarantee of an alliance ſo much the more excellent, as it was not without the ſolemnity of an oath. beſides, the prieſthood then devolv'd to many, death depriving them of a laſting poſſeſſion. but he, by virtue of his immortal ſtate, hath a prieſthood that does not paſs by ſucceſſion. ſo that

εις το παντελες δυναται τους προσερχομενους δι' αυτου τω Θεω, παντοτε ζων εις το εν-
26 τυγχανειν υπερ αυτων. τοιουτος γαρ ημιν επρεπεν αρχιερευς, οσιος, ακακος, αμιαντος, κεχωρισμενος απο των αμαρτωλων, και υψηλοτερος
27 των ουρανων γενομενος: ος ουκ εχει καθ' ημεραν αναγκην, ωσπερ οι αρχιερεις, προτερον υπερ των ιδιων αμαρτιων θυσιας αναφερειν, επειτα των του λαου: τουτο γαρ εποιησεν εφαπαξ, εαυτον α-
28 νενεγκας. ο νομος γαρ ανθρωπους καθιστησιν αρχιερεις, εχοντας ασθενειαν, ο λογος δε της ορκωμοσιας της μετα τον νομον, υιον εις τον αιωνα τετελειωμενον.

that he has an uninterrupted power to save those, that come to God by him, because he ever lives to make intercession for them. and indeed we wanted 26
an high priest of such a character, one that is holy, innocent, undefiled, one that is separated from sinful men, and exalted above the heavens;
one who was under no necessi- 27
ty, as those high priests of the law were, to offer up daily sacrifices, first for his own sins, and then for those of the people: having done this once for all, by offering up himself.
for the law appointed frail 28
mortals to be high priests, but the oracle pronounc'd with an oath, which was since the law, established the son, who is crown'd with immortal perfections.

1 Κεφαλαιον δε επι τοις λεγομενοις, τοιουτον εχομεν αρχιερεα, ος εκαθισεν εν δεξια του θρονου της μεγαλωσυνης
2 εν τοις ουρανοις. των αγιων λειτουργος, και της σκηνης της αληθινης, ην επηξεν ο Κυριος, και ουκ ανθρωπος.
3 πας γαρ αρχιερευς εις το προσφερειν δωρα τε και θυσιας καθιστασθαι, οθεν αναγκαιον εχειν τι και τουτον ο
4 προσενεγκη. ει μεν γαρ ην επι γης, ουδ' αν ην ιερευς, οντων των προσφεροντων κα-

What we have said amounts 1
to this; we have an high priest, who sits in heaven on the right hand of the throne of the divine majesty. a priest of the 2
sanctuary, and of the true tabernacle which the Lord made, and not man. every 3
high priest being establish'd to offer gifts and sacrifices: it was necessary that he likewise should make a peculiar offering, which office he could not 4
discharge here upon earth, where priests are already established, who offer gifts according

τα

5 τα τον νομον τα δωρα: οἵτινες ὑποδειγματι και σκια λατρευουσι των επουρανιων, καθως κεχρηματισται Μωσης, μελλων επιτελειν την σκηνην, " ὁρα γαρ, φησι, ποιησης " παντα κατα τον τυπον " τον δειχθεντα σοι εν τω " ορει."

6 Νυνι δε διαφορωτερας τετευχε λειτουργιας, ὁσω και κρειττονος εστι διαθηκης μεσιτης, ἥτις επι κρειττοσιν ε-
7 παγγελιαις νενομοθετηται. ει γαρ ἡ πρωτη εκεινη ην ἀμεμπτος, ουκ αν δευτερας ε-
8 ζητειτο τοπος. μεμφομενος γαρ αυτοις λεγει, " ιδου, ἡ-" μεραι ερχονται, λεγει Κυ-" ριος, και συντελεσω επι " τον οικον Ισραηλ και επι " τον οικον Ιουδα διαθηκην
9 " καινην: ου κατα την διαθηκην ἡν εποιησα τοις πατρασιν αυτων, εν ἡμερᾳ επιλαβομενου μου της χειρος αυτων, ἐξαγαγειν αυτους εκ γης Αιγυπτου, ὁτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου, κἀγω εμελησα αυτων, λεγει Κυριος.
10 " ὁτι αυτη ἡ διαθηκη ἡν διαθησομαι τω οικω Ισραηλ μετα τας ἡμερας εκεινας, λεγει Κυριος, διδους νομους μου εις την διανοιαν αυτων, και επι καρδιας αυτων επιγραψω αυτους, και εσομαι αυτοις εις Θεον,

ding to the law: and officiate 5
in the ſanctuary, which was
a groſs repreſentation of that
in heaven, agreeable to the or-
der given by God to Moſes,
when he projected the taber-
nacle, " be very exact, ſaid
" he, in following the model
" which was laid before thee
" in the mount."

Our high prieſt then has ob- 6
tained a prieſthood ſo much the
more excellent, as he is the
mediator of a better alliance,
eſtabliſhed upon better promi-
ſes. for if the firſt alliance had 7
been without defect, there
could have been no occaſion for
the ſecond. nor for that re- 8
proach, which was made to
our fathers, where 'tis ſaid,
" behold, the days come, ſaith
" the Lord, when I will make
" a new alliance with the
" houſe of Iſrael, and with
" the houſe of Juda: not ac- 9
" cording to the alliance that
" I made with their fathers,
" when I took them by the
" hand, to lead them out of
" the land of Egypt; for they
" have not kept my alliance,
" wherefore I have rejected
" them, ſaith the Lord. but 10
" this is the alliance that I
" will make with the houſe
" of Iſrael after thoſe days,
" ſaith the Lord: I will
" put my laws into their
" mind, and write them in

" και

" και αυτοι εσονται μοι εις
11 " λαον. και ου μη διδαξω-
" σιν εκαστος τον πολιτην
" αυτου, και εκαστος τον
" αδελφον αυτου," λεγων,
" γνωθι τον Κυριον, ὁτι
" παντες ειδησουσι με, απο
" μικρου εως μεγαλου αυτων,
12 " ὁτι ιλεως εσομαι ταις αδι-
" κιαις αυτων (και των α-
" μαρτιων αυτων) και των
" ανομιων αυτων ου μη μνησ-
13 " θω ετι." εν τω λεγειν και-
νην, πεπαλαιωκε την πρω-
την, το δε παλαιουμενον και
γηρασκον, εγγυς αφανισμου.

" *their hearts: I will be their*
" *God, and they shall be*
" *my people. they shall no* 11
" *longer instruct every man*
" *his neighbour, and every*
" *man his brother, saying,*
" *know the Lord: for all*
" *shall know me, from the*
" *least to the greatest. for* 12
" *I will pardon their ini-*
" *quity, and their sins and*
" *their trangressions will I*
" *remember no more.*" *now* 13
by stiling the second a new alliance, he has antiquated the first. but to be antiquated and obsolete is next to being abolished.

1 Ειχε μεν ουν και ἡ πρω-
την δικαιωματα λατρειας, το
2 τε αγιον κοσμικον. σκηνη γαρ
κατεσκευασθη ἡ πρωτη, εν ᾗ
ἡ τε λυχνια και ἡ τραπεζα,
και ἡ προθεσις των αρτων
3 ἡτις λεγεται αγια. μετα δε το
δευτερον καταπετασμα σκηνη
4 ἡ λεγομενη αγια αγιων: χρυ-
σουν εχουσα θυμιατηριον, και
την κιβωτον της διαθηκης πε-
ριτεκαλυμμενην παντοθεν χρυ-
σιῳ, εν ᾗ στάμνος χρυση ε-
χουσα το μαννα, και ἡ ραβ-
δος Ααρων ἡ βλαστησασα,
και αι πλακες της διαθηκης.
5 ὑπερανω δε αυτης Χερουβιμ
δοξης, κατασκιαζοντα το ι-
λαστηριον, περι ὡν ουκ εστι
νυν λεγειν κατα μερος.

The first alliance then had 1
rites of divine service, and a worldly sanctuary. for the dis- 2
position of the tabernacle was such, that in the first part named the sanctuary, were placed the candlestick, the table, and the shew-bread; and beyond 3
the veil, was the second part of the tabernacle which is called the holy of holys; there was the 4
golden censer, and the ark of the covenant gilded all over with gold, wherein was the golden urn containing the manna, and Aaron's rod that budded, and the tables of the alliance. over the ark were the che- 5
rubims of glory covering the propitiatory with their wings, of which we cannot now enter into a particular detail.

Του-

These

6 Τουτων δε ουτω κατεσκευασμενων, εις μεν την πρωτην σκηνην διαπαντος εισιασιν οι ιερεις τας λατρειας επιτελουντες. 7 εις δε την δευτεραν απαξ του ενιαυτου μονος ο αρχιερευς, ου χωρις αιματος, ο προσφερει υπερ εαυτου και των του λαου αγνοηματων. 8 τουτο δηλουντος του πνευματος του αγιου, μηπω πεφανερωσθαι την των αγιων οδον, ετι της πρωτης σκηνης εχουσης στασιν.

9 Ητις παραβολη εις τον καιρον τον ενεστηκοτα, καθ' ην δωρα τε και θυσιαι προσφερονται, μη δυναμεναι κατα συνειδησιν τελειωσαι τον 10 λατρευοντα, μονον επι βρωμασι, και ποσμασι και διαφοροις βαπτισμοις, δικαιωματα σαρκος, μεχρι καιρου 11 διορθωσεως επικειμενα. Χριστος δε παραγενομενος αρχιερευς των μελλοντων αγαθων, δια της μειζονος και τελειοτερας σκηνης, ου χειροποιητου, τουτεστιν, ου ταυτης 12 της κτισεως. ουδε δι' αιματος τραγων και μοσχων, δια δε του ιδιου αιματος εισηλθεν εφαπαξ εις τα αγια, αιωνιαν λυτρωσιν ευραμενος.

13 Ει γαρ το αιμα τραγων και ταυρων, και σποδος δαμαλεως

These things being thus disposed, the priests went at all times into the first part of the tabernacle, to officiate the divine service. but into the other part, the high priest only enter'd, and that but once every year, when he carried the blood, which he offered for himself, and for the errors of the people. the holy spirit showing thereby, that the way to the holy of holys, was not yet open, while the first tabernacle was standing.

This type subsists to the present time, both gifts and sacrifices being still offered, which cannot purify the mind of him that officiates only in matters relating to meats and drinks, and divers baptisms, meer external rites which were to subsist only till the time of reformation. but Christ, the high priest of a better dispensation that was to come, having appeared, is enter'd into the holy of holys by a nobler and more perfect tabernacle, not the effect of human art, but of a higher nature; nor with the blood of goats and calves, but with his own blood he enter'd once for all into the holy of holys, after having obtained for us an eternal redemption.

For if the blood of goats and of bulls, and the ashes

μαλεως ῥαντιζουσα τους κε-
κοινωμενους, ἁγιαζει προς την
14 της σαρκος καθαροτητα, πο-
σῳ μαλλον το αἱμα του
Χριστου, ὁς δια πνευματος ἁ-
γιου ἑαυτον προσηνεγκεν αμω-
μον τῳ Θεῳ, καθαριει την συνει-
δησιν ἡμων απο νεκρων εργων,
εις το λατρευειν Θεῳ ζωντι ?
15 και δια τουτο διαθηκης καιν-
ης μεσιτης εστιν, ὁπως θα-
νατου γενομενου, εις απολυ-
τρωσιν των επι τῃ πρωτῃ
διαθηκῃ παραβασεων, την
επαγγελιαν λαβωσιν οἱ κε-
κλημενοι της αιωνιου κληρο-
νομιας.

16 Οπου γαρ διαθηκη, θαναν-
τον αναγκη φερεσθαι του δια-
17 θεμενου. διαθηκη γαρ επι νε-
κροις βεβαια, επει μη ποτε
ισχυει ὁτε ζῃ ὁ διαθεμενος.
18 οθεν, ουδ' ἡ πρωτη χωρις αἱ-
19 ματος εγκεκαινισται. λαλη-
θεισης γαρ πασης εντολης κα-
τα νομον ὑπο Μωυσεως παν-
τι τῳ λαῳ, λαβων το αἱμα
των μοσχων και τραγων με-
τα ὑδατος και εριου κοκκινου
και ὑσσωπου, αυτο τε το
βιβλιον και παντα τον λαον
20 ερραντισε, λεγων, "τουτο το
"αἱμα της διαθηκης, ἡς ενε-
"τειλατο προς ὑμας ὁ Θεος."
21 και την σκηνην δε και παντα

ashes of an heifer sprinkled on the unclean, can cleanse them from external impurities; how much more shall the 14
blood of Christ, who through the holy spirit offered himself a spotless victim to God, purify our souls from deadly sins, to serve the living God? and for this cause he is the 15
mediator of the new testament, that, the transgressions that were unexpiated by the first testament, being expiated by his death, they who are called might receive the eternal inheritance, which was promised.

For where a testament is, 16
there the death of the testator is necessarily pre-supposed. because a testament 17
has no effect till after the demise: it not being in force while the testator is alive. whence even the first testa- 18
ment was not established without the effusion of blood. for when every precept of 19
the law had been represented by Moses to all the people, he took the blood of calves and of goats, with water, wool of a scarlet dye, and hyssop, and sprinkled both the book of the law and all the people, saying, "this is the 20
"blood of the testament which "God has made in your be-"half." he sprinkled like- 21

τα

wise

τα σκευη της λειτουργιας τῳ
22 αἱματι ὁμοιως ἐρραντισε. και
σχεδον εν αἱματι παντα κα-
θαριζεται κατα τον νομον,
και χωρις αἱματεκχυσιας ου
γινεται αφεσις.

wise the tabernacle with blood, and all the veſſels uſed in divine ſervice. and indeed ac- 22
cording to the law almoſt every thing is purified with blood, without the effuſion of which, there is no remiſſion of ſins.

23 Αναγκη ουν τα μεν ὑπο-
δειγματα των εν τοις ουρα-
νοις, τουτοις καθαριζεσθαι,
αυτα δε τα επουρανια κρειτ-
τοσι θυσιαις παρα ταυτας.
24 ου γαρ εις χειροποιητα ἁγια
εισηλθεν ὁ Χριστος, αντιτυπα
των αληθινων, αλλ' εις αυ-
τον τον ουρανον, νυν εμφα-
νισθηναι τῳ προσωπῳ του
25 Θεου ὑπερ ἡμων, ουδ' ἱνα
πολλακις προσφερῃ ἑαυτον,
ὡσπερ ὁ ἀρχιερευς εισερχεται
εις τα ἁγια κατ' ενιαυτον εν
26 αἱματι ἀλλοτριῳ. επει εδει
αυτον πολλακις παθειν απο
καταβολης κοσμου, νυν δε ἁ-
παξ επι συντελεια των αιω-
νων, εις αθετησιν ἁμαρτιας,
δια της θυσιας αυτου πεφανε-
27 ρωται. και καθ' ὁσον απο-
κειται τοις ανθρωποις ἁπαξ
αποθανειν, μετα δε τουτο
28 κρισις: ὁυτως και ὁ Χριστος
ἁπαξ προσενεχθεις εις το πολ-
λων ανενεγκειν ἁμαρτιας, εκ
δευτερου χωρις ἁμαρτιας ὀφ-
θησεται τοις αυτον απεκδεχο-
μενοις εις σωτηριαν.

It was therefore neceſſary 23
that what was only a type of the heavenly ſanctuary, ſhould be purified by ſuch ſacrifices; but the heavenly ſanctuary itſelf, by a more excellent ſacrifice. for Chriſt is not entred 24
into a ſanctuary made by human art, ſuch as is only repreſentative of the true one, but into heaven itſelf, to appear from henceforth in the preſence of God on our behalf: nor to 25
make a frequent offering of himſelf, as the high prieſt every year enters into the holy of holies with other blood than his own. for then muſt he 26
have ſuffered ſeveral times ſince the beginning of the world, when in the conſummation of the ages, he has appeared once for all to expiate ſin by offering himſelf as a ſacrifice. as then 27
it is appointed that men ſhould die but once, after which the judgment enſues; ſo Chriſt be- 28
ing once offered up to take away the ſins of many; he ſhall appear the ſecond time, without making any further expiation to ſave thoſe who expect him.

1 Σκιαν γαρ εχων ὁ νομος
των μελλοντων αγαθων, ουκ
αυτην την εικονα των πραγ-
ματων, κατ' ενιαυτον ταις
αυταις θυσιαις, ἁς προσφε-
ρουσιν εις το διηνεκες, ουδε-
ποτε δυναται τους προσερχο-
2 μενους τελειωσαι. επει αν
επαυσαντο προσφερομεναι:
δια το μηδεμιαν εχειν ετι συν-
ειδησιν ἁμαρτιων τους λα-
τρευοντας, ἁπαξ κεκαθαρμε-
3 νους: αλλ' εν αυταις αναμνη-
σις ἁμαρτιων κατ' ενιαυτον.

For the law being only an 1
allusion to a future dispensa-
tion that was more excellent,
and not an exact imitation of
such a state, cannot by the an-
niversary sacrifices, which are
offered, entirely purify those
that present themselves. for 2
then they would not have been
repeated, because they who sa-
crificed being once purified,
would not have been conscious
of wanting any further atone-
ment for their sins: whereas 3
their annual sacrifices were
accompanied with an anniver-
sary commemoration of their
sins.

4 Αδυναton γαρ ἁιμα ταυ-
ρων και τραγων αφαιρειν ἁ-
5 μαρτιας. διο εισερχομενος εις
τον κοσμον, λεγει, " θυσιαν
" και προσφοραν ουκ ηθελη-
" σας, σωμα δε κατηρτισω
6 " μοι. ὁλοκαυτωματα και
" περι ἁμαρτιας ουκ ευδοκη-
7 " σας. τοτε ειπον, ἰδου ἡ-
" κω, εν κεφαλιδι βιβλιου γε-
" γραπται περι εμου, του ποι-
" ησαι, ὁ Θεος, το θελημα
8 " σου." ανωτερον λεγων,
" ὁτι θυσιας και προσφορας
" και ὁλοκαυτωματα και πε-
" ρι ἁμαρτιας ουκ ηθελη-
" σας, ουδε ευδοκησας," ἁι-
τινες κατα τον νομον προσ-
9 φερονται, τοτε ειρηκεν, " ι-

And indeed it is not possible 4
that the blood of bulls and of
goats, should take away the
guilt of sin. wherefore at his 5
appearing in publick, * *he*
saith, " sacrifice and offering
" *thou wouldst not, but a bo-*
" *dy hast thou prepared me:*
" *in burnt-offerings and sa-* 6
" *crifices for sin thou hast*
" *had no pleasure: then said* 7
" *I, lo I come, as in the vo-*
" *lume of the book it is written*
" *of me, to do thy will, O*
" *God.*" *after having said,* 8
" *victims, oblations, holo-*
" *causts, and sacrifice for sin,*
" *thou wouldst not, neither*
" *hadst pleasure therein,*"
tho' they are all prescrib'd by
the law; he immediately 9
adds,

" δου

* 2 Sam. ii. 5. Psal. xl. 6.

" δου ηκω του ποιησαι (ὁ
" Θεος) το θελημα σου:"
αναιρει το πρωτον, ινα το
10 δευτερον στεση. εν ᾧ θελη-
ματι ηγιασμενοι εσμεν οι δια
της προσφορας του σωμα-
τος του Ιησου Χριστου εφα-
παξ.

11 Και πας μεν ιερευς ἑστηκε
καθ' ημεραν λειτουργων, και
τας αυτας πολλακις προσ-
φερων θυσιας, αἱτινες ουδε-
ποτε δυνανται περιελειν ἁμαρ-
12 τιας. ουτος δε μιαν ὑπερ ἁ-
μαρτιων προσενεγκας θυσιαν,
εις το διηνεκες εκαθισεν εν
13 δεξια του Θεου: το λοιπον
εκδεχομενος ἑως τεθωσιν οι
εχθροι αυτου ὑποποδιον των
14 ποδων αυτου. μια γαρ προσ-
φορα τετελειωκεν εις το διηνε-
15 κες τους ἁγιαζομενους. μαρ-
τυρει δε ημιν και το πνευμα
το ἁγιον, μετα γαρ το ειρη-
16 κεναι, " αυτη ἡ διαθηκη ἡν
" διαθησομαι προς αυτους
" μετα τας ημερας εκεινας,
" λεγει Κυριος, διδους νομους
" μου επι καρδιας αυτων, και
" επι την διανοιαν αυτων ε-
17 " πιγραψω αυτους: και των
" ἁμαρτιων και των ανομιων
" αυτων ου μη μνησθω ετι."
18 ὁπου δε αφεσις τουτων, ουκ
ετι προσφορα περι ἁμαρτιας.

19 Εχοντες ουν, αδελφοι, παρ-
ρησιαν εις την εισοδον των
ἁγιων εν τῳ ἁιματι Ιησου,
20 ην ενεκαινισεν ημιν ὁδον προσ-
φατον και ζωσαν, δια του

adds, " *lo, I come to do thy*
" WILL, *O God.*" *he aboliſhes*
the firſt to eſtabliſh the ſecond:
in conſequence of which WILL 10
we are ſanctified by the obla-
tion which Jeſus Chriſt has
made once for all of his own
body.

While the high prieſt in his 11
daily adminiſtrations frequent-
ly repeated the ſame ſacrifices
which could by no means ex-
piate ſin; Chriſt, after he had 12
offered one ſacrifice for ſin,
ſat down on the right hand of
God for ever: expecting the 13
only event ſtill remaining, the
entire ſubjection of his enemies.
for by one ſingle oblation he 14
has purified for ever thoſe
that are ſanctified. and this 15
is what the holy ſpirit de-
clares, when after having
ſaid, " *this is the alliance* 16
" *that I will make with them*
" *after thoſe days, ſaith the*
" *Lord; I will put my*
" *laws into their hearts,*
" *and in their mind will I*
" *write them: he adds,* 17
" *and their ſins and iniquities*
" *will I remember no more.*"
now where they are remitted, 18
there is no need of any further
oblation for ſin.

Wherefore, my brethren, 19
ſince by virtue of the blood of
Jeſus we have the liberty of
entring into the holy of holies,
by a new and living way which 20

καλαπετασμαλος, τουλεσλι της
21 σαρκος αὐλου, και ἱερεα με-
γαν επι τον οικον του Θεου,
22 προσερχωμεθα μελα αληθινης
καρδιας εν πληροφοριᾳ πὶστε-
ως, ερραντισμενοι τας καρ-
διας απο συνειδησεως πονη-
ρας. και λελουμενοι το σω-
μα ὑδαλι καθαρῳ.

23 Καλεχωμεν την ὁμολογι-
αν της ελπιδος ακλινη,
πισλος γαρ ὁ επαγγειλαμε-
24 νος. και καλανοωμεν αλλη-
λους εις παροξυσμον αγα-
25 πης και καλων εργων, μη
εγκαλαλειπονλες την επισυνα-
γωγην ἑαυλων, καθως εθος τι-
σιν, αλλα παρακαλουνλες,
και τοσουλῳ μαλλον ὁσῳ
βλεπελε εγγιζουσαν την ἡμε-
ραν. εκουσιως γαρ ἁμαρλα-
26 νονλων ἡμων μελα το λαβειν
την επιγνωσιν της αληθειας,
ουκ ελι περι ἁμαρλιων απολει-
πελαι θυσια. φοβερα δε τις
27 εκδοχη κρισεως, και πυρος
ζηλος, εσθιειν μελλονλος τους
ὑπεναντιους.

28 Αθελησας τις νομον Μω-
σεως, χωρις οικλιρμων επι δυ-
σιν η τρισι μαρλυσιν αποθ-
29 νησκει. ποσῳ, δοκειλε, χει-
ρονος ἀξιωθησελαι τιμωριας ὁ
τον ὑιον του Θεου καλαπα-
τησας, και το ἁιμα της δια-
θηκης κοινον ἡγησαμενος, εν
ῳ ἡγιασθη, και το πνευ-
μα της χαριλος ενυβρισας?

οι-

he has first open'd for us, thro' the veil, that is, thro' his flesh; and having an high 21
priest, who is established over the house of God, let us draw 22
near with sincerity, in full assurance of faith, having our consciences purified from guilt, and our bodies washed with pure water.

Let us stedfastly maintain the 23
hope which we have avow'd, since he is faithful that has promised: and let us animate 24
one another to the mutual returns of love, and kind offices: not abandoning our assemblies, 25
as some do; but encourage one another: even so much the more, as you see the day approaching. for if we wil- 26
fully apostatize, after having received the knowledge of the truth, it is as a sin for which there is no sacrifice appointed. and nothing is to be expected 27
but that dreadful judgment, and fiery indignation, which shall devour all such adversaries.

He that by two or three 28
witnesses was convicted of violating Moses's law, was put to death without mercy. don't 29
you think then that he deserves a much greater punishment, who hath despised the son of God, and counted the blood of the covenant wherewith he was sanctified, to have been

justly

30 οιδαμεν γαρ τον ειπονλα, "εμοι εκδικησις, εγω ανλαποδωσω." και παλιν, "Κυριος κρινει τον λαον αὐ-
31 "του." φοβερον το εμπεσειν εις χειρας Θεου ζωντος.

justly shed, thereby offering an indignity to the spirit of grace? for we know who it is that has 30 *said, "vengeance belongeth "unto me, I will repay." and again, "the Lord shall "revenge his people." it is a* 31 *terrible thing to fall into the hands of the living God.*

32 Αναμιμνησκεσθε δε τας προλερον ἡμερας, εν αἷς φωτισθενλες, πολλην αθλησιν
33 ὑπεμειναλε παθημαλων, τουτο μεν, ονειδισμοις τε και θλιψεσι θεαλριζομενοι, τουλο δε, κοινωνοι των ουλως ανα-
34 σλρεφομενων γενηθενλες. και γαρ τοις δεσμιοις συνεπαθησαλε, και την ἁρπαγην των ὑπαρχονλων ὑμων μελα χαρας προσεδεξασθε, γινωσκονλες εχειν ἑαυλους κρειλλονα ὑπαρ-
35 ξιν και μενουσαν. μη αποβαλληλε ουν την παρρησιαν ὑμων, ἡλις εχει μισθαποδο-
36 σιαν μεγαλην. ὑπομονης γαρ εχελε χρειαν, ἱνα το θελημα του Θεου ποιησανλες, κομι-
37 σησθε την επαγγελιαν. ελι γαρ μικρον ὁσον, ὁ ερχομε-
38 νος ἡξει, και ου χρονιει. ὁ δε δικαιος εκ πισλεως μου ζησελαι, και εαν ὑποσλειλελαι, ουκ ευδοκει ἡ ψυχη μου εν
39 αυλῳ. ἡμεις δε ουκ εσμεν ὑποσλολης εις απωλειαν, αλ-

Call to remembrance the 32 *former times, in which after ye were illuminated, you were forc'd to struggle with sufferings, some of you being ex-* 33 *pos'd to publick obloquy and persecution: whilst others had their share of affliction in seeing such treatment. for you* 34 *were passionately affected for those who were in bonds, and were pleas'd at the seizing of your goods, knowing that you have what is more excellent and lasting. don't therefore* 35 *quit that resolution you have, which will be attended with so great a reward. for it is ne-* 36 *cessary you should persevere, that after having perform'd what God has commanded, you may receive what he has promised. only wait but a lit-* 37 *tle while, and he that is to come, will come without delay.* * *the just shall have life by* 38 *trusting in me, but if he revolt, he will be the object of my displeasure. as for us, we are not* 39 *such as desert to their own de-*

λα *struction;*

* Hab. ii. 4.

λα πιστεως εις περιποιησιν ψυχης.

1 Εστι δε πιστις, ελπιζομενων υποστασις, πραγματων 2 ελεγχος ου βλεπομενων. εν ταυτη γαρ εμαρτυρηθησαν οι πρεσβυτεροι.

3 Πιστει νοουμεν καταρτισθαι τους αιωνας ρηματι Θεου, εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι.

4 Πιστει πλειονα θυσιαν Αβελ παρα Καϊν προσηνεγκε τω Θεω, δι' ης εμαρτυρηθη ειναι δικαιος, μαρτυρουντος επι τοις δωροις αυτου του Θεου, και δι' αυτης αποθανων ετι λαλει.

5 Πιστει Ενωχ μετετεθη του μη ιδειν θανατον, και ουχ ευρισκετο, διοτι μετεθηκεν αυτον ο Θεος, προ γαρ της μεταθεσεως αυτου μεμαρτυρηται ευ- 6 ηρεστηκεναι τω Θεω. χωρις δε πιστεως αδυνατον ευαρεστησαι, πιστευσαι γαρ δει τον προσερχομενον τω Θεω, οτι

εστι,

ſtruction; but ſuch as perſevere in the faith, to the ſaving of our ſouls.

Now faith is the foundation 1
of our hopes of happineſs, and the perſuaſion we have about things not evident to our ſenſes. and it was for their faith 2
that our fore-fathers acquired ſo great a reputation.

'Tis by faith we learn that 3
the worlds were framed by the word of God, ſo that the viſible world was not made out of any thing that did appear.

'Twas by faith that Abel 4
offered unto God a more excellent ſacrifice than Cain, by which he was declared righteous, God himſelf having teſtified that he accepted his offering, and after he died for his faith, he was not * *ſilent.*

By faith Enoch was tran- 5
ſlated that he might avoid dying; and he could not be found, becauſe God had tranſlated him: for 'tis recorded, that before his tranſlation he was approved by God. now 6
without faith it is impoſſible to be acceptable to him: for he that preſents himſelf to God, cannot but believe he exiſts, and that he is a rewarder

* Eccleſiaſticus xlviii. 13, 14. no word could overcome him, and after his death *his body propheſied.* he did wonders in his life, and at his death were his works marvellous. ſee 2 Kings xiii. 21.

εσι, και τοις εκζητουσιν αυτον μισθαποδοτης γινεται.

7 Πιστει χρηματισθεις Νωε περι των μηδεπω βλεπομενων, ευλαβηθεις κατεσκευασε κιβωτον εις σωτηριαν του οικου αυτου, δι' ης κατεκρινε τον κοσμον, και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος.

8 Πιστει ὁ καλουμενος Αβρααμ ὑπηκουσεν εξελθειν εις τον τοπον ὃν ημελλε λαμβανειν εις κληρονομιαν, και εξηλθε, μη επισταμενος που 9 ερχεται. πιστει παρωκησεν εις την γην της επαγγελιας, ως αλλοτριαν, εν σκηναις κατοικησας μετα Ισαακ και Ιακωβ των συγκληρονομων 10 της επαγγελιας της αυτης, εξεδεχετο γαρ την τους θεμελιους εχουσαν πολιν, ης τεχνιτης και δημιουργος ὁ Θεος.

11 Πιστει και αυτη Σαρρα δυναμιν εις καταβολην σπερματος ελαβε, και παρα καιρον ηλικιας ετεκεν, επει πιστον ηγησατο τον επαγγειλα- 12 μενον. διο και αφ' ενος εγεννηθησαν, και ταυτα νενεκρωμενου, καθως τα αστρα του ουρανου τω πληθει, και ως ἡ αμμος (ἡ παρα το χειλος)

warder of those who make their addresses to him.

'Twas by faith that Noah 7
being divinely warned of unforeseen events, with a religious concern built an ark to the preservation of his family; whereby the world became inexcusable, and he obtained the reward of that righteousness which is by faith.

'Twas by faith that he who 8
was named Abraham, showed his obedience in travelling to a foreign country, which he was afterwards to inherit; and began his journey without knowing where he was going. 'twas by faith that he 9
sojourned in a land that was promised, as in a strange country, dwelling in tents with Isaac and Jacob, who were equally entitled to the same promise. for he had in 10
view the city, whose foundations are sure, the architect and founder being God.

'Twas likewise through 11
faith that Sara, though barren, received the power of becoming pregnant, and was delivered of a child when she was past age, because she judged him faithful who had promised. so that even a single 12
person whose vigour was gone, gave rise to a posterity as numerous as the stars of the sky,

or

λος) της θαλασσης ἡ αναριθμητος.

13 Κατα πιστιν απεθανον ουτοι παντες, μη λαβοντες τας επαγγελιας, αλλα πορρωθεν αυτας ιδοντες, και ασπασαμενοι, και ὁμολογησαντες ὁτι ξενοι και παρεπιδημοι εισιν
14 επι της γης. οἱ γαρ τοιαυτα λεγοντες, εμφανιζουσιν ὁτι
15 πατριδα επιζητουσι. και ει μεν εκεινης εμνημονευον ἀφ' ἡς εξηλθον, ειχον αν καιρον
16 ανακαμψαι. νυνι δε κρειττονος ὀρεγονται, τουτεστιν, επουρανιου, διο ουκ επαισχυνεται αυτους ὁ Θεος, Θεος επικαλεισθαι αυτων, ἡτοιμασε γαρ αυτοις πολιν.

17 Πιστει προσενηνοχεν Αβρααμ τον Ισαακ πειραζομενος, και τον μονογενη προσεφερεν ὁ τας επαγγελιας ανα-
18 δεξαμενος, προς ὁν ελαληθη, "εν Ισαακ κληθησεται σοι
19 "σπερμα:" λογισαμενος ὁτι και εκ νεκρων εγειρειν δυνατος ὁ Θεος, ὁθεν αυτον και εν παραβολῃ εκομισατο.

20 Πιστει περι μελλοντων ευλογησεν Ισαακ τον Ιακωβ
21 και τον Ησαυ. πιστει Ιακωβ αποθνησκων ἑκαστον των υιων

or the sands on the sea-shore, which cannot be numbred.

These all died in faith, 13
without receiving what was promised, having only a distant view of what they eagerly expected, professing to live as strangers and pilgrims in the land. for they that 14
make such a declaration, show plainly that they seek some other country. and truly, if that had been in their 15
view, they might have had an opportunity of returning to the place from whence they came. they desired there- 16
fore a better, that is, an heavenly country: so that God is very justly stiled their God: for he had appointed a city for them.

'Twas by faith that Abra- 17
ham, when put to the trial, offered up Isaac: HE offered up his darling son, to whose posterity the promises were to be made good: of whom it 18
was said, "only the descen-
"dants of Isaac shall be
"counted your posterity:"
concluding that God was able 19
to raise him up, even from the grave; from whence, in a figurative sense, he may be said to have been recover'd.

By faith Isaac predicted 20
the future fortunes of Jacob and Esau. by faith Jacob 21
when he was a dying, blessed

both

υἱων Ιωσηφ ευλογησε, και προσεκυνησεν επι το ακρον
22 της ῥαβδου αὐτου. πιστει Ιωσηφ τελευτων περι της εξοδου των υἱων Ισραηλ εμνημονευσε, και περι των οστεων αὐτου ενετειλατο.

23 Πιστει Μωσης γεννηθεις εκρυβη τριμηνον ὑπο των πατερων αὐτου, διοτι ειδον αστειον το παιδιον, και ουκ εφοβηθησαν το διαταγμα του
24 βασιλεως *. πιστει Μωσης μεγας γενομενος ηρνησατο λεγεσθαι υἱος θυγατρος Φαραω,
25 μαλλον ἑλομενος συγκακουχεισθαι τῳ λαῳ του Θεου, ἡ προσκαιρον εχειν ἁμαρτιας απολαυσιν: μειζονα πλουτον ἡγησαμενος των εν Αιγυπτῳ

θη-

both the ſons of Joſeph; and worſhipped leaning upon the top of his ſtaff. by faith Jo- 22
ſeph when he died, made mention of the departure of the children of Iſrael; and gave directions concerning his burial.

'Twas by faith that the 23
parents of Moſes conceal'd him for three months after his birth, becauſe they ſaw he was a beautiful child; and they were not afraid of the king's edict. by faith Moſes 24
when he was grown up, refuſed to be called the ſon of Pharaoh's daughter; chu- 25
ſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming 26
the ſufferings of † Iſrael greater

* The MSS. of Clermont and St. Germain have the following clauſe inſerted between the 23d and 24th verſes, in the Greek and Latin of both.

Πιστει μεγας γενομενος Μωυσης, ανειλεν τον Αιγυπτιον, καλανοων την ταπεινωσιν των αδελφων αὐτου.

Fide magnus factus Moyſes, occidit Ægyptium, conſiderans dolorem fratrum ſuorum.

"By faith Moſes, when he was grown up, ſlew the Egyptian, having "obſerved the diſtreſs of his brethren." *Zeger* mentions two antient MSS. that have the ſame reading. *Eraſmus* ſays the Donatian MSS. has it too, but *in manu recentiore*. upon which Dr. *Mills* ſays, "I "can hardly forbear being of *Zeger's* mind, in thinking they are the "genuine words of the apoſtle, though they very early ſlipt out of "the copys by the negligence of the Scribe, occaſion'd by the initial "words being repeated in the verſe immediately following; or elſe "perhaps the *paſſage* was made to vaniſh by the meer *Legerdemain* of "ſome, who could not tell how to reconcile the killing of an Egyp-"tian with their notion of faith; though *Stephen* ſufficiently clears "up the matter, Acts vii. 24, &c." ſee Prol. 496, 497.

† The people of Iſrael are call'd Χριστος. Heb. iii. 13. and Χριστοι. Pſal. cv. 15.

θησαυρων τον ονειδισμον του Χριστου, απεβλεπε γαρ εις
27 την μισθαποδοσιαν. πιστει καλελιπεν Αιγυπτον, μη φοβηθεις τον θυμον του βασιλεως, τον γαρ αοραλον ως
28 ορων εκαρλερησε. πιστει πεποιηκε το πασχα και την προσχυσιν του αιμαλος, ινα μη ο ολοθρευων τα πρωτοτοκα, θιγη αυλων.

29 Πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας, ης πειραν λαβοντες οι Αιγυπ-
30 τιοι καλεποθησαν. πιστει τα τειχη Ιεριχω επεσε, κυκλω-
31 θεντα επι επλα ημερας. πιστει Ρααβ η πορνη ου συναπωλετο τοις απειθησασι, δεξαμενη τους καλασκοπους μετ' ειρηνης.

32 Και τι ετι λεγω? επιλειψει γαρ με διηγουμενον ο χρονος περι Γεδεων, Βαρακ τε και Σαμψων, και Ιεφθαε, Δαβιδ τε και Σαμουηλ, και των
33 προφητων: οι δια πιστεως κατηγωνισαντο βασιλειας, ειργασαντο δικαιοσυνην, επετυχον επαγγελιων, εφραξαν στο-
34 ματα λεοντων, εσβεσαν δυναμιν πυρος, εφυγον στοματα μαχαιρας, ενεδυναμωθησαν απο ασθενειας, εγενηθησαν ισχυροι εν πολεμω? παρεμ-

ter riches than the treasures of Egypt: for he had an eye to the reward. by faith 27
he left Egypt without being apprehensive of the king's resentment: for he remain'd firm, as if he saw him who is invisible. through faith he 28
celebrated the passover, and sprinkled blood, that the destroying angel might pass by the first-born.

By faith they passed thro' 29
the red sea, as by dry land: which the Egyptians attempting to do, were drowned. by faith they made the tour 30
of Jericho for seven days, in consequence of which the walls fell down. by faith Rahab 31
having given the spies a safe reception, escap'd being destroyed with unbelievers, tho' she had led a dissolute life.

And what shall I say 32
more? for the time would fail me to tell of Gedeon, of Barak, of Samson, of Jephthae, of David, of Samuel, and of the prophets: who 33
through faith subdued kingdoms, practis'd justice, obtained what was promised, stopped the mouths of lions, were proof against the vio- 34
lence of fire, escaped the edge of the sword, show'd their resolution in distress, and their valour in fight, putting to flight the armies of the aliens.

βολας εκλιναν αλλοτριων, ε-
λαβον γυναικες εξ αναστα-
σεως τους νεκρους αὐτων, αλ-
λοι δε ετυμπανισθησαν, ου
προσδεξαμενοι την απολυ-
τρωσιν, ἱνα κρειττονος αναστ-
ασεως τυχωσιν, ἑτεροι δε
εμπαιγμων και μαστιγων πει-
ραν ελαβον, ετι δε δεσμων
και φυλακης. ελιθασθησαν,
επρισθησαν, επειρασθησαν,
εν φονῳ μαχαιρας απεθανον,
περιηλθον εν μηλωταις, εν
αιγειοις δερμασιν, ὑστερουμε-
νοι, θλιβομενοι, κακουχουμε-
νοι: ὡν ουκ ην αξιος ὁ κοσμος,
εν ερημιαις πλανωμενοι και
ορεσι και σπηλαιοις και ταις
οπαις της γης.

women recovered their children, tho' dead, by their being raised to life again: some expired under torments, refusing to be delivered; that they might obtain a better deliverance at the resurrection. others suffer'd cruel indignities and scourgings, besides chains and imprisonment. they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: (of whom the world was not worthy) they wandred in deserts, and in mountains, having no retreat but the dens and caves of the earth.

35 36 37 38

Και ουτοι παντες μαρτυρη-
θεντες δια της πιστεως, ουκ ε-
κομισαντο την επαγγελιαν:
του Θεου περι ἡμων κρειτ-
τον τι προβλεψαμενου, ἱνα
μη χωρις ἡμων τελειωθω-
σι.

Tho' these were all celebrated for their faith, they did not receive the reward that was promised: because God out of his distinguishing kindness to us, would not let them arrive before us to the enjoyment of perfect felicity.

39 40

Τοιγαρουν και ἡμεις το-
σουτον εχοντες περικειμενον ἡ-
μιν νεφος μαρτυρων, ογκον α-
ποθεμενοι παντα, και την ευ-
περιστατον ἁμαρτιαν, δι' ὑ-
πομονης τρεχωμεν τον προ-
κειμενον ἡμιν αγωνα, αφο-
ρωντες εις τον της πιστεως αρ-
χηγον και τελειωτην Ιησουν,
ὁς αντι της προκειμενης αυ-
τῳ χαρας, ὑπεμεινε σταυρον,
αισ-

Wherefore, since we are surrounded with so great a cloud of witnesses, let us lay aside every incumbrance, and the sin which does so easily embarrass us, and let us pursue with constancy the course that is proposed to us: having Jesus in our view, the author and finisher of our faith; who for the joy that was set be-

1 2

αισχυνης καταφρονησας, εν δεξια τε του θρονου του Θεου
3 εκαθισεν. αναλογισασθε γαρ τον τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων εις αυτον αντιλογιαν, ινα μη καμητε, ταις ψυχαις υμων εκλυομενοι.

4 Ουπω μεχρις αιματος αντικατεστητε προς την αμαρ-
5 τιαν ανταγωνιζομενοι. και εκλελησθε της παρακλησεως, ητις υμιν ως υιοις διαλεγεται, "υιε μου, μη ολιγωρει παι-"δειας Κυριου, μηδε εκλυου
6 "υπ' αυτου ελεγχομενος. ον "γαρ αγαπα Κυριος, παι-"δευει, μαστιγοι δε παντα
7 "υιον ον παραδεχεται." ει παιδειαν υπομενετε, ως υιοις υμιν προσφερεται ο Θεος, τις γαρ εστιν υιος ον ου παιδευει
8 πατηρ? ει δε χωρις εστε παιδειας, ης μετοχοι γεγονασι παντες, αρα νοθοι εστε και
9 ουκ υιοι. ειτα τους μεν της σαρκος ημων πατερας ειχομεν παιδευτας, και ενετρεπομεθα, ου πολλω μαλλον υποταγησομεθα τω πατρι των πνευ-
10 ματων, και ζησομεν? οι μεν γαρ προς ολιγας ημερας, κατα το δοκουν αυτοις, επαιδευον: ο δε, επι το συμφερον, εις το μεταλαβειν της αγιοτητος αυ-

του.

before him, endured the croſs, deſpiſing the ſhame, and is ſet down on the right hand of the throne of God. for you 3 *ſhould conſider how he endured ſuch oppoſition from ſinners againſt himſelf, leſt ye be tired out, and quite deſpond.*

You have not yet reſiſted 4 *unto death, ſtriving againſt ſin. have you forgot the ex-* 5 *hortation which is addreſs'd to you, as to children?* * *"my "ſon, deſpiſe not thou the "chaſtning of the Lord, nor "faint when thou art re-"buked of him. for whom* 6 *"the Lord loveth, he chaſ-"tiſes, and ſcourgeth every "ſon whom he receives." if you are to endure chaſtiſe-* 7 *ment, God treats you as his children: for where's the ſon whom his father does not chaſtiſe? but if you were* 8 *exempted from that diſcipline which others are ſubject to, then are you baſtards, and not ſons. when our natural* 9 *parents corrected us, we gave them reverence: is it not much more reaſonable to be in ſubjection to the father of ſpirits, in order to have life? their diſcipline was tempo-* 10 *rary, and the effect of humour; whereas God chaſtiſes us for our advantage, to make*

us

* Prov. iii. 11, 12.

11 του. πασα δε παιδεια προς μεν το παρον ου δοκει χαρας ειναι, αλλα λυπης, υστερον δε καρπον ειρηνικον τοις δι' αυτης γεγυμνασμενοις αποδιδωσι δικαιοσυνης.

12 " Διο τας παρειμενας χει-
" ρας και τα παραλελυμενα
13 " γονατα ανορθωσατε, και
" τροχιας ορθας ποιησατε
" τοις ποσιν υμων, ινα μη
" το χωλον εκτραπη, ιαθη
14 " δε μαλλον." ειρηνην διω-
κετε μετα παντων, και τον α-
γιασμον, ου χωρις ουδεις οψε-
15 ται τον Κυριον: επισκοπουν-
τες μητις υστερων απο της
χαριτος του Θεου, μητις ριζα
πικριας ανω φυουσα ενοχλη,
και δια ταυτης μιανθωσι πολ-
16 λοι. μη τις πορνος, η βε-
βηλος, ως Ησαυ, " ος αντι
" βρωσεως μιας απεδοτο τα
17 " πρωτοτοκια αυτου." ιστε
γαρ οτι και μετεπειτα θελων
κληρονομησαι την ευλογιαν,
απεδοκιμασθη, μετανοιας γαρ
τοπον ουχ ευρε, καιπερ με-
τα δακρυων εκζητησας αυ-
την.

18 Ου γαρ προσεληλυθατε ψη-
λαφωμενω, και κεκαυμενω
πυρι, και γνοφω, και σκοτω,
19 και θυελλη, και σαλπιγγος
ηχω, και φωνη ρηματων, ης

us partakers of his holiness.
'tis true, all correction at first 11
is far from appearing agreeable, yet afterward it produces the agreeable fruits of virtue in those who are exercised thereby.

Wherefore * " *strengthen* 12
" *your weak hands and your*
" *feeble knees.* † *clear the* 13
" *way for your feet, lest that*
" *which is lame should be*
" *quite out of joint, instead*
" *of being redress'd.*" *seek* 14
peace with all men, and sanctity of life, without which no man shall see the Lord: take 15
care not to deprive yourselves of the divine favour: and that no poisonous root spring up, and spread a general infection among you. let there 16
be no licentious or profane person, such as Esau, " *who*
" *sold his birth-right, for a*
" *single mess.*" *for you know* 17
that afterward, when he would have inherited the blessing, he was rejected: not being able to make Isaac to retract, though he importun'd him with tears.

You do not approach to 18
any thing corporeal, to scorching fire, to smoak, darkness, and tempest, nor to the sound 19
of trumpets, and the voice which pronounc'd such words,

οι *that*

* Isa. xxxv. 3. Prov. iv. 26. † Eccl. ii. 13. xv. 15. Isa. xxxv. 3.

οἱ ακουσανλες παρηλησανλο μη
20 προσλεθηναι αυλοις λογον. ουκ
εφερον γαρ το διασλελλομενον,
" Καν θηριον θιγη του ορους,
21 " λιθοβοληθησελαι." και,
ουτω φοβερον ην το φανλαζο-
μενον, Μωσης ειπεν, " εκ-
" φοβος ειμι και ενλρομος."
22 αλλα προσεληλυθαλε Σιων ο-
ρει, και πολει Θεου ζωνλος,
Ιερουσαλημ επουρανιω, και
23 μυριασιν αγγελων, πανηγυ-
ρει και εκκλησια πρωλολο-
κων εν ουρανοις απογεγραμμε-
νων, και κριλη Θεω πανλων,
και πνευμασι δικαιων τελε-
24 λειωμενων, και διαθηκης νεας
μεσιλη Ιησου, και αιμαλι ραν-
τισμου κρειλλον λαλουνλι πα-
ρα τον Αβελ.

that they who heard, intreated they might hear it no more. nor could they endure that threat, " if so much " as a beast touch the moun- " tain, it shall be stoned." and so terrible was the appearance, that Moses cry'd out, " I tremble with the " fright." but you are come to mount Sion, to the city of the living God, the heavenly Jerusalem, and to an innumerable congress of angels, to the general assembly, the church of the first-born who are enroll'd in heaven, to God the judge of all, to the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to the aspersion of that blood which cries for pardon, and not for vengeance as that of Abel.

25 Βλεπελε μη παραιλησησθε
τον λαλουνλα. ει γαρ εκεινοι
ουκ εφυγον, τον επι της γης
παραιλησαμενοι χρηματιζονλα,
πολλω μαλλον ημεις οι τον
απ' ουρανων αποσλρεφομενοι,
26 ου η φωνη την γην εσαλευε
τολε, νυν δε επηγγελλαι, λε-
γων, " ελι απαξ εγω σειω ου
" μονον την γην, αλλα και
27 " τον ουρανον." το δε, " ε-
" τι απαξ," δηλοι των σα-

*Take care that you be not deaf to him that speaketh: for if they did not escape, who disregarded the oracles pronounc'd on earth, much less shall we escape, if we turn away from him that delivered the oracles from heaven: whose voice then shook the earth: but he has promised to do it now, saying, " * yet " once more I will shake, not " the earth only, but heaven " too." and this expression, " yet once more" signifies the abo-*

λευ-

* Hag. ii. 7.

λευομενων την μεταθεσιν, ὡς
απεποιημενων, ἱνα μεινῃ τα
28 μη σαλευομενα. διο βασι-
λειαν ασαλευτον παραλαμ-
βανοντες, εχομεν χαριν, δι' ἡς
λατρευωμεν ευαρεστως τῳ Θεῳ
μετα αιδους και ευλαβειας.
29 και γαρ ὁ Θεος ἡμων πυρ
καταναλισκον.

abolition of those changeable things which were only contriv'd, that what is unalterable might lastingly succeed. since then we are entring into 28 *a kingdom which cannot be changed, let us maintain the divine favour, whereby we may serve God acceptably, with reverence and fear. for,** 29 *"our God is a consuming fire."*

1 Η φιλαδελφια μενετω. της
2 φιλοξενιας μη επιλανθανεσθε,
δια ταυτης γαρ ελαθον τινες
3 ξενισαντες αγγελους. μιμνησ-
κεσθε των δεσμιων, ὡς συν-
δεδεμενοι, των κακουχουμε-
νων, ὡς και αυτοι οντες εν
σωματι.

Let brotherly love still 1 *reign. be not unmindful of* 2 *hospitality: for thereby some have unknowingly entertained angels. remember those* 3 *that are in chains, as if you were confin'd with them; and those who suffer adversity, as being your selves of the same body.*

4 Τιμιος ὁ γαμος εν πασι,
και ἡ κοιτη αμιαντος, πορνους
δε και μοιχους κρινει ὁ Θεος.
5 αφιλαργυρος ὁ τροπος, αρ-
κουμενοι τοις παρουσιν. αυ-
τος γαρ ειρηκεν, "ου μη σε
"ανω, ουδ' ου μη σε εγκα-
6 "ταλιπω." ὡστε θαρρουν-
τας ἡμας λεγειν, "Κυριος ε-
"μοι βοηθος, και ου φοβη-
"θησομαι τι ποιησει μοι
"ανθρωπος."

Marriage is every where 4 *honourable, and that state is innocent: but the licentious and adulterers God will punish. let your morals be free* 5 *from avarice, being contented with what you have: for he hath said, "I will never "leave thee, nor forsake "thee." so that we may* 6 *boldly say, "†the Lord is my "helper, and I will not fear "what man shall do unto me."*

7 Μνημονευετε των ἡγουμε-
νων ὑμων, οιτινες ελαλησαν
ὑμιν τον λογον του Θεου,
ὡν αναθεωρουντες την εκβα-
σιν

Remember those who have 7 *the rule over you, who have preach'd to you the word of God: imitate their faith; consider*

* Deut. iv. 24. † Josh. v. 1. Psal. cxvii. 6.

σιν της ανασ̃ρφης, μιμεισθε την πισ̃ιν.

8 Ιησους Χρισ̃ος χθες και σημερον ὁ αυ̃ος, και εις τους
9 αιωνας. διδαχαις ποικιλαις και ξεναις μη παραφερεσθε. καλον γαρ χαρι̃ι βεβαιουσθαι την καρδιαν, ου βρωμασιν, εν οἱς ουκ ωφελη̃θησαν οἱ περιπα̃ησανυ̃ες.

10 Εχομεν θυσιασ̃ηριον, ἐξ ου̃ φαγειν ουκ εχουσιν εξουσιαν
11 οἱ τη̃ σκηνη̃ λα̃ρευονυ̃ες. ὡν γαρ εισφερε̃ται ζωων το ἁιμα περι ἁμαρ̃ιας εις τα ἁγια δια του αρχιερεως, τουυ̃των τα σωμα̃α κα̃ακαιε̃ται εξω της
12 παρεμβολης. διο και Ιησους, ινα ἁγιασῃ δια του ιδιου ἁιμα̃ος τον λαον, εξω της
13 πυλης επαθε. τοινυν εξερχωμεθα προς αυ̃ον εξω της παρεμβολης, τον ονειδισμον
14 αυ̃ου φερονυ̃ες. ου γαρ εχομεν ὡδε μενουσαν πολιν, αλλα την μελλουσαν επιζητουμεν.

15 Δι' αυ̃ου ουν αναφερωμεν θυσιαν αινεσεως δια παντος τῳ Θεῳ, τουυ̃τεσ̃ι, καρπον χειλεων ὁμολογουνυ̃των τῳ ονο-
16 μα̃ι αυ̃ου. της δε ευποιϊας και κοινωνιας μη επιλανθανεσθε, τοιαυ̃ταις γαρ θυσιαις ευαρεσ̃ει̃ται ὁ Θεος.

Πει-

sider their conduct, and the exit they made.

Jesus Christ is always the same, yesterday, to-day, and for ever. be not then misled by artful, novel doctrines: for the mind is better improv'd by the gospel-dispensation, than by the distinctions about meats, in which some have been so uselessly vers'd.

*We have a victim, where-of they, who still serve at the tabernacle, have no more right to eat, than * the sacrificers had to eat of the flesh of those beasts, which were burnt without the camp, and whose blood the high-priest carried into the sanctuary. for Jesus likewise suffered without the gate, to show he was the expiatory victim for the people. let us therefore decamp, and bear the reproach of following his example: for we have no settled corporation here, but are in expectation of that which is approaching.*

Let our sacrifice then, which we are to offer to God by Jesus Christ, be that of incessant praises, the offering of our lips, which celebrate his name: but don't forget to be beneficent to the community; for such sacrifice is acceptable to God.

Con-

* Lev. xvi. 27.

17 Πειθεσθε τοις ἡγουμενοις ὑμων, και ὑπεικετε, αυτοι γαρ αγρυπνουσιν ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσοντες, ἱνα μετα χαρας τουτο ποιωσι, και μη στεναζοντες, ανυσιτελες γαρ ὑμιν τουτο.

18 Προσευχεσθε περι ἡμων, πεποιθαμεν γαρ ὁτι καλην συνειδησιν εχομεν, εν πασι καλως θελοντες αναστρεφεσ-
19 θαι. περισσοτερως δε παρακαλω τουτο ποιησαι, ἱνα ταχιον αποκατασταθω ὑμιν.

20 Ο δε Θεος της ειρηνης, ὁ αναγαγων εκ νεκρων τον ποιμενα των προβατων τον μεγαν εν αἱματι διαθηκης αιωνιου, τον Κυριον ἡμων Ιη-
21 σουν, καταρτισαι ὑμας εν παντι εργῳ αγαθῳ, εις το ποιησαι το θελημα αυτου, ποιων εν ὑμιν το ευαρεστον ενωπιον αὐτου, δια Ιησου Χριστου, ᾧ ἡ δοξα εις τους αιωνας (των αιωνων.)

22 Παρακαλω δε ὑμας, αδελφοι, ανεχεσθε του λογου της παρακλησεως, και γαρ δια βραχεων επεστειλα ὑμιν.
23 γινωσκετε τον αδελφον Τιμοθεον απολελυμενον, μεθ' ὁυ, εαν ταχιον ερχηται, οψομαι
24 ὑμας. ασπασασθε παντας τους ἡγουμενους ὑμων, και παντας τους ἁγιους. ασπαζονται ὑμας οἱ απο της Ιταλιας. ἡ
25 χαρις μετα παντων ὑμων.

A M H N.

Confide in your guides, and 17
be reſpectful: that they who
are vigilant, as being account-
able for your ſouls, may
diſcharge themſelves with
cheerfulneſs, and not with
anxiety, which would be to
your prejudice.

Pray for us, for we truſt we 18
have a clear conſcience, and de-
ſire our virtuous conduct may
appear to all the world. I con- 19
jure you the more earneſtly to
do this, that I may be reſtored
to you the ſooner.

May the God of peace, 20
who has raiſed from the dead
our Lord Jeſus (who by the
blood of the eternal covenant is
become the grand paſtor of
the ſheep) make you perfect 21
in every virtue, to the ac-
compliſhment of his will: ef-
fecting that in you by Jeſus
Chriſt, which is agreeable to
him: to whom be glory thro'
all ages.

Pray, my brethren, fa- 22
vourably receive this exhor-
tation, which I have writ to
you in brief. know, that our 23
brother Timothy is ſet at li-
berty. if he comes quickly, I
ſhall make YOU *a viſit with*
him. ſalute thoſe who con- 24
duct you, and all the chri-
ſtians. they of Italy ſalute
you. grace be with you 25
all.

A M E N.

Irenæus and Hippolitus, Biſhop of Portua, the ſcholar of Irenæus, who abridg'd his maſter's books againſt hereſys, affirm'd, that *the epiſtle to the Hebrews* was not Paul's the apoſtle. Phot. Biblioth. c. 121, 232.

CAIUS, a man of great eloquence at Rome in the time of Zephyrinus, writ a diſputation, now in my cuſtody, againſt Proclus, in which he ſuppreſſes the temerity and inſolence of his adverſarys in trumping up new ſcriptures, and mentions only thirteen epiſtles of the divine apoſtle, not reckoning that to the Hebrews among the reſt: in fact, ſeveral of the Romans to this very day, think the epiſtle to the Hebrews was not written by *Paul*. Euſeb. Hiſt. Eccleſ. lib. VI. c. 21. and ch. 25. he ſays, Origen in the fifth book of his expoſitions upon John, has theſe words concerning the apoſtle's epiſtles. "PAUL being "qualified to be a miniſter of the New Teſtament, not of the "letter, but the ſpiritual meaning, he who fully preach'd the goſpel "from *Jeruſalem* all about to *Illyricum*, did not write to all the "churches, which he inſtructed, nay, to thoſe, whom he did write "to, he ſent but a few verſes: and PETER on whom *the church of* "*Chriſt was erected, againſt which the gates of Hell ſhall never prevail*, "left but one epiſtle, that is acknowledged to be his. but grant, that "the ſecond is his too, for whether it be his or no, is a queſtion; "what muſt we ſay of JOHN, he *who lean'd on Chriſt's boſom?* he left "behind him but *one* goſpel, he who profeſſes, he could have written "*as many* books, as would have overwhelm'd the world. HE wrote "*the Revelation* too, but was enjoined ſilence with reſpect to the *ora-* "*cles* of the ſeven thunders: beſides, he left poſterity a very ſhort "epiſtle: but grant, that the ſecond and third was his (for all men "do not allow them to be genuine) * both of them don't contain a- "bove an hundred verſes." and in his Homilys upon the epiſtle to "the Hebrews, Origen ſays thus:

Ο χαρακτηρ της λεξεως της προς Εβραιους επιστολης, ουκ εχει το εν λογῳ ιδιωτικον του αποστολου, ομολογησαντος ἑαυτον ιδιωτην ειναι τῳ λογῳ, τουτεστι τῃ φρασει: αλλα εστιν ἡ επιστολη συνθεσει της λεξεως ἑλληνικωτερα, ὡς πας ὁ επισταμενος κρινειν φρασεων διαφορας, ὁμολογησαι αν. παλιν τε αυ, ὁτι τα νοηματα της επιστολης θαυμαστα εστι, και ου δευτερα των αποστολικων ομολογουμενων γραμματων, και τουτο αν συμφησαι αληθες, πας ὁ προσεχων τῃ αναγνωσει τῃ αποστολικῃ. Εγω δε αποφαινομενος ειποιμ' αν, ὁτι τα μεν νοηματα του αποστολου εστιν: ἡ δε φρασις και ἡ συνθεσις, απομνημονευσαντος τινος τα αποστολικα, και ὡσπερει σχολιογρα-

The *ſtile* of *the epiſtle to the Hebrews* has nothing of the homeſpun language of an apoſtle, that owns himſelf to be illiterate with reſpect to his ſpeech, that is, his *diction*. but this epiſtle, with reſpect to the texture of the ſtile, has all the *air* of the Greek eloquence. this every one muſt allow, that has any *taſte* to diſtinguiſh the difference of ſtiles. beſides, the *ſentiments* of this epiſtle are truly *marvelous*, and not inferior to the writings allow'd to be apoſtolical: and this muſt be ſubſcrib'd to as truth by every one, that attentively reads the apoſtles writings. in ſhort, my opinion is, that the ſentiments are deriv'd from ſome apoſtle, but the phraſe and compoſition is the work of ſome commentator

γραφησανλος τα ειρημενα ὑπο του διδασκαλου. Ει τις ουν εκκλησια εχει ταυλην την επιστολην ὡς Παυλου, ἀυλη ευδοκιμειλω και επι τουλω: ου γαρ εικη ὁι αρχαιοι ανδρες ὡς Παυλου αυλην παραδεδωκασι. τις δε ὁ γραψας την επιστολην, το μεν αληθες Θεος οιδεν. ἡ δε εις ἡμας φθασασα ἱστορια, ὑπο τινων μεν λεγονλων, ὁτι Κλημης ὁ γενομενος επισκοπος Ρωμαιων εγραψε την επιστολην: ὑπο δε τινων, ὁτι Λουκας ὁ γραψας το Ευαγγελιον, και τας Πραξεις.

mentator upon the apoſtle's words, who illuſtrated his maſter's dictates with his own *Scholia*. if then there be any church that look upon this epiſtle, as Paul's, let no-body blame them upon that account: for thoſe antients who receiv'd it as Paul's, had ſome ground for it. but who it was that did actually write this epiſtle, GOD only knows. as to the hiſtorical writings now extant, ſome aſcribe the epiſtle to *Clemens*, who was biſhop of *Rome*: others, to *Luke*, who writ *the Goſpel, and the Acts*.

The ſame Euſebius, chap. 14. ſpeaking of Clemens Alexandrinus, ſays, in his inſtitutions he deſcants upon every part of ſcripture, not omitting thoſe writings, whoſe authority is contradicted: I mean, the epiſtle of Jude, and the other general epiſtles, and that of Barnabas, and that which is ſaid to be the *revelation of Peter*, and *the epiſtle to the Hebrews*, which he affirms to be *Paul's*, but was originally writ in the Hebrew tongue, and tranſlated by *Luke* for the uſe of the Greeks: the ſtile of the tranſlation of this epiſtle, and that of the Acts of the apoſtles being the ſame. " but 'twas for a very good rea-" ſon, *ſays Clemens*, that the title, *Paul the apoſtle*, was not ſet before " it; for the *Hebrews* being ſo prejudic'd againſt, and jealous of him, " he very wiſely ſuppreſs'd his *Name*, for fear of raiſing their *averſion* " to his epiſtle. beſides, the Lord being the *apoſtle* of the Almighty to " the Hebrews, *Paul*, as being ſent to the Gentiles, modeſtly declines " ſtiling himſelf *the apoſtle of the Hebrews*, both in reverence to the " Lord, and becauſe his writing at all to the *Hebrews* was a work of " *ſupererogation*, he being the preacher and apoſtle of the *Gentiles*." but neither Clemens, nor any of the antients pretend to have ſeen this imaginary epiſtle in *Hebrew*, or to have ſeen or heard of any one that had ſeen it: ſo that it is a meer *hypotheſis* founded upon his ignorance both of the Hebrew and of the Greek language. for the *Greek* has all the *air* of an original: there's nothing of that conſtraint obſervable in a tranſlation, nor ſuch *Hebraiſms* as occur ſo frequently in the verſion of the *Septuagint*, and that of *Eccleſiaſticus*. beſides the paſſages of *the ſcripture* cited in it are taken from the *Septuagint*, even where they differ from the *Hebrew*. chap. i. 6, 7. iii. 8, 9, 10. viii. 8, 9. x. 5. 37, 38. in which places, if the Hebrew reading was ſubſtituted, the author's argument would be ſpoil'd. the citation from Pſal. xl. 7. where the Hebrew is, *you have pierced my* EARS, is rendred by the author of the epiſtle, you have formed σωμα a BODY for me, which ſhows the epiſtle could not be a tranſlation from the *Hebrew*, nor the writer very well vers'd in that language, and conſequently not St. Paul. ſee note chap. xi. 21. in chap. vii. 2. πρωλον μεν ερμενευομενος βασιλευς δικαιοσυνης· the word Melchiſedec and king of Salem being in the firſt verſe, ſhould have been there interpreted, if πρωλον, &c. had been the addition of an

interpreter; for throughout the new Teſtament the interpretation always follows the Hebrew word, as in Mat. xxvii. 46. Mark v. 41. xv. 22, 34. John i. 38, 41. ix. 7. xix. 37. Acts iv. 6. ix. 16. xiii. 8. which ſhows the ſenſe is not here given, but the myſtery contained in the words, viz. that Chriſt was our peace. beſides, the playing upon the ambiguity of the Greek word διαθηκη, ch. ix. 16. which ſignifies both *a covenant*, and *a teſtimony*, ſhows invincibly both that the *epiſtle* was originally writ in Greek, and that the author was not well acquainted with the *Hebrew*, in which BERITH always ſignifies *a covenant*, and never means *a teſtament*. and Jerom *in Comment. in Epiſt. ad Gal. cap.* III. 16. obſerves, that if the author of the epiſtle had writ in Hebrew, there would have been no room for making the reflexions he does upon the nature of a *teſtament*. for his reaſoning being founded upon a meer *quibble*, ſerv'd rather to ſet off his *wit*, than to recommend his *penetration*.

As for the whole ſeries of eccleſiaſtical writers that came after, they either copied Clemens Alexandrinus, or are ſo divided among themſelves, ſome aſcribing the *epiſtle* to *Luke*, others to *Barnabas*, others to *Clemens Romanus*, another to *Apollos*, their authority can have no weight. for far from having any hiſtorical evidence to ſupport their bare conjectures, ſome of them thought it neceſſary to *corrupt* the text to help out their *hypotheſis*. ſee note chap. x. 34. to ſuch wretched ſhifts were the poor *fathers* reduc'd, to palliate their *inſincerity* or their *ignorance*.

However, a very learned writer of our own thinks Heb. xiii. 23. a ſufficient proof that Paul was the original author. as if no body could be acquainted with Timothy but Paul. which ſhows, that in order to underſtand the doctrine of MORAL EVIDENCE, that is, the doctrine of CHANCES, ſome other diſcipline and diet is neceſſary beſides that of bearly *chewing* a few *Hebrew roots*.

After all, what Jerom ſays, is juſt, " nihil intereſſe *cujus* ſit: cum " *eccleſiaſtici viri* ſit, & *quotidie* Eccleſiarum lectione celebretur." *Epiſt. ad Dardanum*.

Chap. I. 3. WISDOM is the *breath* of the divine power, and an *emanation* from the glory of the Almighty: ſhe is the RADIATION *of the eternal light* ΑΠΑΥΓΑCΜΑ του φως αιδιου, the perfect *Mirror* of the power of God, and the IMAGE (εικων) of his goodneſs. Wiſd. VII. 25, 26. Καθαπερ γαρ τον ανθηλιον αυγην, ως ηλιον, δι μη δυναμενοι τον ηλιον αυτον ιδειν, ορωσι, και τας περι Σεληνην αλλοιωσεις, ως αυγην εκεινην, ουτως και την του Θεου Εικονα, τον αγγελον αυτου λογον, ως αυτον καταναουσιν. " As they are capable of contemplating the ſplendor of a mock-ſun, who " can't look at the ſun itſelf, and may view the *phaſis* of the moon, " tho' not her full light: ſo they may contemplate the IMAGE of *God*, " his angelic LOGOS, tho' not *God himſelf*." PHILO *of dreams*. ΛΟΓΟΣ δε εστιν ΕΙΚΩΝ Θεου, δι' ου συμπας ο κοσμος εδημιουργειτο. " The " LOGOS is the IMAGE of *God*, by whom the whole world was fram'd." Philo *of the monarchy*. as the appearance of the *bow*, that is in the *cloud* in the day of *rain*, ſo was the appearance of the *brightneſs* round about; this was the appearance of the *likeneſs* of the *glory* of the *Lord*. Ezekiel I. 28.

Ib.

Ib. Subſtance] Αυγη δε καθ' ἑαυτην ὑποστασιν ουκ εχει. ſplendor in itſelf is nothing ſubſtantial, but a mode. Philo *of the world.*

Ver. 6. World] οικουμενη is that ſupreme region, where the angels reſide, as this writer ſhows, Chap. III. 5. where he calls it, *the future world*, that is, with reſpect to us.

Ib. Pſal. XCVII. 7. Προσκυνησατε αυτῳ παντες αγγελοι αυτου. worſhip HIM all ye *angels*. LXX. worſhip him all ye *gods*. in the *Hebrew*.

Ver. 7. Pſal. CIV. 4. Ο ποιων τους αγγελους αυτου πνευματα, και τους λειτουργους αυτου ΠΥΡ ΦΛΟΓΟΝ. "who maketh the winds his meſ-"ſengers, and flaming fire his miniſters." the author of the epiſtle deſign'd to ſhow by this quotation, that there was nothing extraordinary in the title of *angels*, and *miniſters*, ſince thoſe names were apply'd to *winds* and *fire*. Grotius obſerves further, that as the *winds* and *flame* were denominated *angels*, ſo ſome of the *angels* were call'd *ſeraphim*, that is *flames*, and *cherubim*, which ſignifies winds. ſee Pſalm xviii. 11. and liv. 3.

Ver. 8. See Pſalm xlv. The Jewiſh writers explain this of Solomon's marriage with the king of Egypt's daughter. ſee Calvin upon the place. *God is thy throne*, that is, he will maintain you in your kingdom: the myſtical ſenſe is, Chriſt ſhall have an everlaſting kingdom. *Solomon* ſeems to be rather the *occaſion* than the *ſubject* of that pſalm.

Ver. 9. Peers] this agrees very well with Solomon's brothers, but in the myſtical ſenſe it means the *faithful* or mankind in general. *who are his fellows, unleſs it be men?* ſays Chryſoſtom, Homil. iii. p. 717. ſee Chap. II. 14.

Ib. Thou, Lord, &c.] ſee Pſal. cii. 26. theſe citations are very ſurprizing, becauſe 'tis certain what David meant of God, the author of the epiſtle applies to Jeſus Chriſt. whence ſome look upon theſe citations as meer *accommodations* or *alluſions*, which however are not impertinent to ſhow Chriſt's *ſuperiority* to the *angels*.

Chap. II. 6. certain writer] becauſe all the Pſalms were not compos'd by one and the ſame hand; the author of ſome of them being intirely unknown. ſee Pſal. VIII. 5.

Ib. What is man, &c.] the author, v. 5. reaſſumes the ſubject of Chap. I. and ſhows that he, who introduces the faithful into heaven is not an *angel*, but a *man*. and what is ſaid of man in general, is apply'd to the Meſſias in particular, to prove, that as the preſent world is ſubject to mankind, the future world will be ſubject to Jeſus Chriſt.

Ver. 14. Death] the Jews ſaid, that the *devil*, who held the empire of *Death*, was named SAMAEL: under whoſe power God had put all *nations* except their *own*. ſee the Thalmud Baba-Bathra in Maimonides *of Moſes's death*. he is the ſame with SATAN, who is ſtil'd *the prince of this world*, John XII. 31. and *the God of this world*, 2 Cor. IV. 4. ſee Zech. III. 1.

Chap. III. 3. As he that poſſeſſes a *domain*, is more excellent than the *domain*, of which he is maſter, and as the workman is ſuperior to his work, ſo the *ſaints* have a greater ſuperiority, and have *more* of the *king*, than the greateſt kings upon earth. Philo *of Noah's plantation.*

Ver. 5. Καθαπερ Μωσης λεγεται πιστος εν παντι τω οικω γεγενησθαι, *as Moſes is ſaid to have been faithful in all the houſe.* Philo *of allegories.*

Ver. 8. Grotius obſerves that the proper names of men and places uſed to be render'd into other languages, not by words of the ſame *ſound*, but of the ſame *ſignification.*

Chap. IV. 3. Reſt] Pſal. XCV. 11. The author gives the myſtical ſenſe of the word *reſt*, according to the cuſtom of his age, in which all the places of the Old Teſtament were explain'd in a more ſublime ſenſe than what the words literally afforded. the incredulous Iſraelites under Moſes were excluded from entring into the *reſt* of Chanaan, the Jews in David's time were threatned with being excluded from *reſt*, even when they were in poſſeſſion of Chanaan; the author therefore concludes, that there is a ſpiritual and heavenly *reſt*, from which the later Jews would be excluded, if they did not believe; tho' the Pſalmiſt did not expreſly mention any *future reſt*. this ſeems to be *his* argument, tho' he is not very clear for want of ſomething to be ſupply'd. whence a learned critic infers, that the ſtile of this writer is far from being form'd by ſuch laws as *Quintilian* preſcribes. " no- " bis prima ſit virtus *perſpicuitas*, rectus *ordo*, non in longum dilata " *concluſio*: nihil neque *deſit*, neque *ſuperfluat*. Ita ſermo & *doctis* pro- " babilis, & planus *imperitis* erit." *Inſtit. Orat. lib.* viii. *cap.* 2. but the ſtile of the Jewiſh *Midraſchim* is far from coming up to this character, and ſuch the writer of this epiſtle follows, tho' not without great reaſon, becauſe he writ to a people accuſtom'd to ſuch a ſtile.

Ver. 10. Κατεπαυσεν ουν τη εβδομη ημερα απο των εργων αυτου ων εποιησε: τουτο δε εστι τουτο, τα θνητα γενη παυεσθαι πλαττων ο Θεος, οταν αρχηται ποιειν τα θεια, και εβδομαδος φυσει οικεια. " he therefore reſted the ſeventh " day from the works he had made: the meaning is this, God diſcon- " tinues the formation of *mortal* things, when he enters upon the ma- " king ſuch as are *divine*, and more ſuitable to the nature of the num- " ber *ſeven*." Philo.

Ver. 12. Ινα τον αδιδακτον εννοης Θεον τεμνοντα τας τε των σωματων και των πραγματων ξεις απασας ηρμοσθαι και ηνωσθαι δοκουσας φυσεις, τω τομει των συμπαντων αυτου λογω, ος εις την οξυτητην ακονηθεις ακμην, διαιρων ουδεποτε ληγει τα αισθητα παντα, επειδαν μεχρι των ατομων και αμερων διεξελθη. " that you may conſider the divine being, who is a- " bove all information, who diſſects all bodies, and every thing, how " exact ſoever the natural coheſion of the parts may ſeem, by his all- " dividing *word*; which by the keenneſs of its edge, makes ſuch an " intire diſſolution of all ſenſible objects, it does not ſtop till they are " reduc'd to meer *atoms* that are *void* of *parts*." Philo.

Οπλον τοι λογος ανδρι τιμωτερον εστι σιδηρου.
No *weapon* is ſo *ſharp* as humane REASON. Phocyllides.

Ib. Two edged Sword.] the ſame ſimilitude is in Philo, whom this writer ſeems to have read, ſays Grotius. Ουχ' ορας οτι και Αβρααμ ο Σοφος ηνικα ηρξατο κατα Θεον μετρειν παντα, και μηδεν απολειπειν τω γεννητω, λαμβανει της φλογινης ρομφαιας μιμημα πυρ και μαχαιραν, διελειν και καταφλεξαι το θνητον' αφ' εαυτου γλιχομενος, ινα γυμνη τη διανοια μεταρσιος προς τον Θεον αναπτη. " Don't you perceive how the philoſopher " Abraham, when he began to meaſure every thing by the ſtandard " of

" of piety, and to get rid of what was mortal, takes fire and ſword,
" as a flaming weapon, eager to clear away and conſume all of that
" nature belonging to him, that with a diſincumber'd mind he might
" mount ſublime to heaven." Philo *of Cain.* μαχαιρα διϛομος Revel. i. 16. is the ſame as ῥομφαια διϛομος, ch. ii. 12. " thine almighty *Lo-*
" *gos* leap'd down from heaven, out of thy royal throne, like a fierce
" warriour into the midſt of a land of deſtruction, and brought your
" authentic decree like a *ſharp ſword.* Wiſdom xviii. 15, 16.

Ch. V. 1, 2. Πας γαρ Αρχιερευς εξ ανθρωπων λαμβανομενος, &c.] Βουλεϛαι γαρ αυϛον ὁ νομος μειζονας μεμοιρασθαι Φυσεως η κατ' ανθρωπον, ινα δια μεσου τινος ανθρωποι μεν ιλασκωνϛαι Θεον, Θεος δε τας χαριϛας ορεξη και χορηξη. " it is the intention of the law, that the high prieſt ſhould
" be of a more refined temper than other men, that the divine Being
" may be render'd propitious to men, and diſtribute his favours to
" them by ſuch a mediator." Philo *of Laws.* Τεϛαρϛον δε αρχιερωσυνην δι ἡς προφηϛευων επιϛημονικως θεραπευει το ON και τας των ὑπηκοων κατορθωσει ευχαριϛιας, ει δε διαμαρϛανοιεν, ευχας και ἱκεσιας ἱλασκομενος ποιησεϛαι. " the fourth advantage that Moſes obtained was the *Ponti-*
" *ficate,* by which, and his *prophetic* character, he *regulated* the ſy-
" ſtem of worſhip to be paid to the BEING, preſcrib'd the forms of
" thankſgiving for the proſperity of his *ſubjects,* and offer'd up his
" prayers and ſupplications for the pardon of their offences." Philo *of rewards and puniſhments.*

Ch. VI. 14. Solid nouriſhment.] this may ſignify either ſomething more uſeful than meer *Elements*; or doctrines not eaſy to be comprehended, and ſuch as cannot be digeſted but by perſons of *penetration* and *judgment.* in the firſt ſenſe it cannot well be here taken; for though all that is here ſaid be *uſeful,* yet the doctrines propos'd as *principles* and *foundations,* in the beginning of the VIth chapter, are much more uſeful than the *allegorys* we find in chap. VII, &c. for theſe are *embelliſhments* of the Jewiſh *allegoriſts*; which if we had *loſt,* we ſhould have miſs'd nothing *neceſſary.* by *ſolid food* then is meant ſome *myſtical* interpretations of the Old Teſtament, which the Jews ſet ſo great a value upon, they did not uſe to let *Novices* into the *ſecret.* ſuch is that repreſentation of Chriſt, which the author of this epiſtle finds in the hiſtory of Melchiſedek: ſuch is the compariſon of *Chriſt*'s prieſthood with that of *Aaron.* ſuch *myſtical divinity* could not well be propos'd to people newly initiated, becauſe ſuch repreſentations ſuppoſe the *doctrine* of Chriſt's prieſthood to be very well known. but they are not more *ſublime* than the doctrine of Chriſt's *ſacrifice,* independent of Judaiſm, at leaſt they are not ſo *uſeful.*

Ver. 14, Τελειων.] the *perfect,* i. e. thoſe who are vers'd in myſtical knowledge. as the qualities of bodies are diſtinguiſhed by the external organs, ſo the mind has an *internal ſenſe,* by which it judges of the *myſtical* meaning of the ſcripture, *ſays* GROTIUS. the conſummate wiſe-man ὁ τελειος σοφος in Philo, was one that had τον εξορυσσονϛα λογον τα κεκρυμμενα των πραγμαϛων, the faculty of penetrating into occult knowledge, pag. 1092

Εζητησαν οἱ πρωτοι πως εννοησαμεν το Θειον: ειθ' οἱ δοκουντες αριστα φιλοσοφειν, εφασαν ὁτι απο του κοσμου και των μερων αυτου και των ενυπαρχουσων τουτοις δυναμεων, αντιληψιν εποιησαμεθα του αιτιου. ὡσπερ γαρ ει τις ιδοι δεδημιουργημενην οικιαν επιμελως, και πυλαιοις, στοαις, ανδρωσι, γυναικωνιτισι, τοις αλλοις οικοδομημασιν εννοιαν αντιληψεται του τεχνιτου: ου γαρ ανευ τεχνης και δημιουργου νομιει την οικειαν αποτελεσθηναι. τον αυτον δε τροπον και επι πολεως και νεως και παντος ελαττονος η μειζονος καταστευασματος: ουτω δη και εισελθων τις ὡσπερ εις μεγιστην οικιαν η πολιν τονδε τον κοσμον, θεασαμενος ουρανον εν κυκλω περιπολουντα, και παντα ενος συνειληφοτα: πλανητας δε και απλανεις αστερας καθα ταυτα και ὡσαυτως κινουμενους, εμμελως τε και εναρμονιως, και τω παντι ωφελιμως: γην δε τον μεσαιτατον χωρον λαχουσαν, ὑδατος τε και αερος χυσεις εν μεθοριω τεταγμενας: ετι δε ζωα θνητα τε αυ και αθανατα, και φυτων και καρπων διαφορας, λογιειται δηπου, ὁτι ουκ ανευ τεχνης παντελους δεδημιουργησθαι, αλλα και ην και εστιν ὁ τονδε του παντος δημιουργος ὁ Θεος. οἱ δε ὁυτως επιλογιζομενοι, δια σκειας τον Θεον καταλαμβανουσι, δια των εργων τον τεχνιτην καταναοουντες. εστι δε τις ΤΕΛΙΩΤΕΡΟΣ και μαλλον κεκαθαρμενος νους, τα μεγαλα μυστηρια μυηθεις, ὁστις ουκ απο των γιγνομενων το αιτιον γνωριζει, ὡς αν απο σκειας το μενον, αλλ' ὑπερκυψας το γεννητον, εμφασιν εναργη του αγεννητου λαμβανειν, ὡς απ' αυτου αυτον καταλαμβανειν, και την σκειαν αυτου, ὁπερ ην, τον τε Λογον, και τον δε τον κοσμον. ὁυτος εστι Μωσης ὁ λεγων, "εμφανισον "μοι σεαυτον, γνωστως ιδω σε. "μη

It was an enquiry among the *antients*, what ſort of knowledge men have of the Deity. the beſt of their philoſophers ſaid, that from the contemplation of the ſeveral parts of the world, and their inherent qualities, we deduce the notion of *a cauſe*. for if any one ſees an edifice exquiſitely well built, with its veſtibules, portico's, the proper halls, and apartments for men and women, he will form an idea of the architect: and conclude, ſuch a houſe could not be rais'd without the contrivance of an artiſt. the ſame notion will ariſe from the view of a city, or a ſhip, or any ſuch leſſer or greater fabrick: ſo if he turn his thoughts to a nobler ſtructure, that of the world, and contemplates the revolution of the all-circumſcribing heavens, the planets and fix'd ſtars, that move with ſuch univerſal harmony and advantage: the earth ſituated in the middle, the water and air widely diffus'd and confin'd to its proper bounds: together with the animals of a tranſient or more laſting duration, and all the different ſpecies of vegetables and fruits; he will certainly infer, that all this is the effect of exquiſite art, the very workmanſhip of the Deity. they who reaſon *thus*, diſcover the ſhadow of the divine Being, and ſee the artiſt by his works. but there are ſome of a more PERFECT and refined intellect, who don't judge of the *cauſe* by its *effects*, as they do of a *body* by its *ſhadow*, but being initiated in the ſublimeſt myſterys, they ſoar above the creation, and take a direct view of the uncreated Being; they ſee him intuitively, as he is, they behold his ſhadow, that is, his *Logos*, and the whole world. ſuch was Moſes, who ſaid, "ſhow "me *your ſelf*, let me ſee you in-

"tuitively.

" μη γαρ εμφανισθεις μοι δι
" ουρανου η γης, η υδατος η αε-
" ρος, η πυρος απλως των εν γε-
" νεσει, μηδε καταπτοισαιμην εν
" αλλω τινι την σην ιδεαν, η εν
" σοι τω Θεω."

" tüitively. don't let me ſee you
" by the repreſentations of the
" heaven, the earth, or water, or
" air, nor by the reflexion of any
" created object as from a *mirror*,
" but let me contemplate thy
" IDEA only in thy divine eſſence."

Ουδεις γαρ περι της φυσεως Θεου διαγνωναι δυναται, αλλ' αγαπητον εαν του ονοματος αυτου δυνηθωμεν, ὁπερ ην του Ερμηνεως Λογου. ὁυτος γαρ ἡμων των ατελων αν ειη Θεος, των δε Σοφων και ΤΕΛΕΙΩΝ, ὁ πρωτος.

No one can comprehend the divine *Nature*: it is well if we are acquainted with his *Name*, that is, the *Logos* his *meſſenger*: who is the God of ſuch *imperfect* creatures as we are; but to the wiſe, and to the PERFECT, the ſupreme BEING alone is God.

Ὁ γαρ Νους——επι μαλλον επαντιων ερευνα το Θειον και την τουτου φυσιν, δι' ερωτα επιστημης αληκτον, μενειν επι των εξ αρχης δογματων ου δυναται, αλλα μεταιτιαν ζητει βελτιουμενος αμειναω.

The mind from an inſatiable thirſt of *ſcience*, riſes *again* above the world to contemplate the *Deity* himſelf: impatient of being confin'd to *antique* maxims, it goes in ſearch of more *ſubſtantial* Reſt.

Δια την καθαρσιν τελειαις Νουν καθερθεντα, και μυσταν γενομενα των θειων τελεταων——εγκαιρει ὁ Θεος πρημια.

The mind, when purified by ſacred exerciſes, and become a *Myſtic*, is rewarded by the divine Being with perfect *Reſt*.

See PHILO *of Allegorys*, lib. ii. pag. 79, 99, 76, 929. *of Rewards and Puniſhments*.

Ib. Τα αισθητηρια γεγυμνασμενα, *their ſenſes exercis'd*.] this expreſſion ſeems to be borrowed from the *Stoicks*, who defin'd αματαιοτητα the abſence of folly, ἑξιν αναφερουσαν τας φαντασιας επι τον ορθον λογον, *the habit of reducing a viſionary* brain *to the preſcripts of* Reaſon. Diogenes Laert. lib. III. §. 47.

——Sapientia prima eſt,
Stultitiâ caruiſſe.—— HORACE.

In WISDOM's School,
The firſt advance *is*,—not to be a *Fool*.

'Twas a *Maxim* with the *Stoicks*, that people, whoſe imaginations were not kept under due *diſcipline*, naturally ſunk into Enthuſiaſm, and Folly. Philo, ſpeaking of Abraham, ſtiles him, την φαντασιαν ὁ ασκητης, *one of a diſciplin'd imagination*, that is, as appears by the context, A MYSTIC. pag. 389.

Dr. Hammond obſerves, that tho' it ſeems ſtrange, that the author after having told the Hebrews, they were too *weak* to digeſt ſuch *ſolid food* as the myſtical explications of the types or figures of the Old Teſtament, ſhould yet proceed, chap. vii. to give it them, by entring there into this myſtical divinity concerning Melchiſedec's prieſthood:

but the reaſon, he ſays, is clear; firſt, becauſe the caution here given might be ſufficient to avert the danger; and ſecondly, becauſe of the generality of them, he was perſuaded better things, Ch. VI. 9. tho' of ſome he had reaſon to paſs a ſeverer cenſure.

Chap. VI. 4. Αδυνατον] ενταυθα δε ὁλοι βιοι πιπτουσιν ὁυς ἁπαξ αναστρεπτας μοιρις εστιν ανεσειραι. " but in this ſort of exerciſe life itſelf is in " danger, for if once they fall, it is very difficult to recover." PHILO. Τους δε ὁμολογησαντας και επιγνοντας τουτον ειναι τον Χριστον, και ὑστινουν αιτια μεταβαντας επι την εννομον πολιτειαν, αρνησαμενος ὁτι ὁυτος εστιν ὁ Χριστος, και πριν τελευτης μη μεταγνοντας, ουδ' ὁλως σωθηναι αποφαινομαι. " they who " have own'd their conviction that he is the *Meſſiah*, if upon any ac- " count they afterwards return to the obſervances of the *legal polity*, " and *renounce* his being the *Meſſiah*, and never retract till they die, " will never obtain ſalvation, in my opinion." Juſtin Martyr, *againſt Tryphon*.

Ver. 13. a greater] Ευ και τῳ ορκῳ βεβαιωσας την ὑποσχεσιν, και ορκῳ θεοπρεπει: ὁρας γαρ ὁτι ου καθ' ἑτερου ομνυει Θεος: ουδεν γαρ αυτου κρειττον, αλλα καθ' ἑαυτου, ὁς εστι παντων αριστος. he graciouſly *confirm'd* his promiſe by an oath, ſuch as is ſuitable to the *deity*; for you ſee, God did not ſwear by another, nothing being ſo excellent; but by himſelf, the beſt of *beings*. PHILO of allegories, lib. ii. p. 98. in Gen. xxii. 16.

Ο μαρτυρων, παρ' ὁσον ὁ μαρτυρει κρεισσων εστι του μαρτυρουμενου: ὁ μεν γαρ δειται, ὁ δε ωφελει: το δε ωφελουν αξιπιστοτερον εστι του δεομενου. ἁμεινον δε ουδεν επινοηθησεται του αιτιου. ὁ ποτε ουδε ισον, αλλ' ουδε ολιγῳ καταδεεστερον. αλλ' ὁλῳ γενει καταβεβηκος ἁπαν το μετα Θεον ευρισκεται. του τε πιστευθηναι χαριν, απιστουμενοι καταφευγουσιν επ' ὁρκον ανθρωποι: ὁ δε Θεος και λεγων πιστος εστιν: ὡστε και τους λογους αυτου βεβαιοτητος ἑνεκα μηδεν ὁρκων διαφερειν. και συμβεβηκε την μεν ημετεραν γνωμην, ὁρκῳ: τον δε ὁρκον αυτον Θεῳ πιστωσθαι ου γαρ δι' ὁρκον πιστος ὁ Θεος, αλλα δι' αυτον και ὁ ὁρκος βεβαιος. τι ουν εδοξε τῳ ἱεροφαντῃ παρεισαγαγειν αυτον ομνυντα? ἱνα την ασθενειαν διελεγξῃ του γενητου, και διελεγξας ἁμα παρηγορησῃ. ου γαρ δυναμεθα διηνεκως το αξιον του αιτιου κεφαλαιον εν ψυχῃ ταμιευσαι τῃ ἑ-

A witneſs, conſider'd as giving information, is ſuperior to the perſon, who receives the information; for the one *needs*, what the other *gives*. but that which gives aſſiſtance is more to be truſted than that which wants it. now we know nothing more excellent than the ſupreme *cauſe*, nor is there any thing equal to him, or that is not vaſtly, nay infinitely below him: ſo that men have recourſe to an oath, in order to gain credit; whereas the deity deſerves to be believ'd, when he only gives his bare word, which is as ſecure as any oath can be. our affirmation gains credit upon account of the oath, and the oath upon account of the deity. for what he ſays is not the more credible by the oath, but it is ſo, becauſe he ſays it, and the oath is only a confirmation. what then did our PROPHET mean by introducing him in this manner? 'twas to ſhow his creatures their frailty, and at the ſame time to give them comfort. for we cannot have that idea, ſo worthy of the firſt cauſe, la-

αὐλων, το, ουχ' ὡς ανθρωπος ὁ Θεος, ἱνα ἁπαντα τα ανθρωπολογουμενα ὑπερκυψωμεν, αλλα πλειστον μεταεχοντες του θνητου, και χωρις αὐλων επινοησαι μηδεν δυναμενοι, μηδε εκβηναι τας ιδιας χηρας ισχυοντες, αλλ' εις το θνητον εισδυομενοι καθαπερ οἱ κοχλιαι, και περι αὐλους ὡσπερ εκεινοι σφαιρηδον ειλουμενοι, και περι του μακαριου και αφθαρτου και περι αὐλων δοξαζομεν, την μεν αλοπαν του λογου ὁτι ανθρωπομορφον το θειον, αποδιδρασκοντες: την δε εν τοις εργοις ασεβειαν, ὁτι ανθρωποπαθες, επανορθουμενοι: δια τουτο χειρας, ποδας, εισοδους, εξοδους, εχθρας, αποστροφας, αλλοτριωσεις, οργας προσαναπλαττομεν, ανοικεια μερη και παθη του αἰδιου, ὡν εστι και ὁρκος της ἡμετερας ασθενειας επικουρια.

Chap. VII. 1, 2, 3, 4. Μελχισεδεκ βασιλεα τε της ειρηνης Σαλημ, τουτο γαρ ερμηνευεται, ἱερεα ἑαυτου πεποιηκεν ὁ Θεος, ουδεν εργον αυτου προδιαλυπωσας, αλλα τοιουτον εργασαμενος βασιλεα και ειρηναιον, και ἱερωσυνης αξιον της ἑαυτου πρωτον.

Αρτους γαρ και οἰνον προσφερει, ἁπερ Αμμανιται και Μωαβιται τω βλεποντι παρασχειν ουκ ηθελησαν: ου χαριν, εκκλησιας εἰργονται και συλλογου θειου. Αμμανιται γαρ οἱ εκ της Μητρος αισθησεως, και Μωαβιται οἱ εκ του Πατρος Νου φυντες, τροποι δυο: —Ἱερευς γαρ εστι Λογος.

Ο δε χρησιμος ὁ μετα τας επινικιους ευχας αναγραφεις, ἁς ὁ την αυτομαθη και αυτοδιδακτον λαχων Ἱεροσυνην ποιειται Μελχισεδεκ, εδωκε γαρ, φησιν, αυτω δεκατην απο παντων. PHI-

always present to our minds; viz. that the divine *being* is nothing like humane nature: which would make us avoid all the common forms of ſpeech. but becauſe we are chiefly allied to mortal things, can think of nothing but them, and are not maſters of our *deſtiny*: but *inveſted* with *mortality*, we are *involv'd* in our *ſelves*, like *ſnails* in their *ſhells*, and form the ſame *notions* of the immortal beatific *being*, as we do of ourſelves, in *words* declining the abſurdity of aſcribing a *humane form* to the *deity*: but in *fact* improve the impiety of attributing humane *paſſions* to him: hence I ſay, it is, that we *diſfigure* the *deity* with hands, feet, local motion, hatred, diſaffection, averſeneſs, reſentment, *qualities* and *paſſions* incompatible to the ſupreme being, and among the reſt, that of *ſwearing*, as a *ſalvo* to our imbecility. PHILO, pag. 146.

Melchiſedec king of peace, for that is the meaning of *Salem*, was conſtituted a prieſt by God himſelf, there being no account of his preceeding actions: he himſelf made him ſuch a pacific king, the firſt that was worthy of his prieſthood.

For ſuch a one offers bread and wine, which the Ammanites and Moabites refus'd him when he was preſent: for which reaſon they are excluded from the divine aſſembly: for *ſenſe* was the MOTHER of the Ammanites, and *phancy* the FATHER of the Moabites; they are two types—but the prieſt is the type of the divine REASON.

The ſacred writings, which mention the religious addreſſes that were preſented for the victory, by Melchiſedec, who obtain'd the prieſthood, by a ſpontaneous *inſtitution* and *inſtruction*, *ſays*, he gave him tythes of all.

Απάτωρ, αμήτωρ, ἀγενεαλογήτος] *neither his father, nor his mother were in the genealogical records*, agreeable to the Syriac verſion. Seneca, Epiſt. CVIII. after having ſaid, that there had been two of their kings, the one had no *father*, the other had no *mother*, explains it by ſaying, *de Servii* MATRE *dubitari: Anci* PATREM *nullum dici.* in Ion, a tragedy of Euripides.

Ion. v. 109, ——ὡς καὶ ἀμήτωρ	without *mother*
Ἀπάτωρ τε γεγὼς τοὺς θρέψαντας	And without *father* born, brought up
Φοίβου ναοὺς θεράπευω.	In Phebus temple, him I ſerve.
Φοίβος μοι γενέτωρ πατήρ.	Phebus was my real father. v. 136.
Γῆς ἀρ' ἐκπέφυκα μήτρος.	I am a very *terræ filius.* v. 542.
Πρ. Καὶ τῶνδε ἁπάντων ἐσχάτον κακὸν	And to compleat the *curſe*, you'll bring
Ἀμήτωρ, ἀναρίθμητον, ἐκ δούλης πύνος [τὴν ἀγεῖν.	A *motherleſs*, an *unrecorded* ſlave,
Γυναικὸς, εἰς σὸν δῶμα δεσπο-	To domineer at home. v. 838.

PHILO ſays, Sarra was ſaid to be *without a mother*, ἀμητως, being ſiſter to Abraham by a different *venter*. p. 248.

A learned critic applies the following lines of Horace upon this occaſion.

perſuades hoc tibi vere,
Ante poteſtatem Tulli, atque ignobile regnum,
Multos ſæpe viros, NULLIS majoribus ortos
Et vixiſſe probos, amplis & honoribus auctos. Lib. I. Sat. VI.

Where *nulli Majores* are ſuch whoſe names and exploits thro' length of time are loſt. ſuch were the parents of *Melchiſedec*; for which reaſon he is ſaid to have been *without father*, and *without mother*, &c. this conſider'd, we may eaſily perceive that before the time of Chriſt no man could, without a revelation, have imagin'd from the ſtory of Melchiſedec, that there would in after times come an eternal prieſt, who was to be ſucceſſor to none, nor have any to ſucceed him. nor could any man after the coming of Chriſt, gather by mere reaſoning founded on the rules of criticiſm, that Melchiſedec's parents, and his death, were omitted in *the ſcripture* with this deſign, that by ſuch a ſilence he might be repreſented as a *type* of Chriſt. whoever ſhould have pretended this, might have been confuted by a bare negation. why therefore, you will ſay, did the apoſtolical writer inſiſt ſo much upon that ſtory with the Jews? for it's plain he does not here ſay he had any revelation made to him of that matter, nor require to be credited upon his bare affirmation. I anſwer, the allegorical Jewiſh writers of that time accommodated innumerable paſſages of the Old Teſtament to the *Meſſias*, not countenanc'd by any *grammatical conſtruction*, but by a certain *old cuſtom* of explaining *away* the ſcripture in that manner. ſo becauſe they interpreted the CXth Pſalm of the Meſſias, the writer of the epiſtle adapts their comments to his purpoſe; and becauſe they own'd the *Meſſias* ought to be like *Melchiſedec*, he reaſons againſt them from their own principles; not againſt other men, who might have denied *the aſſumption.* and he gave into this method

method of diſputing with the Jews ſo much the more readily, as there was no conſequence to be drawn from ſuch an interpretation, inconſiſtent with what he knew to be true concerning *Chriſt*; nay he might, according to the Jewiſh cuſtom, compare *Chriſt* to *Melchiſedec*. otherwiſe, if the thing be conſider'd in itſelf, no grammatical argument of any force could be drawn againſt others from that hiſtory; and therefore ſuch things are not to be too much urged now, ſince that way of explaining the ſcripture is now grown *obſolete*.

Διὰ τοῦτο Μωσῆν ἀνακεκλῆκεν, καὶ ἐλάλησεν αὐτῷ ὁ Θεὸς: καὶ Βεσελεὴλ ἀνακεκλῆκεν, ἀλλ' οὐχ ὁμοίως; ἄλλα τὸν μὲν τὴν ἐμφασιν τοῦ Θεοῦ λαμβάνοντα ἀπὸ αὐτοῦ τοῦ αἰτίου: τὸν δὲ ὥσπερ ἀπὸ σκιᾶς τῶν γινομένων, τὸν τεχνίτην ἐξ ἐπιλογισμοῦ καὶ ἀνοούντα. διὰ τοῦθ' εὑρήσεις τὴν σκηνὴν καὶ τὰ σκεύη πάντα αὐτῆς πρότερον μὲν ὑπὸ Μωσέως, αὖθις δὲ ὑπὸ Βεσελεὴλ κατασκευαζόμενα. Μωσῆς μὲν γὰρ τὰ ἀρχέτυπα τεκνιτεύει, Βεσελεὴλ δὲ τὰ τούτων μιμήματα.

Ἐκεῖνος γὰρ τὰς σκιὰς πλάττει, καθάπερ οἱ ζωγράφουντες, οἷς οὐ θέμις οὐδὲν ἔμψυχον δημιουργῆσαι: Βεσελεὴλ γὰρ ἐν σκιαῖς ποιῶν ἑρμηνεύεται. p. 218.

Σκηνὴν οὖν ἔργον ἱερώτατον δημιουργεῖν ἐδόξεν, ἧς τὴν κατασκευὴν θεσπίοις λογίοις ἐπὶ τοῦ ὄρους Μωυσῆς ἀνεδιδάσκετο, τῶν μελλόντων ἀποτελεῖσθαι σωμάτων ἀσωμάτους ἰδέας τῇ ψυχῇ θεωρῶν, πρὸς ἃς ἔδει, καθάπερ ἀπ' ἀρχετύπου γραφῆς καὶ νοητῶν παραδείγματων αἰσθητὰ μιμήματα ἀπεικονίσθηναι. p. 665.

Ὁ μὲν οὖν τύπος τοῦ παραδείγματος ἐνεσφραγίζετο τῇ διανοίᾳ τοῦ προφήτου, διαζωγραφουμένος, καὶ προδιαπλαττόμενος ἀφανῶς ἄνευ ὕλης ἀοράτοις εἴδεσι. ib.

Εἰ μέντοι μήτε σκηνὴν μήτε θυσιαστήριον ὑπολάβοι τις λέγεσθαι τὰ ὁρώμενα ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργηθέντα ὕλης, ἀλλὰ τὰ ἀόρατα καὶ τὰ νοητὰ θεωρήματα, ὧν αἰσθηταὶ ταῦτα εἰκόνες, καταπλαγήσεται μᾶλλον

Chap. VIII. 1, 2, &c. ſanctuary] Wherefore God called Moſes and ſpoke to him: he called Beſeleel too, but not in the ſame manner; the one had an *idea* of God from God himſelf: the other had an obſcure *notion* of the creator from his reaſoning about the creatures. ſo that you will find 'twas Moſes who prepar'd the tabernacle and all its veſſels, for Beſeleel to work upon. for Moſes made the *original* models, which Beſeleel *copied*. p. 80.

For he only sketch'd out the plans, like limners, who have not the art of producing any thing that is animated: a meer *sketcher*, as his name ſignifies.

He therefore thought fit to make that moſt ſacred fabrick, the *tabernacle*, the *apparatus* of which he had learnt from the oracle in the mountain; where his ſoul ſurvey'd the *incorporeal* ideas of the future *corporeal* edifice, the ſenſible objects being to be copy'd from the *ideal* models, as from their *original*.

Thus the *original form* was impreſs'd upon the prophet's mind, being *internally* delineated and *deſign'd*, by the intervention only of incorporeal ideas.

Now if it be conſider'd, that it is not the viſible tabernacle and altar, which are made of inanimate periſhing matter, that are here meant, but the inviſible *intellectual* ideas, of which they are only the ſenſible *images*, the rela-

tion

μαλλον την ὑφηγησιν. επειδη γαρ παντος το μεν παραδειγμα, το δε μιμημα ὁ ποιων εποιει, και αρετης την μεν αρχετυπον σφραγιδα εἰργαζετο, τον δε απο ταυτης ενεσημαινετο εμφερεσταον χαρακτηρα: ἡ μεν ουν αρχετυπος σφραγις ασωματος εστιν ἰδεα: ἡ δε χαραχθεισα εικων σωμα ηδη, φυσει μεν αισθητον, ου μην εις αισθησιν ερχομενον. PHILO *of tipling.*

tion will be the more ſurprizing. for as the creator made the *archetypes* of every thing, ſo he made their ſenſible *images* diſtinct from them: for inſtance he made the archetypal ſignature of virtue firſt; and then from that he made the expreſs reſemblance of it. which archetypal ſignature is an incorporeal *idea*: but the expreſs *image* commences a *body*, in its own nature really ſenſible, tho' *not* as yet the *object* of ſenſe.

Chap. IX. 11. Χειροποιητου] ην γαρ αναγκαιον ἱερον κατασκευαζοντας χειροποιητον τῳ πατρι, και ἡγεμονι του παντος, τας ὁμοιας λαβειν ουσιας, αἰς το ὁλον εδημιουργει. PHILO, of Moſes's life, p. 667.

Τα αδυτα της σκηνης επι συμβολικως νοητα. τα δε εκτος—— εστιν αισθητα. ib. 666. ſee Wiſdom ix. 8.

For it was neceſſary that they who were conſtructing a temple *made by human art*, ſhould uſe ſuch materials reſembling the elements of which the world was form'd.

The interior parts of the tabernacle repreſent the *ideal*, as the external do the *ſenſible* world.

Chap. X. 5. a body haſt thou prepar'd] Jerom in his verſion of the Lxx. has *aures autem perfeciſti mihi*, which ſhows that they writ ωτια *ears*, as it is in the Hebrew; ſo Cyril and Arnobius read it. the Hebrew word *cherith* anſwering to κατηρτισω ſignifies *thou haſt bored*, and ſome of the antients render'd the paſſage ωτια δε εσκαψας μοι, *thou haſt bored my ears*, alluding to the cuſtom that was obſerv'd when ſervants voluntarily made themſelves perpetual ſlaves. Exod. xxi. 6. Deut. xv. 17. ſo that David's meaning was, *I will be perpetually devoted to your ſervice*. Pſal. xl. 7. but the author of this epiſtle frequently conſults the *myſtical ſenſe* rather than *the letter*, in his citations; and therefore ſubſtituted σωμα *body* inſtead of ωτια *ears*, as beſt anſwering his views: and afterwards ſome of the *fathers* corrupted the Lxx. to make it agree with *a ſuppoſititious* apoſtle.

Ver. 28. The verb αθετειν does not barely ſignify *to violate*, but by words and deeds to declare a man will not obſerve the law, and does not think it ought to be obſerv'd, or ſcornfully to reject it. for ſuch impiety among the Jews, there was no ſacrifice of expiation. ſee Numb. xv. 20. Deut. xxvii. 26. xxix. 19. αθετειν ſignifies to reject, Luke vii. 30. x. 16. John xii. 48. Jude 8. ſee the antient gloſſaries. and Heſychius αθετει] ἀτιμαζει, ῥιπταζεται. αθετειται] ὑβριζεται, καταφρονειται.

Ib. 28. Τοις δεσμιοις συνεπαθησατε] *you ſympathiz'd with thoſe who were in bonds.* this is undoubtedly the true reading, which was fraudulently chang'd to favour the *hypotheſis* that St. Paul was the author of this epiſtle. ſee the various readings on this place.

Chap.

Chap. XI. 1, &c. Faith.] Ειρηται γαρ, "συ δε αυτου στηθι "μετ' εμου", ἱνα ενδοιασμον και εταμφοτερισμον αβεβαιου ψυχης δι-αθεσεις αποδυσαμενος την οχυρωτα-την και βεβαιοτατην διαθεσιν και πιστιν ενδυσηται. PHILO *of the confus. of Babel*, p. 324.

Μονον ουν αψευδες και βεβαιον αγαθον, Πιστις ἡ προς τον Θεον πιστις, παρηγορημα βιου, πληρω-μα χρησιμον ελπιδων, αφορια μεν κακων, αγαθων δε φορα, κακοδαι-μονιας απογνωσις, ευσεβειας γνωσις, ευδαιμονιας κληρος, εν ἁπασι βελτι-ωσις επερηρεισμενη τῳ παντων αιτιῳ, και δυναμενῳ μεν παντα, βουλο-μενῳ δε τα αριστα. καθαπερ γαρ οἱ μεν δι' ολισθηρας βαδιζοντες ὁ-δου, ὑποσκελιζονται και πιπτουσιν, οἱ δε δια ξηρας και λεωφορου, α-πταιστῳ χρωνται πορεια: ουτως οἱ μεν δια των σωματικων και των εκτος την ψυχην αγοντες, ουδεν αλλ' ἡ πιπτειν αυτην εθιζουσιν: ολισ-θηρα γαρ ταυτα γε και παντων α-βεβαιοτατα: οἱ δε δια των καλα τας αρετας θεωρηματων επι Θεον σπευδοντες, ασφαλη και ακραδαντον ὁδον ευθυνουσιν, ὡς ανεψευσμενα φαναι, ὁτι ὁ μεν εκεινοις πεπιστευ-κως απιστει Θεῳ; ὁ δ' απιστων ε-κεινοις, πεπιστευκε θεῳ. αλλ' ου μονον την προς τον ON πιστιν αυτῳ μαρτυρουσιν οἱ χρησμοι, την βασιλιδα των αρετων, αλλα και πρωτον αυτον απεφηναν πρεσβυτε-ρον, &c. PHILO *of Abraham*, pag. 387.

Ver. 3. Μη εκ φαιν] αξιωσε τεκνον, αναβλεψαντα εις τον ουρα-νον και την γην, και τα εν αυτοις παντα ιδοντα, γνωναι ὁτι ουκ εξον-των εποιησεν αυτα ὁ Θεος και το των ανθρωπων γενος.——τα μη ον-τα εις γενεσιν αγουσα ανεφηνεν

Ib. Λαλειται] Ζη μεν γαρ, ὡς και προτερον εφην, ὁ τεθνανται δο-κων,

For 'tis ſaid, "ſtand thou there "by me." meaning, that he ſhould lay aſide all dubiouſneſs and heſitation; qualities of an unſteady mind: and inveſt himſelf with *faith*, the impenetrable *temper* of the ſoul.

The only *good*, that is never fallacious, and never fails, is FAITH; that faith, which has the *deity* for its *object*, and is the *cordial* of our life, the *grand reſtorative* of our hopes, the *bane* of miſfortunes, the *ſource* of felicity, the *antidote* of ſuperſtition, the *arcanum* of piety, and the *title* to happineſs: it is a *panacea*, by the aſſiſtance of the univerſal cauſe, who tho' he *can do* every thing, *wills* only what is beſt. when the way is ſlippery, the traveller ſoon loſes his feet; but if the road be dry, he walks ſecure: ſo when the ſoul is convey'd out of the way, into the dangerous and uncertain paths of a ſenſual life, it gets a habit of ſtumbling. whereas they, who ſet out for heaven, in the plain paths of virtue, purſue a ſafe uninterrupted courſe: ſo that nothing can be pronounc'd more true than this, he that truſts in thoſe external things, diſtruſts the deity; but he that renounces them, does truly confide in him. nor do the oracles celebrate this hero only for his faith, the *queen* of all the virtues, but ſtile him the oldeſt chief, tho', &c.

Pray look, my ſon, upon the heaven, and the earth, and all that is therein; and conſider that God did not make them nor mankind of any thing pre-exiſting. 2 Macch. vii. 28.——he produc'd things out of nothing that exiſted. PHILO.

For he is alive, as I ſaid before, who is looked upon as dead, ſince he

κων, εἰγε και πιϛης ων Θεου και φωνῃ χρωμενος ἐυρισκεϛαι. τεθυκε δε ὁ περιειναι νομιζομενος το ψυχικον θανατον, αρετης, καθ' ἣν αξιος μονην εϛι ζην, αποσχισθεις.

Διο και το επφερομενον, "ανεϛη "Καιν επι Αβελ τον αδελφον αὐ"τον, και απεκτεινεν αυτον," κρατα μεν την προχειρον φανταζιαν ὑποβαλλει ὁτι Αβελ ανηρηϛαι: κατα δε την ακριβεϛατην εξεταϛιν, ὁτι αυτος ὁ Καιν ὑφ' ἑαυτου: ὡϛθ' ὁυτως αναγνωϛεον και απεκτεινεν ἑαυτον, αλλα ουχ ἑτερον. εικοτως δε τουτο επαθεν. ἡ γαρ εξ αὐτης ανελουσα ψυχη το φιλαρετον και φιλοθεον δογμα, τον της αρετης τεθνηκε βιον: ὡϛθ' ὁ Αβελ, το παραδοξοτατον, ανηρηϛαι τε και ζῃ: ανηρηϛαι μεν εκ της του αφρονος διανοιας, ζῃ δε την εν Θεῳ ζωην ευδαιμονα: μαρτυρησει δε το χρησθεν λογιον, εν ᾧ φωνῃ χρωμενος, και βοων ἁ πεπονθεν ὑπο κακου συνθετου τηλαυγως ἐυρισκεϛαι. πως γαρ ὁ μηκετ' ων διαλεγεσθαι δυναϛος? ὁ μεν δε Σοφος τεθνηκεναι δοκων τον φθαρτον βιον, ζῃ τον αφθαρτον. ὁ δε φαυλος ζων τον εν κακια τεθνηκε τον ευδαιμονα. PHILO *of the plots of the wicked againſt the virtuous.*

Ver. 8. Λογιῳ πληχθεις περι του πατριδα και συγγενειαν και πατρωον οικον καταλιπειν και μεταναϛηναι καθαπερ απο της ξενης εις την οικειαν επανιων, αλλα ουκ απο της οικειας εις την ξενην μελλων απαιρειν, εϛπευδε συντεινων, νομιζων ισοτιμον ειναι τῳ τελειωϛαι, το ταχεως το προϛαχθεν ανυϛαι.

——Επιϛευϛεν Θεῳ, ουκ εκ των αποτελεϛματων επιδεικνυμενη το ευχαριϛτον, αλλα εκ προσδοκιας των μελλοντων, αρτηθεισα και εκκρεμαϛθεισα ελπιδος χρηϛης, και ανενδοιαϛα νομισασα ηδη παρειναι τα μη παροντα, δια την του ὑ-

he lifts up his voice in prayer to the deity. but he that ſeems to be alive, is extinct by the death of the ſoul, being deſtitute of virtue, which alone can render one worthy of life.

Therefore what follows, "Cain "roſe up againſt his brother, and "ſlew him," at firſt view inſinuates as if Abel was kill'd: whereas if the matter be nicely conſider'd, the meaning is, and ſo it is to be read, Cain kill'd himſelf, and not another: a misfortune which he deſerv'd. for the ſoul that deprives itſelf of virtue and piety, is *dead* to all the purpoſes of virtue. ſo that Abel, tho' it be a ſtrange paradox, was *taken off*, and yet was *alive*. for being *taken off* from a vicious temper of mind, he enjoy'd a ſtate of happineſs in the *deity*. this the divine oracle atteſts, which expreſly ſays, that with vocal noiſe he complain'd of the injuries he had ſuffer'd from his evil companion. but if he was actually dead, how could he ſpeak? the truth is, the wiſe, who ſeem to be loſt with reſpect to this world, are in a happy ſtate of life; whereas he that leads a vicious *life*, is *dead* to all the enjoyments of *felicity*.

Struck with the oracle, he left his country, kindred, and family, and poſted to foreign regions with the ſame alacrity, as if he was returning home from thence, looking upon the voyage as at an end, if he was but expeditious in complying with his orders. PHILO *of Abraham.*

He believ'd God, not only out of gratitude for paſt benefits, but from the hopes of future advantages, upon which he depended, undoubtingly concluding the noble reward was as good as preſent; ſince he that had promiſed it could

ὑποσχομενου βεβαιοσαν πιστιν, και αγαθον τελειον αθλον ευρηται.

Ver. 13. Παροικειν, ου καθοικειν ηλθομεν. τω γαρ οντι πασα μεν ψυχη σοφου πατριδα μεν ουρανον, γην δε ξενην ελαχε: και μεν νομιζει τον μεν σοφιας οικον ιδιον, τον δε σωματος οθνειον, ω και παρεπιδημειν. PHILO of agriculture.

Δια τουτο οι και Μωυσην σοφοι παντες εισαγονται παροικουντες. αι γαρ τουτων ψυχαι στελλονται μεν αποικιαν απ' ουδενος την εξ ουρανου: ειωθασι δε ενεκα του φιλοθεαμονος και φιλομαθους εις την περιγειον φυσιν αποδημειν. επαν ουν ενδιατριψασαι σωματα αισθητα και θνητα δι' αυτων παντα κατιδωσιν επανερχονται εκειστε παλιν οθεν ωρμηθησαν το πρωτον, πατριδα μεν τον ουρανιον χωρον εν ω πολιτευονται; ξενον δε τον περιγειον εν ω παρωκησαν, νομιζουσαι. PHILO *of the confusion of Babel.*

Λαβαν μεν γαρ, ουκ ειδος, ου γενος, ουκ ιδεαν, ουκ εννοημα, ουκ αλλο των νοησει μονη καταλαμβανομενων, ουδεν απλως ειδως, πεπηρωμενος δε των εμφανων, απερ εις οψεις και ακοας και τας συγγενεις δυναμεις ερχεται, και πατριδος αξιωται Χαρραν, ην ως ξενην ο φιλαρετος Ιακωβ προς ολιγον υικει χρονον, της οικαδε επανοδου διαμεμνημενος. ο δε μακρος αιων αυτω και βιος εν τη νοητη πολει ταμιευεται.

Παγκαλως δε ειρηται και το, "αποστρεψω σε εις την γην ταυτην:" καλον μεν γαρ ην, τον λογισμον εφ' εαυτου μεινανται και αποδημησαι προς αισθησιν. δευτερος δε πλους, εφ' εαυτην υποστρεψαι παλιν. ισως δε και το περι αφθαρσιας ψυχης υπαινιττεται δογμα δια τουτων. απολιπουσα μεν γαρ τον ουρανιον τοπον, ως και μικρον προτερον ελεχθη, καθαπερ εις ξενην χωραν ηλθε το σωμα. φησι δε

could never fail. PHILO *of Abraham's migration.*

We went into Egypt, as travellers, not to make our abode there. for to the *wise*, heaven is his native country: on earth he is a *pilgrim*: where *wisdom* dwells, there's his *home*; the body is his *inn*, where he's only a *gueſt*.

Therefore, all the *wise* are repreſented by Moſes as *ſojourners*. for their ſouls are ſent as a colony from heaven: it being their cuſtom to make a trip to this lower world, to ſatisfy their curioſity, and their love of information: after they have, for a while, reſided in the body, and ſurvey'd this ſenſible tranſitory *ſcene*, they return to the place, from whence they *firſt* ſet out, reflecting that *heaven* is their native country, and *corporation*; but that what belongs to this *earth*, where they *ſojourn'd*, is wholly *foreign* to them.

Laban knows nothing of the *ideal* world: nothing of the proper objects of the *intellect*, nothing ſcientifically; attach'd to the bare *phænomena* of ſight, of hearing, and to ſuch like *ſenſations*: he is a meer *citizen* of *Charrha*, where the virtuous *Jacob* reſides, like a *ſtranger*, for a while, never loſing the thoughts of his returning *home*, where a more laſting *ſcene* of *life* is prepar'd for him in the *intellectual ſyſtem*.

Moſt beautiful is that expreſſion, "I will bring you back to this land." it had been better, for *reaſon* to have ſtaid at *home*, without roving to the regions of *ſenſe*. but the next voyage it takes, is to return to *itſelf*. perhaps too the *doctrine* of the *immortality* of the *ſoul* is here hinted at. for having left the realms of heaven, as I ſaid but now, it arriv'd in the *body*, as in a *foreign*

ου μεχρι του παντος καθειρξμενην αυτην ὁ γεννησας περιοψεσθαι πατηρ, αλλ' οικτον λαβων λυσειν τα δεσμα, και ελευθεραν αχρι της μητροπολεως ασφαλως παραπεμψειν. PHILO *of dreams.*

Ver. 17. προσενηνοχεν] τω δε ἡ πραξις ει και μη το τελος επηκολουθησεν, ὁλοκληρος και παντελης, ου μονον εν ταις ἱεραις βιβλοις, αλλα και εν ταις διανοιαις αναγραπτος εστηλιτευται.

Ib. μονογενη] υἱος εκ της γαμετης γινεται τω σοφω γνησιος, αγαπητος και μονος, το, τε σωμα καλλιστος, και την ψυχην αριστος. ηδη γαρ τελειοτερας της ηλικιας εξεφαινεν αρετας, ὡς τον πατερα μη παθει μονον ευνοιας φυσικης, αλλα και γνωμης καθαπερ ηδων δικαστην ισχυρα τινι κεχρησθαι φιλοστοργια. ib. pag. 373.

place: but its *parent* assures her, he will not suffer her to be always confin'd a *prisoner*, but will take pity on her, release her from her *chains*, and convey her safe to her *native city*.

Offer'd up.] This action, tho' it had not its full effect, is represented in the sacred records as absolutely finish'd, and consider'd by every reader as such. PHILO of Abraham, p. 374.

His darling Son.] This *sage* had by his wife a legitimate, *only-beloved* son, comely in his person, and a fine *genius*. for even then his *parts* appear'd as *bright* as if he had been at full age: so that his father was fond of him, not so much out of natural affection, as from a stronger *instinct*, his *love* to those *virtues*, he distinguish'd in his *child*.

Ver. 21. Το ακρον της ραβδου αυτου.] Upon the top of his staff.] the Hebrew is *Vajischthahhoù hal rosch hammittah*, he lean'd back upon the bed's-head; in the posture of one that had been tired with sitting upright. so in the 1 Kings i. 47. after David had receiv'd the congratulatory addresses of his nobles, *he lean'd back upon his bed*, having given audience in a sitting posture, as Jacob receiv'd Joseph, Gen. xlviii. 2. the Vulgate has *adoravit Deum conversus ad lectuli caput*. Aquila, προσεκυνησεν επι κεφαλην της κλινης. Jonathan, *he worshipp'd Israel at the bed's-head*. all of them agreeing in the signification of the Hebrew word *Mittah*. which makes it probable the Lxx originally had του κραβτου or κραβατου, which signifies *a couch* or *sopha*. otherwise the Lxx were certainly in a mistake, which the author of this epistle follow'd for want of being acquainted with the Hebrew. see M. Le Clerc's learned commentary upon the place.

Ver. 23, 24. Γεννηθεις ουν ὁ παις ευθυς οψιν ενεφηνεν αστειοτεραν η και ιδιαιτην, ὡς και των του τυραννου κηρυγματων, εφ' ὁσον οιον τε ην τους γονεις αλογησαι.

—ευγενη και αστειον οφθηναι: τελειοτερον δε της ηλικειας ιδουσα, κατεκε της οψεως ετι μαλλον η προτερον σπασασα ευνοιας, υἱον ποιεισθαι, τα περι τον οικον της γαστρος

The child from his birth show'd something extraordinary in his *mein*; so that his parents try'd all they could to elude the king's edict. PHILO's *life of Moses.*

—His aspect was beautifully noble: and Pharaoh's daughter seeing him thrive so extraordinarily, was the more taken with his comeliness, and made him pass for her son, having artfully beforehand

γαστρος τεχνασασα προτερον, ἱνα γνησιος, αλλα μη ὑποβολιμαιος νομισθη. ib. pag. 605.

hand put on the appearance of a *big-belly*, that he might be thought her *genuine*, and not a *ſuppoſititious* child.

Ο δε επ' αυτον φθασας τον ὁρον της ανθρωπινης ευτυχιας, και θυγατριδεους μεν του τοσουτου βασιλεως νομισθεις της δε πατρωας αρχης ὁσον ουδεπω γενους ελπισι ταις απασων διαδοχος, και τι γαρ αλλ' η νεος βασιλευς προσαγορευομενος, την συγγενικην και προγονικην εξηλωσε παιδειαν, τα μεν των εισποιησαμενων αγαθα, και ει λαμπροτερα καιροις, νοθα ειναι ὑπολαβων. τα δε φυσει γονεων, ει και προς ολιγον αφανεστερα, οικεια γουν και γνησια. ib. p. 607.

Tho' he was arrived at the top of human grandeur, accounted the grandſon of a king, voted to ſucceed to the throne by the univerſal wiſhes of the people, and had no other title than that of *the young king*; yet he followed the hereditary cuſtoms of his anceſtors, looking upon the enjoyments of his adoptive parents, how *ſplendid* ſoever they were, as *ſpurious*: and the fortunes of his natural parents, tho' ſo low at preſent, as what was more *proper* and *genuine*.

Και γαρ η χαρις η παιδισκη, πολλη και ακριτος περι αυτον ουσα καθειχε τους ὁρωντας. ουτα δε αυτον τοιουτον η Θερμουθις παιδοποιεισθαι, γωνης γνησιας ου μεμοιραμενη: και ποτε κομισασα τον Μωυσην προς τον πατερα, επεδειχνυε τουτον και ως φρονιστειε διαδοχης, ει και βουλησει Θεου μη τυχοι παιδος γνησιου: προς αυτον τε ελεγεν, "αναθρεψαμενη "παιδα μορφη τε θειον και φρο- "νηματι γενναιον, θαυμασιως δε "αυτον και παρα της του πατα- "μου χαριτος, εμαυτης μεν ηγη- "σαιμην παιδα ποιησασθαι της "δε σης βασιλειας διαδοχον." ταυτα λεγουσα, ταις του πατρος χερσιν ενιδησι το βρεφος: ὁ δε λαβων και προστερνισαμενος κατα φιλοφρονησιν χαριν της θυγατρος, επιθησιν αυτω το διαδημα. καταφερει δ' ὁ Μωυσης εις την γην, περιελομενος αυτο κατα νηποτητα δηθεν, επεβαινε τε αυτο τοις ποσι. και τουτο εδοξεν οιωνον επι τη βασιλεια φερειν.

An immenſe variety of infant charms attracted the eye of the ſpectator. thus adorn'd, *Thermutis* adopts him for her ſon, not having any of her own. in proceſs of time, ſhe carries Moſes to her father, preſents him to him as one deſign'd for a ſucceſſor, in caſe providence did not bleſs her with a *boy* of her own: and thus addreſs'd him, "this child, divinely fair without, "and nobly form'd within, I have "miraculouſly receiv'd from the "*courteſy* of the river, with the "deſign of adopting him for my "ſon, and your ſucceſſor." this ſaid, ſhe deliver'd the infant to her father's arms. he takes the boy, graſps it to his breaſt, and out of *complacency* to his daughter, puts his own *diadem* upon the child's head. but *Moſes* threw it to the ground, then roll'd it about with childiſh ſport, and kick'd it with his feet. which was look'd upon as *ominous* to the kingdom. *Joſ. lib.* ii. *c.* 7. §. 7.

Ver. 29. —*They paſſed through the red ſea as by dry land, which the Egyptians attempting to do, were drowned.* PHILO and JOSEPHUS deſcribe this *paſſage* with pompous circumſtances, not to be found in the Hebrew *copys* now extant. and both agree, the *cataſtrophe* of the

Egyptians was univerſal, not ſo much as a *link-man* having eſcaped, to carry home the news of the diſaſter. but *Joſephus* endeavours to ſoften the *colouring*, or rather to touch the *piece* in *Chiaro-oſcuro*.

Εγω μεν ὡς ἑυρον εν ταις ἱεραις βιβλοις ὁυτως εκαστον τουτων παρεδωκε. θαυμαζει δε μηδεις του λογου το παραδοξον, ει αρχαιοις ανθρωποις και πονηριας απειροις ἑυρεθη σωτηριας ὁδος και δια θαλασσης, ειτε καταβουλησιν Θεου, ειτε κατ' αυτοματον: ὁποτε και τοις περι τον Αλεξανδρον τον βασιλεα της Μακεδονιας χθες και πρωην γεγονοσιν ὑπεχωρησε το Παμφυλιον πελαγος, και ὁδον αλλην ουκ εχουσι παρεσχε την δι' αυτου, καταλυσαι την Περσων ἡγεμονιαν του Θεου θελησαντος. και τουτο παντες ὁμολογουσιν ὁι τας Αλεξανδρου πραξεις συγγραψαμενοι. περι μεν ουν τουτων ὡς εκαστῳ δοκει διαλαμβανετω. Joſephus's Antiquities, lib. ii. near the end.

Thus I have deliver'd every circumſtance as I found it in the *ſacred books*. nor let any one look upon the relation, as incredible, that our anceſtors, who were men of virtue, ſhould find a way to eſcape thro' the ſea, whether it was effected by the divine interpoſition, or the ſpontaneous operation of nature. eſpecially, conſidering how the Pamphylian ſea, not long ago, retreated before the army of *Alexander* King of Macedon, and left them the only way they had to march, providence having deſign'd to make him the inſtrument of overthrowing the Perſian empire: an event which all his hiſtorians have recorded. but every one is at liberty to follow his own opinion.

However, by Plutarch's account of this expedition, it appears, there's no compariſon to be made between *Alexander*'s paſſage, and that of *Moſes*. his words are theſe:

Η της Παμφυλιας παραδρομη πολλοις γεγονε των ιστορικων ὑποθεσις γραφικη προς εκπληξιν και ογκον, ὡς θεια τινι τυχη παραχωρησασαν Αλεξανδρῳ την θαλασσαν, αλλως αει τραχειαν εκ πελαγους προσφερομενην, σπανιως δε λεπτους και προσηχεις ὑπο τα κρημνωδη και παρερρωγοτα της ορεινης πωγους διαλαλυπτουσαν. δηλοι δε και Μεναν δρος εν κωμωδια παιζων, προς το παραδοξον.

The Pamphylian *expedition* has prov'd a fine *theme* for hiſtorians to *flouriſh*, and make *Fools* ſtare with their *bombaſt*: as if the ſea had *miraculouſly* pav'd the way for *Alexander*: which always came rowling in upon the craggy cliffs, and ſeldom let the *breakers* ſhow their heads above water. *Menander* in his Comedy ſnears at this paradoxical event,

Ως Αλεξανδρωδες ηδη τουτο! και ζητω τινα
Αυτοματος ὁυτος παρεσται: και δι-ελθειν δηλαδη
Δια θαλασσης δει τοπον τιν', ὁυτος ἑσται μοι βατος.

How Alexandriac this! I want a Man,
He's here ſpontaneous.—I muſt paſs *thro' ſea*.——
No ſooner ſaid than done.—the *way* is *clear*.

Αὐτος δὲ Αλεξανδρος εν ταις επιστολαις ουδεν τοιουτον τερατευσαμενος, ὁδοποιησαι φησιν την λεγομενην Κλιμακα, και διελθειν ορμησας εκ Φασηλιδος.

But Alexander in his epiſtles, does not rattle with any ſuch *prodigy*: all he ſays is, he left *Phaſelis*, and march'd by mount *Climax*. Plutarch's *life of Alexander*.

See the learned Diſſertation of M. Le Clerc *de Maris Idumæi trajectione*, at the end of his commentary upon the Pentateuch; and Philo *of Moſes's Life*, book ii. and iii.

What is quoted above from Philo, is ſufficient to give a *taſte* of the *myſtical divinity*, which was ſo much in vogue in his time, that the apoſtles thought it proper to accommodate themſelves to the *genius* of the age. and probably the author of the epiſtle to the Hebrews, whoever he was, gave into the allegorical way with leſs reluctance for having read *Philo*'s writings, which were all publiſh'd before any part of the new teſtament appear'd. for PHILO was an elderly man, when he was ſent to Rome on an embaſſy to *Caligula*, from the Alexandrian Jews, which happen'd A. D. 39. about ſix years after the death of Chriſt. a few years after he went upon a like commiſſion to Claudius, when his reputation was ſo great, and his reception ſo honourable, his works were thought worthy of being lodg'd in the public library. the purity of his *diction*, the dignity of his *ſentiments*, the refin'd vein of his *morality*, and the compaſs of his *learning*, were ſo diſtinguiſhed, he paſs'd for another PLATO: ſo that it is no great *wonder*, that a *primitive writer* ſhould *borrow* from ſuch a *maſter*: it is rather a *pity*, he did not *borrow* more, and equally *marvellous* that none of the apoſtles ſhould take any notice of *Philo*, nor Philo ever ſo much as mention either the *Meſſias*, or any of his *apoſtles*.

Chap. I. 1. Εσχατων.] εσχατου Steph. δ. ε. ζ. ι. Alexand. Clar. Lincol. Sinah, Laud. 2. Cantab. 3. Magdal. 1. Petav. 1, 2, 3. Hunting. 1. Covel. 2, 4. Veleſ. lect. Barbar. 7. Baſil. 2. Leiceſt. Seidel. the Complut. ed. Rob. Steph. 1ª. Origen, Athanaſius, Theodoret.

Ver. 3. Δι' ἑαυτου] is not in the Alexand. Petav. 3. Roe 2. Colbert. 7. Vulgate, Æthiopic, Cyril, Euthalius. ſee Prol. 991.

Ib. Ημων] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Vulgate, Syriac, Æthiopic, Coptic, Cyril. Hieroſol.

Ver. 12. Ελιξεις.] Αλλαξεις Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) N. Col. 2. Veleſ. lect. Tertullian, and the Vulgate. ſee Grotius.

Ch. II. 7. Και κατασ—σου] is not in Cantab. 2, 3. Sinah, Magdal. 1. Lincol. N. Col. 2. Baroc. Barb. 7. Roe 2. Hunting. Covel. 3, 4. Genev.

Ch. III. 6. Μεχρι τελους βεβαιαν] is not in Calaritan. nor the Æthiopic, nor in the old Latin verſion. Dr. Mills thinks it a marginal *Scholium* to την παρρησιαν. ſee Prol. 1208.

Ch. VI. 10. Του κοπου] is not in Steph. ε. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Roe 2. Veleſ. lect. Covel. 2. Vulgate, Syriac, Æthiopic, Chryſoſtom, nor any of the Greek commentators.

Ch. VIII. 4. Των ιερεων] is not in Alexand. Clar. *Gr. Lat.* Colbert. 7. nor the Vulgate.

Ver. 11. Πλησιον.] πολιτην Steph. ε. ι. ια. Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Genev. Colbert. 7. Cantab. 2, 3. Lincol. Laud. 2. Baroc. Roe 2. Magdal. 2. Petav. 2, 3. Hunting. 1. Covel. 3, 4. N. Col. Sinah, Leiceſt. Baſil.

Baſil. 2. Seidel. the Complutenſ. ed. and two firſt of Rob. Steph. the Vulgate, Coptic, Syriac, Arabic, Auguſtin, Theodoret, and ſome MSS. copys of Chryſoſtom.

Ib. Αυ̃ων] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Covel. 2. Laud. 2. Colbert. 7. Cantab. 2. Vulgate, Cyprian, Chryſoſtom.

Ch. IX. 9. Καθ' ἡν.] Alexand. Clar. Colbert. 7. ſome old MSS. mention'd by Beza, the Vulgate, Oecumenius. ſee Prol. 1046.

Ver. 9. Ο Θεος] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Colbert. 7. Lincoln. Æthiopic, Coptic. ὁ Θεος μου N. Col. 2. Laud. 2. Complut. ed.

Ver. 10. Καὶ] is not in Alexand. Colbert. 7. Covel. 2. and Steph. ε. Alexand. Clar. Lat. Germ. Lat. Covel. 2. the Syriac, and the old Latin verſion read δικαιωμα̃τα for δικαιωμασι, ſee Prol. 1355.

Ver. 12. Ουτος.] Alexand. Clar. Germ. Syriac, Arabic, Chryſoſtom.

Ver. 14. Αιωνιου.] ἁγιου Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Lincol. Baroc. Veleſ. lect. Barb. 4. Roe 2. Petav. 1, 2. Covel. 2. the Vulgate, Coptic, Chryſoſtom, Idacius. αιωνιου is not render'd by the Æthiopic.

Ver. 15. Προειρηκεναι.] ειρηκεναι Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Roe 2. N. Col. 2. Hunting. 1. Colbert. 7. Covel. 2. Vulgate, Syriac, Arabic, Æthiopic, Chryſoſtom, Theophylact.

Ver. 16. Την διανοιαν.] Alexand. Clar. Colbert. 7. Roe 2. Covel. 2.

Ver. 17. Αυ̃ων] is not in Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Baroc. Barb. 3. Colbert. 7. Covel. 2. Colinæus, Froben, Aldus, Vulgate, Syriac, Arabic.

Ver. 30. Λεγει Κυριος] is not in Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Colbert. 7. Vulgate, Syriac, Æthiopic, Coptic.

Ib. Πιςεως μου.] Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Vulgate, Syriac, Coptic, Cyprian, Euſebius, Theodoret. *Comment.* in Hab. μου is tranſpos'd in the Alexand. δικαιος μου. ſee Prol. 932.

Ver. 34. Δεσμοις μου.] δεσμιοις Steph. ε. ζ. Alexand. Clar. Gr. (*vinculis eorum* Clar. *Lat.* Germ. *Lat.*) Roe 2. Veleſ. lect. Vulgate, Syriac, Coptic, Chryſoſtom, Theophylact. *Eſtius*, *Grotius* and others think this the true reading, as agreeable to ch. xiii. ver. 3. μεμνησκεσθε των δεσμιων. δεσμιοις was eaſily chang'd to δεσμοις, ſays Eſtius; and μου was added, no doubt, by one that had a mind to father the epiſtle upon Paul, ſays Dr. Mills. ſee Prol. 646.

Ib. ἑαυτους.] Steph. δ. ε. Alexand. Clar. *Lat.* Germ. *Lat.* Hunting. 1. Vulgate, Syriac, Arabic, Æthiopic, Clemens Alex. ſee Dr. Mills.

Ib. Εν ουρανοις] is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Colbert. 7. Veleſ. lect. Vulgate, Æthiopic, Coptic, Clemens Alexand. Dr. Mills thinks it crept from the margin.

Ch. XI. 3. Τα βλεπομενα.] το βλεπομενον Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Colbert. 7. Clemens Alexand. p. 364.

Ver. 4. Λαλειται.] λαλει Steph. ε. θ. Alexand. Covel. 2, 4. Baroc, Barb. 1. Roe 2. Petav. 2. Genev. Lincoln. Aldus, Froben, Vulgate, Syriac, Clemens Alexand. Epiphan. Chryſoſtom, Theodoret, Theophylact. ſee Gen. iv. 13. Heb. xii. 24. and Prol. 639.

Ver. 8. ὁ καλουμενος.] Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) the Vulgate, Theodoret. ſee Dr. Mills a. l.

Ver. 11. Ειπεν] is not in Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Colbert. 7. Vulgate, Æthiopic, *'tis beſt omitted*, ſays Grotius.

Ver.

Ver. 12. ὡς ἡ αμ.] Alexand. Roe 2. Baroc. Magdal. 1. Petav. 1, 2, 3. Hunting. 1. Leiceſt. Cantab. 3. Complutenſian edition.

Ib. ἡ παρα το χειλος] is not in Clar. *Gr. Lat.* Germ. *Gr. Lat.* nor the Æthiopic.

Ver. 13. Και πεισθενλες] is not in Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Sinah, Magdal. 1. Covel. 3, 4. Cantab. 2, 3. Lincol. N. Col. 2. Baroc. Laud. 2. Roe 2. Petav. 1, 2. Hunting. 1. Colbert. 7. Leiceſt. Baſil. 2. Veleſ. lect. Complutenſian ed. Colinæus, the Vulgate, Syriac, Æthiopic, Arabic, Coptic, Jerom, Chryſoſtom, Theodoret, Theophylact, Oecumenius, who cites PHOTIUS, as uſing και πεισθ. by way of explication to ασπασαμενοι.

Ver. 18. ὁτι] is not in Clar. Germ. Syriac, Arabic, Æthiopic, Chryſoſtom.

Ver. 20. Περι.] και περι Alexand. Clar. *Gr. Lat.* Germ. *Lat.* (*Gr.*) Colbert. 7. Vulgate, Theodoret.

Ver. 37. Επειρασθησαν] is not in N. Col. 2. Baſil. 2. Syriac, Æthiopic, Euſebius *Præp. Evang.* l. 12. c. 10. Chryſoſtom, Theophylact, nor in Origen *Ep. ad African.* and Comment. on Mat. but it is in *Homil.* 14. *on Jerem.* and in *lib.* 7. *contr. Celſum.* Eraſmus, Beza, and Grotius think it adventitious. *Fr. Junius* thinks it ſhould be επυρασθησαν, they were burnt. *Tan. Faber* επηρωθησαν, they ſuffer'd the loſs of their limbs. Gataker επρησθησαν, they were burnt. but almoſt all the MSS. agree in the common reading.

Ch. XII. 10. Ενοχλη.] this is a quotation from the Lxx, which runs thus, μη τις εστιν εν ὑμιν ῥιζα ανω φυουσα εν χολη και πικρια, *leſt there ſhould ſpring up among you a root as bitter as* GALL. this is undoubtedly the true reading *there.* but poſſibly the author of the epiſtle thought fit to ſubſtitue ενοχλη for χολη, as he did σωμα for ωϊα, ch. x. 5. for all the MSS. both *Greek* and *Latin,* unanimouſly read ενοχλη. tho' Dr. Mills thinks they have all copied the miſtake of ſome very antient tranſcriber. ſee Prol. 495.

Ver. 18. Ορει] is not in the Alexand. Clar. *Lat.* Germ. *Lat.* Roe 2. nor in many MSS. mention'd by *Eraſmus,* nor in the Syriac, Æthiopic, Coptic, Chryſoſtom, Theophylact. ſee Prol. 1071.

Ver. 20. Η βολιδι καλαοξευθησεται] is not in the Alexand. Clar. *Gr. Lat.* Germ. *Gr. Lat.* Lincol. N. Col. 2. Baroc. Laud. 2. Cantab. 2, Roe 2. Magdal. 1. Colbert. 7. Petav. 1, 2. Covel. 2, 3, 4. Genev. Hunting. 1. Sinah, Leiceſt. Gonvil. Vienna, Seidel, the Complut. ed. the Vulgate, Syriac, Arabic, Æthiopic, Coptic, Chryſoſtom, Euthalius, Theodoret, Theophylact, nor Oecumenius. 'twas a *Scholium* from Exod. xix. 13. ſee Prol. 991.

Ver. 24. Κρειττον] Steph. ε. ζ. θ. ια. the Alexand. Baroc. Laud. 2. Hunting. 1. Genev. Lincol. Covel. 2. Leiceſt. N. Col. 2. the Complut. ed. Aldus, Veleſ. lect. Vulgate, Syriac, Chryſoſtom, *Chronic. Alexand.*

Ver. 26. Σειω.] σεισω Steph. ε. Alexand. Roe 2. Veleſ. lect. Vulgate, Syriac, Arabic, Æthiopic, and Lxx. σειω, λεγει, Clar. *Gr. Lat.* Germ. *Lat.*

Ch. XIII. 21. Των αιωνων] is not in Clar. *Gr.* Laud. 2. Hunting. 1. Covel. 2. Leiceſt. Seidel, Complut. Ed. Colinæus, Clemens Alex. Theodoret.

N. B. The Bornerian MS. not being mention'd among the various lections of this epiſtle, the reader might conclude, there is a different reading in that MS. but Kuſter in his preface ſays, it is writ in capitals, and is above 800 years old; but the epiſtle to the Hebrews is not contained therein: not only its authority, but its author, being looked upon as uncertain by the antient church, eſpecially the Weſtern church. certain it is, no one *Father* of the two firſt centuries ever quoted any part of this epiſtle, except Clemens Alexandrinus, who indiſcriminately quotes the ſuppoſititious, as well as the genuine writings of thoſe ages, and was ſo little vers'd in critical literature, he imagin'd the epiſtle was originally writ in *Hebrew*. Auguſtin, *An.* 412. ſays, its authority was ſtill queſtion'd. however, the *Monks* of the fifth century admitted it as canonical; but by what *motives* is ſtill a *ſecret*.

ΙΑΚΩΒΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 ΙΑΚΩΒΟΣ Θεου και Κυριου Ιησου Χριστου δουλος, ταις δωδεκα φυλαις ταις εν τῃ διασπορᾳ, χαιρειν.

2 Πασαν χαραν ἡγησασθε, αδελφοι μου, ὁταν πειρασ-
3 μοις περιπεσητε ποικιλοις: γινωσκοντες, ὁτι το δοκιμιον ὑμων της πιστεως κατεργαζε-
4 ται ὑπομονην. ἡ δε ὑπομονη εργον τελειον εχετω, ἱνα ητε τελειοι και ὁλοκληροι, εν μηδενι λειπομενοι.

5 Ει δε τις ὑμων λειπεται σοφιας, αιτειτω παρα του διδοντος Θεου πασιν ἁπλως, και μη ονειδιζοντος, και δο-
6 θησεται αυτῳ. αιτειτω δε εν πιστει, μηδεν διακρινομενος, ὁ γαρ διακρινομενος εοικε κλυδωνι θαλασσης ανεμιζομενῳ
7 και ῥιπιζομενῳ. μη γαρ οιεσθω ὁ ανθρωπος εκεινος ὁτι ληψεται τι παρα του Κυ-
8 ριου. ανηρ διψυχος, ακατα-

THE GENERAL EPISTLE OF JAMES.

JAMES *a ſervant of* 1
God and of the Lord Jeſus Chriſt, to the TWELVE TRIBES *diſpers'd thro' the world, ſends greeting.*

Conſider the various tryals 2
that ſurround you, my brethren, as matter of great joy; 3
knowing this, that the bringing your faith to the teſt, produces conſtancy. but conſtancy 4
ſhould be brought to its perfection, that you may be entirely accompliſhed, without any defect.

If any of you is deficient in 5
prudence, let him ask it of God, who liberally gives to all without upbraiding: and he will give it. but let him 6
be fully perſuaded of the lawfulneſs of what he asks: for he that is diffident about that, is like the waves that fluctuate with the wind. ſuch a man 7
muſt not expect any anſwer from the Lord. a diffident 8

ταστ̈αῖος εν πασαις ταις ὁ-
δοις αὐτου.

9 Καυχασθω δε ὁ αδελφος
ὁ ταπεινος εν τῳ ὑψει αὐ-
10 του, ὁ δε πλουσιος, εν τῃ
ταπεινωσει αὐτου, ὁτι ὡς
ανθος χορτου παρελευσεται.
11 ανεστ̈ειλε γαρ ὁ ἡλιος συν τῳ
καυσωνι, και εξηρανε τον χορ-
τον, και το ανθος αυτου εξε-
πεσε, και ἡ ευπρεπεια του
προσωπου αὐτου απωλετ̈ο,
ουτω και ὁ πλουσιος εν ταις
πορειαις αὐτου μαρανθησεται.
12 μακαριος ανηρ ὁς ὑπομενει
πειρασμον, ὁτι δοκιμος γενο-
μενος ληψεται τον στ̈εφανον
της ζωης, ὁν επηγγειλατ̈ο ὁ
Κυριος τοις αγαπωσιν αὐτον.
13 Μηδεις πειραζομενος λεγε-
τω, ὁτι απο του Θεου πει-
ραζομαι, ὁ γαρ Θεος απει-
ραστ̈ος εστ̈ι κακων, πειραζει
14 δε αὐτος ουδενα. ἑκαστ̈ος δε
πειραζεται, ὑπο της ιδιας ε-
πιθυμιας εξελκομενος και δε-
15 λεαζομενος. ειτα ἡ επιθυμια
συλλαβουσα τικτει ἁμαρτ̈ιαν,
ἡ δε ἁμαρτ̈ια αποτελεσθεισα
αποκυει θανατ̈ον.
16 Μη πλανασθε αδελφοι μου
17 αγαπητ̈οι. πασα δοσις αγα-
θη, και παν δωρημα τελειον
ανωθεν εστ̈ι, καταβαινον απο
του πατ̈ρος των φωτων, παρ'
ῳ ουκ ενι παραλλαγη, ἡ τρο-
18 πης αποσκιασμα. βουλη-
θεις απεκυησεν ἡμας λογῳ α-
ληθειας, εις το ειναι ἡμας α-

παρχην

man is inconstant in all his actions.

Let him that is poor triumph 9
in the advantages of being a
christian. let the rich be hum- 10
bled by his instability: for he
is as transitory as a flower in
the field. the sun is up and 11
darts its rays, the grass is wi-
ther'd, its flowers droop, and
all their beautiful appearance
vanishes away. just so the
rich man fades with all his
projects. happy is he that 12
can stand the tryal: for when
he has undergone the test, he
shall receive that crown of life
which the Lord has promised
to those that love him.

Let no man under tempta- 13
tion, say, it is God that tempts
him; for as he is incapable of
moral evil, he can't influence
any one thereto. a man is in- 14
stigated and drawn into the
snare by his own vicious pas-
sions, which once indulg'd,
are productive of sin, and the 15
genuine offspring of sin is
death.

Don't be deluded, my bre- 16
thren; every thing that is 17
valuable, every gift that leads
to perfection is deriv'd from
heaven, it descends from that
original light, which knows
no change, no shadow, or de-
cline: 'tis he that has volun- 18
tarily renew'd us by the ora-
cles of truth, that we might

be

παρχην τινα των αὐτου κτισμαλων.

19 Ωστε, αδελφοι μου αγαπητοι, εστω πας ανθρωπος ταχυς εις το ακουσαι, βραδυς εις το λαλησαι, βραδυς
20 εις οργην. οργη γαρ ανδρος, δικαιοσυνην Θεου ου κατεργα-
21 ζεται. διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας, εν πραὐτητι δεξασθε τον εμφυτον λογον, τον δυναμενον σωσαι τας ψυχας ὑμων.

22 Γινεσθε δε ποιηται λογου, και μη μονον ακροαται, παρα-
23 λογιζομενοι ἑαυτους. ὁτι ει τις ακροατης λογου εστι και ου ποιητης, ὁυτος εοικεν ανδρι κατανοουντι το προσωπον της γενεσεως αὐτου εν εσοπτρῳ:
24 κατενοησε γαρ ἑαυτον, και απεληλυθε, και ευθεως επελα-
25 θετο ὁποιος ην. ὁ δε παρακυψας εις νομον τελειον τον της ελευθεριας, και παραμεινας (ὁυτος) ουκ ακροατης επιλησμονης γενομενος, αλλα ποιητης εργου, ὁυτος μακαριος εν τῃ ποιησει αὐτου εσται.

26 Ει τις δοκει θρησκος ειναι, μη χαλιναγωγων γλωσσαν αὐτου, αλλ' απατων καρδιαν αὐτου, τουτου ματαιος ἡ θρη-
27 σκεια. θρησκεια καθαρα και αμιαντος παρα τῳ Θεῳ και πατρι, αὐτη εστιν, επισκεπτεσθαι ορφανους και χηρας εν τῃ θλιψει αὐτων, ασπιλον ἑαυτον τηρειν απο του κοσμου.

A-

be the first converts of the new creation.

Wherefore, my dear bre- 19
thren, let every one be eager to hear, averse to contradiction, and deaf to passion. for 20
he that is not dispassionate is a stranger to the practice of true virtue. throw off then your 21
vices as dregs and scum: and receive with docility that genuine doctrine, which is effectual to your salvation.

Don't delusively content 22
your selves with being of the audience, but put what you hear in practice: for a bare 23
auditor without practice is like one who sees his image form'd by a mirror: he takes 24
a view, turns away, and instantly loses his appearance. whereas, he that attentively 25
considers the perfect law of liberty, and is attach'd thereto, he is not a forgetful hearer, but reduces it to practice, and his conduct is crown'd with hapiness.

If a person of an ungo- 26
vernable tongue pretends to religion, he abuses himself: for his religion is meer illusion. pure and unadulterated 27
religion, in the eye of God our father, consists in taking care of orphans and widows in their distress: and in keeping clear of the vices of the age.

1 Αδελφοι μου, μη εν προ-
σωπολημψιαις εχεῖε την πισ-
τιν του Κυριου ἡμων Ιησου
2 Χρισῖου της δοξης. εαν γαρ
εισελθη εις την συναγωγην
ὑμων ανηρ χρυσοδακῖυλιος εν
εσθηῖι λαμπρᾳ, εισελθη δε
και πῖωχος εν ῥυπαρᾳ εσθη-
3 τι, και επιβλεψηῖε επι τον
φορουνῖα την εσθηῖα την
λαμπραν, και ειπηῖε αυῖω,
συ καθου ὡδε καλως, και τῳ
πῖωχῳ ειπηῖε, συ σῖηθι εκει,
η καθου ὡδε ὑπο το ὑποπο-
4 διον μου. και ου διεκριθηῖε εν
ἑαυῖοις, και εγενεσθε κριῖαι δι-
5 αλογισμων πονηρων? ακου-
σαῖε, αδελφοι μου αγαπηῖοι,
ουχ ὁ Θεος εξελεξαῖο τους
πῖωχους του κοσμου πλου-
σιους εν πισῖει, και κληρονο-
μους της βασιλειας ἡς επηγ-
γειλαῖο τοις αγαπωσιν αυ-
6 τον? ὑμεις δε ηῖιμασαῖε τον
πῖωχον. ουχ ὁι πλουσιοι
καῖαδυνασῖευουσιν ὑμων, και
αυῖοι ἑλκουσιν ὑμας εις κρι-
7 τηρια? ουκ αυῖοι βλασφη-
μουσι το καλον ονομα το επι-
κληθεν εφ' ὑμας?

8 Ει μενῖοι νομον τελειῖε βα-
σιλικον, καῖα την γραφην,
"αγαπησεις τον πλησιον σου
"ὡς σεαυῖον," καλως ποιειῖε.
9 ει δε προσωπολημπῖειῖε, ἁ-
μαρῖιαν εργαζεσθε, ελεγχομε-
νοι ὑπο του νομου ὡς παρα-
10 βαῖαι. ὁσῖις γαρ ὁλον τον
νομον τηρησει, πῖαισει δε εν

My brethren, let not your 1
christian profession be accom-
panied with partiality. when 2
any one, adorn'd with a gold
ring, and a splendid dress, en-
ters into your assembly; and
a poor man comes in meanly
habited: if you should re- 3
spectfully say to the suit of
fine cloths, sit you there,
that's for quality; and to
the poor man, stand thou
there, or place your self at
my feet: have not you made 4
an arbitrary distinction, don't
your judgments flow from a
vicious principle? consider, 5
my dear brethren, has not
God chose the poor of this
world to be rich by faith,
and to inherit the kingdom he
has promised to those who
love him? but you, who de- 6
spise the poor, are not you
oppress'd by the rich? is it
not they who drag you to
their tribunals? they who 7
blaspheme that sacred name
by which you are distin-
guish'd?

If, agreeably to the scrip- 8
tures, you observe that royal
law, "thou shalt love thy
"neighbour as thy self,"
you do well. but partiality 9
is iniquity; and the law will
convict the offender of trans-
gression. for he that violates 10
but one precept of the whole
law, is as obnoxious to punish-

11 ἑνι, γεγονε παντων ενοχος. ὁ
γαρ ειπων, μη μοιχευσης, ει-
πε και, μη φονευσης. ει δε
ου μοιχευσεις, φονευσεις δε,
12 γεγονας παραβατης νομου. ουτ-
ω λαλειτε, και ουτω ποιει-
τε, ως δια νομου ελευθεριας
13 μελλοντες κρινεσθαι. η γαρ
κρισις ανιλεως τω μη ποιη-
σαντι ελεος, κατακαυχαται ε-
λεος κρισεως.

ment, as if he had broke thro' all the reſt. he that 11
ſaid, "do not commit adul-
"tery," ſaid too, "do not
"kill." though you ſhould not commit adultery, yet if you kill, you are a tranſgreſſor of the law. ſpeak and act as 12
thoſe, who are to be judged by * the law of liberty. for 13
he that has not ſhewed mercy, ſhall be condemn'd without mercy: while the merciful ſhall triumph at his trial.

14 Τι το οφελος, αδελφοι
μου, εαν πιστιν λεγη τις ε-
χειν, εργα δε μη εχη? μη
δυναται η πιστις σωσαι αυ-
15 τον? εαν δε αδελφος η α-
δελφη γυμνοι υπαρχωσι, και
λειπομενοι ωσι της εφημερου
16 τροφης, ειπη δε τις αυτοις ε-
ξ υμων, υπαγετε εν ειρηνη, θερ-
μαινεσθε και χορταζεσθε, μη
δωτε δε αυτοις τα επιτηδεια
του σωματος, τι το οφελος?
17 ουτω και η πιστις, εαν μη εργα
εχη, νεκρα εστι καθ' εαυτην.
18 αλλ' ερει τις, "συ πιστιν
"εχεις, καγω εργα εχω,
"δειξον μοι την πιστιν σου
"εκ των εργων σου, καγω
"δειξω σοι εκ των εργων
19 "μου την πιστιν μου. συ
"πιστευεις οτι ὁ Θεος εις εσ-
"τι, καλως ποιεις, και τα δαι-

What advantage is it, my 14
brethren, for a man to ſay he has faith, if he has no beneficence? can ſuch a faith ſave him? ſuppoſe one of 15
your brethren ſhould be deſtitute of cloths, and of his daily nouriſhment, and one of 16
you ſhould thus addreſs him; "go and proſper, I wiſh you "a warm fire, and a full "meal:" without relieving his wants, would he be the better for your wiſh? juſt ſo 17
faith, if it be not operative, is intirely lifeleſs. it will be 18
ſaid, "you have a ſpecula-
"tive faith, but mine is
"practical. where is your
"faith, if no effects appear?
"as for me, my actions will
"vouch for my faith. you 19
"believe there is but one
"God, very well: the de-

"μονια "mons

* That is, the goſpel, which was deſign'd to deliver men from all their prejudices, and vicious paſſions.

" μονια πιστευουσι, και φρισ-
" σουσι."

20 Θελεις δε γνωναι, ω αν-
θρωπε κενε, ὁτι ἡ πιστις χω-
ρις των εργων νεκρα εστιν ?
21 Αβρααμ ὁ πατηρ ἡμων ουκ
ἐξ εργων εδικαιωθη, ανενεγκας
Ισαακ τον υἱον αὐτου επι το
22 θυσιαστηριον ? βλεπεις ὁτι
ἡ πιστις συνηργει τοις εργοις
αὐτου, και εκ των εργων ἡ
23 πιστις ἐτελειωθη ? και επλη-
ρωθη ἡ γραφη ἡ λεγουσα,
" επιστευσε δε Αβρααμ τῳ
" Θεῳ, και ελογισθη αὐτῳ
" εις δικαιοσυνην, και φιλος
24 " Θεου εκληθη." ὁρατε τοι-
νυν ὁτι ἐξ εργων δικαιουται
ανθρωπος, και ουκ εκ πιστεως
25 μονον. ὁμοιως δε και Ρααβ
ἡ πορνη ουκ ἐξ εργων εδικαιω-
θη, ὑποδεξαμενη τους αγγε-
λους, και ἑτερᾳ ὁδῳ εκβα-
26 λουσα ? ὡσπερ γαρ το σω-
μα χωρις πνευματος νεκρον
εστιν, ὁυτω και πιστις χωρις
των εργων νεκρα εστι.

" *mons believe as much, and*
" *tremble.*"

Vain man, muſt I ſhow you 20
how lifeleſs a thing faith is,
without its effects? was not 21
our father Abraham treated*
as juſt, in conſequence of his
actions, when he had attemp-
ted to ſacrifice his ſon upon the
altar? don't you ſee his actions 22
and his faith conſpir'd, and
that his faith had its perfect
effect in his conduct? it was 23
then, that thoſe words of ſcrip-
ture were accompliſhed, †
" *Abraham believed God,*
" *and he was regarded for*
" *it as a man of virtue, and*
" ‖ *was the* ‡ *favourite of*
" *God.*" *you ſee then, that* 24
a man is accounted juſt for
his actions, and not for his
bare faith. was it not likewiſe 25
for her actions, that Rahab,
formerly a looſe liver, was
accounted as juſt, for hav-
ing entertain'd the meſſengers
of Joſhuah, and diſmiſs'd
them the ſecureſt way? as the 26
body then without the ſoul is a
meer carcaſe, ſo faith without
its effects is lifeleſs.

Γ Μη πολλοι διδασκαλοι γι-
νεσθε, αδελφοι μου, ειδοτες
ὁτι μιζον κριμα ληψομεθα.
2 πολλα γαρ πταιομεν ἁπαν-
τες.

My brethren, don't affect 1
many of you to be doctors, con-
ſidering, that thoſe of us who
are ſuch, ſhall be tried with
the greater ſeverity. for we 2
are

* Gen. xxii. 16, 17, 18. ſee Grotius. † Gen. xv. 6. Pſal. cvi. 31. Maccab. ii. 52. ſee Grotius. ‖ Gr. *was called.* a Hebraiſm, meaning no more than *was.* ſee Iſa. i. 26. ix. 5. xlviii. 8. lxii. 4. Jer. xxxiii. 16. Ezech. xlviii. 35. ‡ Gen. xxii. 12.

τες. ει τις εν λογῳ ου πταιει, ουτος τελειος ανηρ, δυνατος χαλιναγωγησαι και ολον το
3 σωμα. ειδε, των ιππων τους χαλινους εις τα στοματα βαλλομεν προς το πειθεσθαι αυτους ημιν, και ολον το σωμα αυτων μεταγομεν.
4 ιδου, και τα πλοια τηλικαυτα οντα, και υπο σκληρων ανεμων ελαυνομενα, μεταγεται υπο ελαχιστου πηδαλιου, οπου αν ἡ ορμη του
5 ευθυνοντος βουληται. ουτω και ἡ γλωσσα μικρον μελος εστι, και μεγαλαυχει. ιδου, ολιγον πυρ ηλικην υλην ανα-
6 πτει. και ἡ γλωσσα πυρ, ὁ κοσμος της αδικιας, ουτως ἡ γλωσσα καθιστατται εν τοις μελεσιν ημων, ἡ σπιλουσα ολον το σωμα, και φλογιζουσα τον τροχον της γενεσεως, και φλογιζομενη υπο
7 της γεεννης. πασα γαρ φυσις θηριων τε και πτεινων, ερπετων τε και εναλιων, δαμαζεται και δεδαμασται τη
8 φυσει τη ανθρωπινη. την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι, ακατασ-

are all liable to frequent mistakes. he that does not give too great a looſe to his tongue, is an accompliſh'd perſon and fit to moderate the whole church. you ſee how manage- 3
able horſes are made by the application of a bit, which makes them take what motion we pleaſe. a ſhip too of 4
the greateſt burthen, tho' the wind bears hard, by means of an inconſiderable helm, veers about as the hand of the pilot directs her. ſo the 5
tongue is but a ſmall part of the body, yet how grand are its pretenſions. a ſpark of fire! what quantities of timber will it blow into a flame? the tongue is a brand that ſets 6
*the world in a combuſtion: it is but one of the numerous organs of the body, yet it can blaſt whole aſſemblies: tipp'd with infernal ſulphur it ſets the whole train of life in a blaze. * creatures of every* 7
kind, beaſts, birds, reptiles, and ſea-monſters, are frequently tamed by human induſtry. but who could ever 8
tame the † tongue? arm'd

χειον *with*

* Βραχυ τοι σθενος ανερος
Αλλα ποικιλιαις πραπιδων
Δαμα Φυλα πουτου,
Χθονιων τ' αεριων τε παιδευματα. Euripides Æol. 1.

Weak man by ſubtle arts extends his rule:
Sea-monſters, beaſts, and birds, are brought to ſchool.

† Pſal. cxl. 4. Eccleſ. x. 14. Cleanthes. Κακουργοτερον ουδεν διαβολης εστι πω. nothing is more peſtilential than calumny.

χελον κακον, μεση ιου θανατηφορου.

9 Εν αυλη ευλογουμεν τον Θεον και παλερα, και εν αυτη καλαρωμεθα τους ανθρωπους τους καθ' ομοιωσιν Θεου
10 γεγονοτας. εκ του αυτου στοματος εξερχεται ευλογια και καταρα? ου χρη, αδελφοι μου, ταυτα ουτω γινεσθαι.
11 μητι η πηγη εκ της αυτης οπης βρυει το γλυκυ και το
12 πικρον? μη δυναται, αδελφοι μου, συκη ελαιας ποιησαι, η αμπελος συκα? ουτως ουδε αλυκον γλυκυ ποιησαι υδωρ.

13 Τις σοφος και επιστημων εν υμιν? δειξατω εκ της καλης αναστροφης τα εργα αυ-
14 του εν πραυτητι σοφιας. ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια υμων, μη κατακαυχασθε και ψευδεσθε κατα της αληθειας.
15 ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη, αλλ' επιγειος, ψυχικη, δαιμονιωδης.
16 οπου γαρ ζηλος και εριθεια, εκει ακαταστασια και παν
17 φαυλον πραγμα. η δε ανωθεν σοφια πρωτον μεν αγνη εστιν, επειτα ειρηνικη, επιεικης, ευπειθης, μεστη ελεους και καρπων αγαθων, αδια-
18 κριτος και ανυποκριτος. καρπος δε της δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην.

with deadly poiſon, the miſchief ſcorns reſtraint.

By that we give praiſes to 9
God the father: and that
pronounces curſes even a-
gainſt men, who are form'd
after the divine reſemblance.
from the ſame mouth ſhall 10
bleſſing and curſing proceed?
this ought not to be practis'd,
my brethren; does a foun- 11
tain throw up ſalt water and
freſh, by the ſame convey-
ance? can a fig-tree, my 12
brethren, produce olives, or
a vine figs? no more can the
ſea yield water that is freſh.

Whoever is a skilful mora- 13
liſt, let him ſhow by his vir-
tuous conduct, that he prac-
tiſes the humble precepts of
wiſdom. but if envy and con- 14
tention imbitter your minds,
don't think your falſe pre-
tences can ſtand againſt the
truth: ſuch wiſdom is not 15
derived from heaven; but
is terreſtrial, ſenſual, demo-
niacal. where falſe zeal, and 16
a ſpirit of contention reign,
there confuſion and every
vice prevail. but wiſdom 17
deriv'd from heaven is firſt
diſpaſſionate, then pacific, e-
quitable, and obſequious: full
of beneficence, and all ſocial
virtue, free from partiality,
and hypocriſy. they who cul- 18
tivate peace, enjoy the re-
ward of their virtue.

Πο- * Whence

1 Ποθεν πολεμοι και μαχαι εν υμιν? ουκ εντευθεν, εκ των ηδονων υμων των στρατευομενων εν τοις μελεσιν υμων?
2 επιθυμειτε, και ουκ εχετε, φονευετε και ζηλουτε, και ου δυνασθε επιτυχειν, μαχεσθε και πολεμειτε, ουκ εχετε δε, δια
3 το μη αιτεσθαι υμας. αιτειτε, και ου λαμβανετε, διοτι κακως αιτεισθε, ινα εν ταις ηδοναις υμων δαπανησητε.

4 Μοιχοι, ουκ οιδατε οτι η φιλια του κοσμου, εχθρα του Θεου εστιν? ος αν ουν βουληθη φιλος ειναι του κοσμου, εχθρος του Θεου κα-
5 θιστατται. η δοκειτε οτι κενως η γραφη λεγει, "προς "φθονον επιποθει το πνευμα "ο κατωκησεν εν ημιν?"
6 μειζονα δε διδωσι χαριν, διο λεγει, "ο Θεος υπερηφανοις "αντιτασσεται, ταπεινοις δε "διδωσι χαριν."

7 Υποταγητε ουν τω Θεω, αντιστητε τω διαβολω, και
8 φευξεται αφ' υμων. εγγισατε τω Θεω, και εγγιει υμιν, καθαρισατε χειρας, αμαρτωλοι, και αγνισατε καρδιας,
9 διψυχοι. ταλαιπωρησατε και πενθησατε και κλαυσατε, ο

γελως

Whence come quarrels and battles, but from the ſtruggle of your ſenſual paſſions? you deſire, and are diſappointed. you breathe ſlaughter and revenge for what you cannot obtain. you quarrel and go to war, but without ſucceſs, becauſe you don't petition for it: and if you did, you would not obtain it, becauſe you wickedly requeſt to have your paſſions gratified. 1 2 3

Degenerate race, don't you know that friendſhip with vice is hoſtility againſt heaven. he that is a friend to the vicious world, is an enemy to God. or do you imagine that paſſage of ſcripture to be inſignificant, † "does the ſpirit that dwells "in you, incite you to vice?" on the contrary, he heaps his favours upon you. wherefore 'tis ſaid, ‡ "God defeats the "proud, but is gracious to "the humble." 4 5 6

Surrender therefore to God, reſiſt the devil, and he will flee from you. addreſs your ſelves to God, and you will find him preſent with you: cleanſe your hands, ye ſinners; and purify your hearts, you that are diffident. be afflicted, be mournful, and weep: 7 8 9

* Ex cupiditatibus, odia, diſſidia, diſcordiæ, ſeditiones, bella. *Cicero de finibus*, 1mo. ſee Joſephus lib. xx.

† Numb. xi. 29. Gen. vi. 3, 5. ‡ Prov. iii. 4.

γελως ὑμων εις πενθος μετα-
στραφητω, και ἡ χαρα εις κα-
10 τηφειαν. ταπεινωθητε ενω-
πιον του Κυριου, και ὑψωσει
ὑμας.

11 Μη καταλαλειτε αλληλων,
αδελφοι, ὁ καταλαλων αδελ-
φου, και κρινων τον αδελφον
αὐτου, καταλαλει νομου, και
κρινει νομον, ει δε νομον κρι-
νεις, ουκ ει ποιητης νομου,
12 αλλα κριτης. εἱς εστιν ὁ νο-
μοθετης και κριτης ὁ δυναμενος
σωσαι και απολεσαι, συ τις
ει ὁς κρινεις τον ἑτερον ?

13 Αγε νυν ὁι λεγοντες, "ση-
"μερον ἡ αυριον πορευσωμε-
"θα εις τηνδε την πολιν,
"και ποιησωμεν εκει ενιαυ-
"τον ἑνα, και εμπορευσω-
"μεθα, και κερδησωμεν."
14 οἱτινες ουκ επιστασθε το της
αυριον, ποια γαρ ἡ ζωη ὑ-
μων ? ατμις γαρ εστιν ἡ προς
ολιγον φαινομενη, επειτα δε
15 αφανιζομενη, ανθ του λεγειν
ὑμας, "εαν ὁ Κυριος θελη-
"σῃ, και ζησωμεν, και
"ποιησωμεν τουτο ἡ εκει-
16 "νο." νυν δε καυχασθε εν
ταις αλαζονειαις ὑμων, πα-
σα καυχησις τοιαυτη, πονη-
17 ρα εστιν. ειδοτι ουν καλον
ποιειν και μη ποιουντι, ἁμαρ-
τια αυτῳ εστιν.

weep: let your mirth be converted to ſadneſs, and your joy to vexation. humble 10
your ſelves before the Lord, and he will raiſe you up.

Don't, my brethren, treat 11
one another with detraction. he that reflects upon his brother, and cenſures his brother, reflects upon the law, and cenſures the law: if you cenſure the law, inſtead of obeying it, you ſet up for a judge. there is but one legiſ- 12
lator, and judge, he that has the power of life and death: who art thou, to paſs ſentence upon another ?

As for you, who affirm, 13
"*to-day, or, to-morrow we*
"*will go to ſuch a city, we*
"*will ſtay there a whole*
"*year, there we will traffic,*
"*and find our account.*" *
how do you know, what will 14
happen to-morrow ? for,
"*what is your life ?*" *a va-*
pour that juſt appears, and then vaniſhes. your language 15
ought to be this, "*if the*
"*Lord pleaſes to give us*
"*life, we ſhall do this, or*
"*that.*" *you triumph in your* 16
vain projects, but your preſumption is vicious. he then 17
that knows what is virtuous, and does not practiſe it, is a criminal.

1 Αγε νυν οἱ πλουσιοι, κλαυ-
σαῖε ολολυζονῖες επι ταις
ταλαιπωριαις ὑμων ταις ε-
2 περχομεναις. ὁ πλουῖος ὑ-
μων σεσηπε, και τα ἱμαῖια
3 ὑμων σηῖοβρωῖα γεγονεν. ὁ
χρυσος ὑμων και ὁ αργυρος
καῖιωῖαι, και ὁ ιος αυῖων εις
μαρῖυριον ὑμιν εσῖαι, και φα-
γεῖαι τας σαρκας ὑμων ὡς
πυρ, ὁ εθησαυρισαῖε εν εσχα-
4 ταις ἡμεραις. ιδου, ὁ μισ-
θος των εργαῖων των αμη-
σανῖων τας χωρας ὑμων, ὁ
απεσῖερημενος αφ' ὑμων, κρα-
ζει, και αἱ βοαι των θερι-
σανῖων εις τα ὠῖα Κυριου
5 σαβαωθ εισεληλυθασιν. ε-
τρυφησαῖε επι της γης, και
εσπαῖαλησαῖε, εθρεψαῖε τας
καρδιας ὑμων ὡς εν ἡμερᾳ
6 σφαγῆς, καῖεδικασαῖε, εφο-
νευσαῖε τον δικαιον, ουκ αν-
τῖασσεῖαι ὑμιν.

7 Μακροθυμησαῖε ουν, α-
δελφοι, ἑως της παρουσιας
του Κυριου. ιδου, ὁ γεωργος
εκδεχεῖαι τον τιμιον καρπον
της γης, μακροθυμων επ' αυ-
τῳ, ἑως αν λαβῃ ὑεῖον πρω-
8 ἱμον και οψιμον. μακροθυ-
μησαῖε και ὑμεις, σῖηριξαῖε
τας καρδιας ὑμων, ὁτι ἡ πα-
9 ρουσια του Κυριου ηγγικε. μη
σῖεναζεῖε κατ' αλληλων, α-
δελφοι, ἱνα μη κριθῆῖε, ιδου,
κριῖης προ των θυρων ἑσῖη-
10 κεν. ὑποδειγμα λαβεῖε της
κακοπαθειας, αδελφοι, και
της

As for you that are rich: 1
weep, and lament the miſerys
that are falling upon you.
your wealth is waſted, your 2
wardrobe is devour'd by the
worm, and your gold and 3
ſilver by ruſt: that ruſt ſhall
convict you: that ruſt ſhall
corrode your fleſh like a cau-
ſtic, which you have trea-
ſur'd up againſt the laſt days.
hark! what a noiſe there is 4
of hire, of which you cheated
the labourers, who gather'd
in your harveſt! the cries of
the reapers have reach'd e-
ven the Lord of the celeſtial
militia. you have liv'd on the 5
earth in voluptuouſneſs and
luxury: you have indulg'd
your ſelves as in a day of
ſacrifice: you have condemn'd 6
the juſt, you have put him to
death, though he did not op-
poſe you.

As for you, my brethren, 7
bear your ſufferings with con-
ſtancy, till the advent of the
Lord. the farmer, from the
proſpect of a golden crop,
patiently expects the ſhowers
of the ſpring and the autumn.
be you equally patient, and 8
exerciſe your fortitude, for
the advent of the Lord is
nigh. don't repine, my bre- 9
thren, againſt one another,
for fear you ſhould be con-
demn'd. behold, the judge is
at the gate. let the prophets, 10

της μακροθυμιας, τους προφηλας οἱ ελαλησαν τῳ ονο-
11 μαλι Κυριου. ιδου, μακαριζομεν τους ὑπομεινονλας. την ὑπομονην Ιωβ ηκουσαλε, και το τελος Κυριου ειδελε, ὁτι πολυευσπλαγχνος εσλιν (ὁ Κυριος) και οικλιρμων.

my brethren, who were commiſſion'd by the Lord, be your examples; ſuffer perſecution with conſtancy like them. we pronounce thoſe 11 happy, who have ſo endur'd. you have heard of the conſtancy of Job, you know with what ſucceſs he was crown'd by the Lord, who is all mercy and compaſſion.

12 Προ παντων δε, αδελφοι μου, μη ομνυελε μηλε τον ουρανον, μηλε την γην, μηλε αλλον τινα ὁρκον, ηλω δε ὑμων το ναι, ναι, και το ου, ου, ἱνα μη ὑπο κρισιν πεσηλε.

Above all things, my bre- 12 *thren, don't ſwear, neither by the heaven, nor by the earth, nor uſe any other oath; but let your affirmation, or negation, be ſincere, leſt you fall under condemnation.*

13 Κακοπαθει τις εν ὑμιν? προσευχεσθω. ευθυμει τις? ψαλλελω.

Is any among you afflicted? 13 *let him pray. is his mind ſerene? let him ſing pſalms.*

14 Ασθενει τις εν ὑμιν? προσκαλεσασθω τους πρεσβυλερους της εκκλησιας, και προσευξασθωσαν επ' αυλον, αλειψανλες αυλον ελαιῳ εν τῳ
15 ονομαλι του Κυριου. και ἡ ευχη της πιστεως σωσει τον καμνονλα, και εγερει αυλον ὁ Κυριος, καν ἁμαρλιας ῃ πε-
16 ποιηκως, αφεθησελαι αυλῳ. ἐξομολογεισθε αλληλοις τα παραπλωμαλα, και ευχεσθε ὑπερ αλληλων, ὁπως ιαθηλε; πολυ ισχυει δεησις δικαιου ενεργουμενη.

Is any of you ſick? let 14 *him ſend for the paſtors of the church, to pray for him, and after giving him the* unction, in the name of the Lord, the prayer that pro-* 15 *ceeds from faith, ſhall ſave the ſick; the Lord will raiſe him up, and his ſins that may have been the occaſion, ſhall be forgiven. confeſs then* 16 *to one another the offences you have committed, and pray for one another, that you may be healed; the fervent prayer of a virtuous man has great influence.*

Ηλιας

Elias

* Mark vi. 13.

† 1 Kings xvii. 1. xviii. 45.

17 Ηλιας ανθρωπος ην ομοιοπαθης ημιν, και προσευχη προσηυξαλο του μη βρεξαι, και ουκ εβρεξεν επι της γης ενιαυλους τρεις και μηνας εξ.
18 και παλιν προσηυξαλο, και ο ουρανος υεταλον εδωκε, και η γη εβλαστησε τον καρπον αυλης.

Elias was only a man, as we are; however, having ardently prayed, that it might not rain, it did not rain in that country for ‡ three years and a half: then he pray'd again: the heavens ſent its ſhowers, and the earth puſh'd out its fruit.

17 18

19 Αδελφοι, εαν τις εν υμιν πλανηθη απο της αληθειας, και επιστρεψη τις αυλον,
20 γινωσκετω οτι ο επιστρεψας αμαρτωλον εκ πλανης οδου αυλου, σωσει ψυχην εκ θανατου, και καλυψει πληθος αμαρτιων.

My brethren, when any of you deviates from the truth, whoever ſets him right, may be aſſured, that the retrieving of a ſinner from his erroneous habits, is ſaving a ſoul from ruin, and cancels † a multitude of ſins.*

19 20

* The myſtical ſenſe of the precept, Deut. xxii. 1. ‡ 1 Kings xvii, xviii. 45. † Pſal. xxxii. 1. Prov. x. 12.

The author of this epiſtle does not aſſume the title of an apoſtle, yet ſome of the modern critics are very confident it was writ by ſome apoſtle: tho' it is far from being certain who was the James, whoſe name is inſcrib'd to this epiſtle, or whether the epiſtle was really writ by any James whatſoever. for EUSEBIUS, *in hiſt. eccleſ. b.* ii. *ch.* 23. after having given from *Hegeſippus's* Commentaries, an account of James the *Juſt*, biſhop of Jeruſalem, that has all the *air* of a romance, ſays,

Ιακωβου η πρωτη των ονομαζομενων καθολικων επιστολων ειναι λεγεται. ιστεον δε ως * νοθευεται μεν. ου πολλοι γουν των παλαιων αυτης εμνημονευσαν, ως ουδε της λεγομενης Ιουδα, μιας και αυτης ουσης των επτα λεγομενων καθολικων. ομως δ' ισμεν και ταυτας εν πλειστοις δεδημοσιευμενα εκκλησιαις.

The firſt of thoſe call'd general epiſtles is ſaid to be *James's*. but you muſt know it is *ſpurious*. for which reaſon few of the antients have mention'd it: as neither that which is ſaid to be *Jude's*. however we know that theſe as well as the reſt of thoſe epiſtles have been publickly read in moſt churches.

Upon which, * *Valeſius* makes this obſervation. *Ruſinus* and *Chriſtophorſon* gave ſuch a turn to this paſſage, as if this was only the opinion of ſome: and I follow'd their ſenſe in my verſion: but having now conſider'd the matter more maturely, I have alter'd my opinion, and think, that *Euſebius* did abſolutely pronounce this *epiſtle* to be *ſpurious*. JEROM, *de Jacobo*, has theſe words, " unam ſcripſit epiſtolam,

" quæ

" quæ & ipſa ab alio quodam ſub nomine ejus aſſeritur, licet paulatim " tempore procedente, obtinuerit autoritatem." he writ one epiſtle, and even that is aſſerted to have been publiſhed by another under *his* name; tho' in proceſs of time it *inſenſibly* gain'd *authority*.

Jerom writ this A. D. 392. and in the year 405 INNOCENT the firſt made it canonical, which had been admitted as ſuch by the Council of Laodicea, an. 365. for the *Apoſtolical Canon*, LXXXV. where this and the other general epiſtles are mention'd as canonical, is a plain forgery, as the learned are agreed. If the epiſtle was genuine, how comes it that neither *Clemens Romanus*, nor *Polycarp*, nor *Ignatius*, nor *Juſtin Martyr*, nor *Hippolitus*, &c. in an age that ſwarm'd with apochryphal goſpels, &c. ſhould take no notice of it? *Clemens Alexandrinus* deſcants indeed upon ſome part of the *epiſtle*, and ſo he does upon the *revelations of Peter*, univerſally allow'd to be ſpurious. Origen too quotes it, in his *commentary upon John*, but as a writing of doubtful authority. but not one of the Latin fathers ever ſo much as mention it, till *Hilary* of Poitiers, about the year 365, cited it as apoſtolical; nor did any of the African writers before Auguſtin, ever quote this as the epiſtle of *James*. preſently after, an. 418. it was receiv'd by the council of Carthage as canonical, and then made uſe of as an inſtrument to attack the Pelagians. ſee Prol. 200, 201, &c. if the councils that voted the epiſtle to be canonical, had given any account of the learned arguments upon which they grounded their deciſions, poſterity perhaps could have had no pretence to have call'd their *integrity* or their *judgment* into queſtion. *Conſtantine indeed ſpoke like himſelf, when he ſaid, " * what was approv'd of by 300 biſhops, can be nothing leſs than the " determination of God himſelf; ſince the holy ſpirit, reſiding in ſuch " great and worthy ſouls, has unfolded to them the divine will." which ſufficiently obviates the cenſure paſs'd by *Sabinus* biſhop of Heraclea on the council of *Nice*, who in his collection of the Synodical Acts, ſays, " † that excepting the *emperor*, and *Euſebius Pamphilus*, " they were a ſet of illiterate ſimple creatures, that underſtood no- " thing." upon this Socrates obſerves, " ‖ but *Sabinus* does not at all " conſider, that tho' the members of that ſynod were illiterate, yet " as they were illuminated by God, and the grace of the holy ſpirit, " they could not poſſibly be miſtaken." than which nothing in the world could be more pertinent, *provided* the *matter of fact* were *true*: a *fact*, of which there would be little room to doubt, *provided* what Pappus, in his *Synodicon* to the council of Nice, aſſerts, was *bona fide*, TRUE.

Εν γαρ οικῳ του Θεου καλῳ παρα τη θειᾳ τραπεζῃ αυτας παραθεμενη, προσευξαιτο ὡς ἐυρεθηναι τας θεοπνευστους επανω, τον Κυριον εξαιτησαμενη, και τας ψευδωνυμους, ὁ και γεγονεν, ὑποκαθωθεν.

Having promiſcuouſly put all the books under the communion-table in a church, they beſought the Lord, that the *inſpired* records might get upon the table, while the *ſpurious* ones remain'd underneath, which accordingly happen'd.

* Socrates Scholaſticus, Eccleſ. Hiſt. book I. ch. ix. † Ib. ch. viii.
ἀθωτους αυτους και ἀφελεις καλουντι——και ουδεν επιστασθαι. ‖ Ib. ch. ix.

Such a *phenomenon* as this muſt have irrefragably convinced all the heathen philoſophers and heretics without the *pale* of the church, *provided* they had happily been *within-doors*. it muſt have ſtruck them for ever dumb, to ſee the parchment ROLLS *ſpontaneouſly* heave, and diſengaging themſelves from the *ſpurious lumber*, riſe like Ezechiel's * *dry bones*, and mount in harmony upon the table. at ſuch a *ſight* as this, they would have ſwallow'd the *canon*, with leſs reluctance, than the prophet did † his ROLL. yet nothing leſs than ſuch a *ſight* as this could *ſanctify* that fiery zeal, which breaths in letters of *blood* throughout the edict publiſh'd by the *firſt Chriſtian* emperor.

ΝΙΚΗΤΗϹ ΚΩΝϹΤΑΝΤΙΝΟϹ, ΜΕΓΙΣΤΟϹ, ϹΕΒΑΣΤΟϹ,

Επισκοποις και Λαοις.

ΤΟΥϹ πονηρους και ασεβεις μιμησαμενος Αρειος, δικαιος εστι την αυτην εκεινοις υπεχειν αξιωμαν. ὡσπερ τοινυν Πορφυριος ὁ της θεοσεβειας εχθρος, συνταγματα παρονομα κατα της θρησκειας συστησαμενος, αξιον ἐυρετο μισθον, και τοιουτον, ὡς τε επονειδιστον μεν αυτον προς τον ἐξης γενεσθαι χρονον, και πλειστης αναπλησθηναι κακοδοξιας, αφανισθηναι δε τα ασεβη αυτου συγγραμματα: ὁυτω και νυν εδοξεν Αρειον τε και τους Αρειου ὁμογνωμονας Πορφυριανους μεν καλεισθαι, ἐν' ὡν τους τροπους μεμιμηνται, τουτων εχωσι και την προσηγοριαν. προς δε τουτοις και ει τι συγγραμμα ὑπο Αρειου συντεταγμενων ἐυρισκοιτο, τουτο Πυρι παραδιδοσθαι: ἱνα μη μονον τα φαυλα αυτου της διδασκαλιας αφανισθειη, αλλα μη δε ὑπομνημα αυτου ὁλως ὑπολειποιτο. εκεινο μεντοι προαγορευω, ὡς ει τις συγγραμμα ὑπο Αρειου συνταγεν θεωραθειη κρυψας, και μη ευθεως προσενεγκαν πυρι καταναλωση, τουτῳ Θανατος εσται ἡ ζημια. παραχρημα γαρ ἁλους επι τουτῳ, κεφαλικην ὑποστησεται τιμωριαν. ὁ Θεος ὑμας διαφυλαξοι. Socrates Hiſt. Eccleſ. b. 1. ch. ix.

VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS,

To the Biſhops and People.

Whereas ARIUS has followed the example of the wicked and irreligious, 'tis but juſt that he ſhould ſuffer the ſame ignominy as they. therefore as PORPHYRY, that enemy of piety, for the impious writings he compos'd againſt religion, was juſtly rewarded with laſting infamy, and buried under a load of reproaches, and his prophane writings have been entirely deſtroy'd: ſo it is now our pleaſure that Arius and his followers be branded with the name of Porphyrians, that as they have copied his morals, they may derive their denomination too from him. moreover, if any of Arius's writings ſhall be found extant, we order it to be burnt. that not only his wicked doctrine may be utterly aboliſh'd, but that there may not be the leaſt monument of him convey'd to poſterity. this likewiſe we declare, that if any perſon ſhall be found to have concealed any writing compoſed by Arius, by not immediately producing the ſaid book, and committing it to the flames, he ſhall be puniſhed with death. for as ſoon as he is convicted of the fact, he ſhall ſuffer capital puniſhment. God preſerve you.

Chap.

* Ezechiel ch. xxxvii. 7. † Ch. iii. 2.

Chap. I. 26. Εν ὑμιν] is not in the Alexand. Barb. 2. Covel. 4. Genev. Vulgate, Syriac, Coptic, Æthiopic. Eſtius and Dr. Mills think it a *Scholium*. ſee Prol. 1208.

Ch. II. 5. Κοσμου τουτου.] τουτου is not in Alexand. Sinah, Magdal. 1. N. Col. 1, 2. Laud. 2. Petav. 1, 3. Colbert. 7. Covel. 2, 3, 4. Cantab. 2. Lucianus, Complutenſ. ed. Syriac, Arabic.

Ver. 13. Ελεος και] και is not in Alexand. Laud. 2. Colbert. 7. Cantab. 2. Covel. 2. 3, 4. Petav. 1, 3. Genev. Magdal. N. Col. 1, 2. Seidel. Lincol. Leiceſt. Lucianus, Complut. ed. Vulgate, Syriac.

Ver. 18. Εκ των εργων.] the Alexand. Steph. ια. Covel. 2. Barb. 1. Colbert. 7. Leiceſt. Colinæus, and other editors, the Vulgate, Syriac, Coptic, Æthiopic, and Fauſtus Regienſis have χωρις inſtead of εκ, by way of explication, ſays Dr. Mills.

Ch. III. 3. Ιδου.] ειδε Alexand. Petav. 3. Lincoln. ει δε. Steph. δ. ια. ις. Magdal. 1. Covel. 2. N. Col. 1. Baſil. 2. Lucianus, Veleſ. lect. the antient Vulgate, Coptic, Oecumenius.

Ver. 7. Εναλιων.] the Vulgate has *caterorum*, as if his copy had αλλων or εναλλων. ſee Prol. 498.

Ver. 12. Ουτως, &c. υδωρ.] Colbert. 7. Covel. 4. Genev. Vulgate, Syriac, Æthiopic, Coptic. Lucas Brugenſ. Eſtius, Grotius, &c. approve of this reading. ουτε αλυκον γλυκυ ποιησαι υδωρ. Alexand. ſee Prol. 1208.

Ch. IV. Ουκ εχεις, omitting δε Alexand. Colbert. 7. Baſil. 2. Lucianus, N. Col. 1. Froben, Aldus, και ουκ εχεις. N. Col. 1. Lincol. Laud. 2. Cantab. 2. Covel. 2, 3, 4. Genev. 5 MSS. of Beza, Complut. ed. Colinæus, Magdal. 1. Hunting. 1. Petav. 1, 3. Vulgate, Syriac, Arabic.

Ver. 4. Μοιχαλιδες.] is not in the Veleſ. lect. nor in the Vulgate, Syriac, Æthiopic, Coptic. Eſtius and Dr. Mills think it adventitious.

Ver. 12. Νομοθετης] και κριτης is added in Steph. δ. ζ. ι. ια. Alexand. Barb. 4. N. Col. 1. Lincol. Petav. Colbert. 7. Covel. 3, 4. Genev. Leiceſt. Veleſ. lect. Lucian, Colinæus, Vulgate, Syriac, Æthiopic, Coptic.

Ib. ὁς κρινεις τον ετερον?] ὁ κρινων τον πλησιον. Steph. δ. ια. Alexand. Covel. 2. 4. Genev. Colbert. 7. Barb. 2. Petav. 1. Veleſ. lect. Vulgate, Syriac, Æthiopic, Coptic. Dr. Mills obſerves ε and αι are frequently confounded. ſome ſcribe had negligently writ ελαιρον, which was explain'd in the margin by πλησιον, from whence, he thinks, it crept into the text.

Ver. 13. Και αυριον] η αυριον Steph. δ. ι. Barb. 2. Veleſ. lect. the Vulgate, Syriac, Æthiopic, and ſome editions.

Ver. 14. Εστιν.] εσται Alexand. Baroc. Laud. 2. Hunting. 1. Lincol. Seidel. N. Col. 1, 2. Baſil. 2. Lucianus, Complut. ed. Eraſm. two firſt edit. Colinæus, Euthalius, Oecumenins. Dr. Mills thinks this the true reading. ſee Prol. 982.

Ch. V. 7. ὑετον.] is not in Steph. ις. Veleſ. lect. Vulgate, Æthiopic. Dr. Mills thinks it adventitious. ſee Prol. 1208.

Ver. 9. Κατακριθητε.] κριθητε all Steph. MSS. Alexand. Lincol. Baroc. Magdal. 1. Petav. 1. 3. Hunting. 1. N. Col. 1, 2. Baſil. 2. Lucianus, Vien. Veleſ. lect. Complut. ed. Eraſm. 1a. Rob. Steph. 1, 2a. Aldus, Vulgate, Syriac.

Ver. 11. Πολυευσπλαγχνος.] ſo Steph. θ. Lincol. N. Col. 2. Laud. 2. Petav. 3. Covel. 2, 3. Complut. ed. Dr. Mills makes no doubt this is the true reading. ſee Prol. 1108.

Ver.

Ver. 12. Μη εις ὑποκρισιν.] μη ὑπο κρισιν Steph. ια. Alexand. Covel. 2. Veleſ. lect. Colinæus, and other editions, the Vulgate, Syriac, Æthiopic, Arabic. Eſtius thinks this the true reading, and ſo does Dr. Mills. Prol. 1208.

Ver. 19. Αδελφοι.] αδελφοι μου Steph. δ. ι. ια. Alexand. Baroc. Barb. 2. N. Col. 2. Vulgate, Syriac, Coptic.

Ver. 20. Ψυχην.] ψυχην αυτου Steph. δ. ι. ια. Alexand. Barb. 2. Colbert. 7. N. Col. 1. Colinæus, Vulgate, Syriac, Æthiopic, Coptic. *Beda* ſays, ſome of the Latin MSS. have *ejus*, others *ſuam*.

Η ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 ΠΕΤΡΟΣ αποστολος Ιησου Χριστου, εκλεκτοις παρεπιδημοις διασπορας Ποντου, Γαλατιας, Καππαδοκιας, Ασιας, και
2 Βιθυνιας, κατα προγνωσιν Θεου πατρος εν αγιασμῳ πνευματος, εις υπακοην και ραντισμον αιματος Ιησου Χριστου. χαρις υμιν και ειρηνη πληθυνθειη.

3 Ευλογητος ὁ Θεος και πατηρ του Κυριου ημων Ιησου Χριστου, ὁ κατα το πολυ αυτου ελεος αναγεννησας ημας εις ελπιδα ζωσαν δι αναστασεως Ιησου Χριστου εκ
4 νεκρων, εις κληρονομιαν αφθαρτον και αμιαντον και αμαραντον, τετηρημενην εν ου-
5 ρανοις εις ημας, τους εν δυναμει Θεου φρουρουμενους δια πιστεως, εις σωτηριαν ετοιμην αποκαλυφθηναι εν καιρῳ εσχατῳ.

THE FIRST EPISTLE GENERAL OF PETER.

PETER *an apoſtle of* 1
Jeſus Chriſt, to the foreigners diſpers'd thro' Pontus, Galatia, Cappadocia, Aſia, and Bithynia, whom God the father has choſen in purſuance of his decree, 2
to ſanctify them by his ſpirit, that by their obedience they might be ſprinkled with the blood of Jeſus Chriſt. may the divine favour make you continually proſper.

Bleſſed be the God and fa- 3
ther of our Lord Jeſus Chriſt, who according to his great mercy has regenerated us, and given us by the reſurrection of Jeſus Chriſt, the expectation of immortal life, in the 4
enjoyment of a ſtate, that can never change or decay, a ſtate reſerv'd in heaven for us, whom the divine power 5
preſerves through faith for that ſalvation, which is going to be made manifeſt in the latter time.

This

6 Εν ᾧ αγαλλιασθε, ολιγον
αρτι, (ει δεον εστι) λυπηθεντες
7 εν ποικιλοις πειρασμοις, ἱνα
το δοκιμιον ὑμων της πιστ-
εως πολυ τιμιωτερον χρυσιου,
του απολλυμενου δια πυρος
δε δοκιμαζομενου, ἐυρεθῃ εις
επαινον και τιμην και δοξαν,
εν αποκαλυψει Ιησου Χριστ-
8 ου. ὀν ουκ ειδοτες αγαπατε,
εις ὀν αρτι μη ὁρωντες, πιστευ-
οντες δε, αγαλλιασθε χαρα
ανεκλαλητῳ και δεδοξασμενη:
9 κομιζομενοι το τελος της πιστ-
εως ὑμων, σωτηριαν ψυ-
χων.

This it is that fills you with joy, notwithstanding the various tryals, which still neceſſarily afflict you, that your faith being put to a more advantageous proof, than that of gold, which loſes by the eſſay, may redound to your praiſe and higheſt honour at the appearance of Jeſus Chriſt: whom though you have not ſeen, you love: and though he is not now the object of your view, yet you believe in him, and triumph with ſuch a laudable tranſport, as cannot be expreſs'd: ſince the ſalvation of your ſouls is the reward you receive for your faith.

10 Περι ἡς σωτηριας εξεζητη-
σαν και εξηρευνησαν προ-
φηται ὁι περι της εἰς ὑμας χα-
11 ριτος προφητευσαντες: ερευ-
νωντες εις τινα ἡ ποιον καιρον
εδηλου το εν αυτοις πνευμα
Χριστου, προμαρτυρομενον τα
εις Χριστον παθηματα, και
12 τας μετα ταυτα δοξας: ὁις
απεκαλυφθη ὁτι ουχ ἑαυτοις,
ἡμιν δε διηκονουν αυτα, ἁ νυν
ανηγγελη ὑμιν δια των ευαγ-
γελισαμενων ὑμας εν πνευ-
ματι ἁγιῳ αποσταλεντι απ'
ουρανου, εις ἁ επιθυμουσιν
αγγελοι παρακυψαι.

'Twas this ſalvation, that employ'd the moſt profound enquiries of thoſe, who predicted the diſpenſation that was to be in your behalf: when the ſpirit of Chriſt inform'd the minds of the prophets of his future ſufferings, and of the glorious conſequences, they were ſolicitous to know the circumſtances of the times pointed at: and were anſwer'd, that it was not they, but we, who were concern'd in the events which they predicted, events which have been now repreſented to you by thoſe, whom the holy ſpirit from heaven inſpired to preach the goſpel to you: a ſecret which the angels deſire to penetrate into.

13 Διο αναζωσαμενοι τας οσφυας της διανοιας υμων, νηφοντες, τελειως ελπισατε επι την φερομενην υμιν χαριν εν αποκαλυψει Ιησου Χριστου.
14 ως τεκνα υπακοης, μη συσχηματιζομενοι ταις προτερον εν τη αγνοια υμων επιθυμιαις.
15 αλλα κατα τον καλεσαντα υμας αγιον, και αυτοι αγιοι εν πασῃ αναστροφῃ γενηθητε.
16 διοτι γεγραπται, "αγιοι γενεσθε, οτι εγω αγιος ειμι."
17 και ει πατερα επικαλεισθε τον απροσωπολημπτως κρινοντα κατα το εκαστου εργον, εν φοβῳ τον της παροικιας υμων χρονον αναστραφητε:
18 ειδοτες οτι ου φθαρτοις, αργυριῳ η χρυσιῳ, ελυτρωθητε εκ της ματαιας υμων αναστροφης πατροπαραδοτου,
19 αλλα τιμιῳ αιματι ως αμνου αμωμου και ασπιλου Χριστου:
20 προεγνωσμενου μεν προ καταβολης κοσμου, φανερωθεντος δε επ' εσχατων των χρονων
21 δι' υμας, τους δι' αυτου πιστευοντας εις Θεον τον εγειραντα αυτον εκ νεκρων, και δοξαν αυτῳ δοντα, ωστε την πιστιν υμων και ελπιδα ειναι εις Θεον.

Let your minds then be 13
duely prepar'd, be vigilant,
and conſtantly expect the fa-
vour you will meet with at the
appearance of Jeſus Chriſt.
as obedient children be no lon- 14
ger influenc'd by thoſe paſſions,
which were the effects of your
former ignorance. but as he, 15
who has called you, is holy:
let your whole conduct be an
imitation of his holineſs. for 16
it is written, * *"be ye holy,*
"becauſe I am holy." *and* 17
ſince you invoke him as your
father, who without reſpect
of perſons judges every one
according to his actions;
while you are paſſing thro'
this world, be fearful of of-
fending him: conſidering, that 18
it was not by ſuch periſhable
things as ſilver or gold, that
you were releas'd from thoſe
vain rites and cuſtoms im-
pos'd upon you by your fathers,
but by the precious blood of 19
Chriſt, who is the lamb with-
out ſpot, and without blemiſh:
who was deſtin'd before the 20
creation of the world, tho' 'tis
of late only that he has ap-
pear'd, upon your account:
it is by him that you believe 21
in God, who has raiſed him
from the dead, and inveſted
him with glory, that your
faith and your hope might be
in God.

Τας

You

* Lev. xi. 44. xix. 2.

22 Τας ψυχας υμων ηγνικοτες
εν τη υπακοη της αληθειας
(δια πνευματος,) εις φιλαδελ-
φιαν ανυποκριτον, εκ καθαρας
καρδιας αλληλους αγαπησατε
23 εκτενως; αναγεγεννημενοι ουκ
εκ σπορας φθαρτης, αλλα α-
φθαρτου, δια λογου ζωντος
Θεου και μενοντος εις τον αιω-
24 να. διοτι πασα σαρξ ως
χορτος, και πασα δοξα αυ-
της ως ανθος χορτου. εξηραν-
θη ο χορτος, και το ανθος
25 (αυτου) εξεπεσε, το δε ρημα
Κυριου μενει εις τον αιωνα:
τουτο δε εστι το ρημα το
ευαγγελισθεν εις υμας.

You that have purified your souls by the holy spirit, in obeying the gospel, which obliges you to an undisguised benevolence, let your hearts be mutually affected with the most disinterested ardour; since your regeneration is not owing to any corruptible principles, but to the unchangeable word of the immortal God. for human nature is like grass, and all their glory like the flower of the herb, the herb withers, the flower droops, but the word of the Lord remains for ever: and that is the gospel, which has been preached to you.

22 23 24 25

1 Αποθεμενοι ουν πασαν κα-
κιαν και παντα δολον και υ-
ποκρισεις και φθονους και (πα-
2 σας) καταλαλιας, ως αρτιγεν-
νητα βρεφη, το λογικον αδολον
γαλα επιποθησατε, ινα εν αυ-
τω αυξηθητε.

Renouncing therefore every kind of malice, and knavery, hypocrisy, envy, and detraction, as new-born infants desire that mystical milk, which is without any mixture, and will make you thrive.

1 2

3 Ειπερ εγευσασθε οτι χρησ-
4 τος ο Κυριος. προς ον προ-
σερχομενοι, λιθον ζωντα, υ-
πο ανθρωπων μεν αποδεδοκι-
μασμενον, παρα δε Θεω εκ-
5 λεκτον, εντιμον: και αυτοι ως
λιθοι ζωντες οικοδομεισθε, οι-
κος πνευματικος, ιερατευμα
αγιον, ανενεγκαι πνευματικας
θυσιας, ευπροσδεκτους τω
Θεω

*Since you have tasted * how good the Lord is, adhere to him as to a living † stone, which however rejected it is by men, is the precious stone, which God has chosen: and you your selves are as so many living ‡ stones, you are the edifice, the spiritual house, a holy priesthood, to offer up spiritual sacrifices, agreeable to*

3 4 5

* Psal. xxxiv. 9. † Mat. xxi. 42. Acts iv. 11.
‡ The Jews call'd the Levites, *the stones* of the temple.

Durior——
Et saxo quod adhuc VIVUM radice tenetur. *Ovid* M.

Θεῳ δια Ιησου Χριστου. διο και περιεχει εν τῃ γραφῃ, ιδου τιθημι εν Σιων λιθον ακρογωνιαιον, εκλεκτον, ενδιμον, και ὁ πιστευων επ' αυτῳ, ου μη καταισχυνθῃ. ὑμιν ουν ἡ τιμη τοις πιστευουσιν, απειθουσι δε, λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, ουτος εγενηθη εις κεφαλην γωνιας, και λιθος προσκομματος, και πετρα σκανδαλου, οἱ προσκοπτουσι τῳ λογῳ, απειθουντες, εις ὁ και ετεθησαν. ὑμεις δε γενος εκλεκτον, βασιλειον ἱερατευμα, εθνος ἁγιον, λαος εις περιποιησιν, ὁπως τας αρετας εξαγγειλητε του εκ σκοτους ὑμας καλεσαντος εις το θαυμαστον αὐτου φως. οἱ ποτε ου λαος, νυν δε λαος Θεου, οἱ ουκ ηλεημενοι, νυν δε ελεηθεντες.

to God by Jesus Christ. wherefore it is said in the scripture, I lay in Sion the principal stone of the angle, a choice one of great value: he that trusts thereon shall not be confounded. it will prove an honour to you, who believe; but to the incredulous, the same stone, which is the chief of the angle, and which the architects rejected, will be an occasion to the incredulous of their stumbling, and bruising themselves thereby: and this they were destin'd to. but you are * the choſen race, you are † kings and priests, the holy nation, ‡ the peculiar people, that you might display his glory, who called you out of darkness into his marvellous light: you, who formerly were || not a people, but are now the people of God, who had not obtained mercy, but at present have obtain'd it.

7 8 9 10 11

Αγαπητοι, παρακαλω ὡς παροικους και παρεπιδημους, απεχεσθαι των σαρκικων επιθυμιων, αἱτινες στρατευονται κατα της ψυχης.

I exhort you, my dear brethren, as strangers and travellers to avoid all sensual passions, as destructive to your souls.

11

Την αναστροφην ὑμων εν τοις εθνεσιν εχοντες καλην, ἱνα εν ῳ καταλαλουσιν ὑμων ὡς κακοποιων, εκ των καλων εργων εποπτευσαντες, δοξασωσι τον Θεον εν ἡμερα επισκοπης.

Let your behaviour among the Gentiles be virtuous, that instead of inveighing against you as vicious, they may observe your honest behaviour, and glorify God in the times of distress.

12 13

* Isa. xliii. 20. † Exod. xix. 6. Regium est nulli servire cupiditati. *Cicero*. ‡ Exod. xix. 5. || Hos. ii. 23.

πισκοπης. ὑποταγητε ουν πασῃ ανθρωπινῃ κτισει, δια τον
14 Κυριον, ειτε βασιλει, ὡς ὑπερεχοντι, ειτε ἡγεμοσιν, ὡς
δι' αυτου πεμπομενοις εις
15 εκδικησιν κακοποιων, επαινον δε αγαθοποιων, ὁτι
ὁυτως εστι το θελημα του
Θεου, αγαθοποιουντας φιμουν
την των αφρονων ανθρωπων
αγνωσιαν.

16 Ως ελευθεροι, και μη ὡς
επικαλυμμα εχοντες της κακιας την ελευθεριαν, αλλ' ὡς
17 δουλοι Θεου.

Παντας τιμησατε. την αδελφοτητα αγαπατε, τον Θεον
φοβεισθε, τον βασιλεα τι-
18 ματε.

Οἱ οικεται, ὑποτασσομενοι
εν παντι φοβῳ τοις δεσποταις, ου μονον τοις αγαθοις
19 και επιεικεσιν, αλλα και τοις
σκολιοις. τουτο γαρ χαρις,
ει δια συνειδησιν Θεου ὑπο-
20 φερει τις λυπας, πασχων αδικως. ποιον γαρ κλεος, ει
ἁμαρτανοντες και κολαφιζομενοι ὑπομενετε? αλλ' ει αγαθοποιουντες και πασχοντες ὑ-
21 πομενετε, τουτο χαρις παρα
Θεῳ. εις τουτο γαρ εκληθητε, ὁτι και Χριστος επαθεν
ὑπερ ἡμων, ἡμιν ὑπολιμπανων ὑπογραμμον, ἱνα επακο-
22 λουθησητε τοις ιχνεσιν αυτου,
ὁς ἁμαρτιαν ουκ εποιησεν, ουδε ευρεθη δολος εν τῳ στομα-

distreſs. be ſubject therefore, for the Lord's ſake to every human eſtabliſhment: whether it be to the king, as ſu- 14
preme; or to governors, as being deputed by him to puniſh thoſe who do ill, and to encou- 15
rage thoſe who do well. for ſuch is the divine pleaſure, that by your good conduct you obviate the cavils of inconſiderate men. 16

You are free, don't let your liberty ſerve as a pretext for vice: but act as the ſervants of God. 17

Be reſpectful to all. love your brethren, fear God, and honour the king.

18

You that are ſervants, be ſubject to your maſters with all reverence: not only to ſuch as are kind and gentle, but e- 19
ven to the moroſe. for it is a recommendation to the divine favour, to ſuffer unjuſt perſecution from a principle of con- 20
ſcience. what glory is there in ſuffering corporal puniſhment for real offences? but if you meet with ill uſage for doing your duty, and bear it with conſtancy, this will conciliate 21
the divine favour. and this is the condition of your vocation, ſince Chriſt himſelf has ſuffer'd for us, leaving an exam- 22
ple for your exact imitation, he who never offended, and from

23 τι αὐτου, ὁς λοιδορουμενος ουκ
ανταλοιδορει, πασχων ουκ η-
πειλει, παρεδιδου δε τῳ κρι-
24 νοντι δικαιως. ὁς τας ἁμαρ-
τιας ἡμων αὐτος ανηνεγκεν εν
τῳ σωματι αὐτου επι το ξυ-
λον, ἱνα ταις ἁμαρτιαις απο-
γενομενοι, τῃ δικαιοσυνῃ ζη-
σωμεν, οὐ τῳ μωλωπι αὐτου
25 ιαθητε. ητε γαρ ὡς προβατα
πλανωμενα, αλλ' επεστραφητε
νυν επι τον ποιμενα
και επισκοπον των ψυχων
ὑμων.

whoſe * lips no fallacy was ever utter'd, who, when he was reviled, did not revile again: when he was in his ſufferings, he did not threat, but referr'd his cauſe to the righteous judge. he himſelf cancel'd our ſins by the crucifixion of his body, that we being † ſet free from ſin, might live in the ſervice of virtue. it is by his bruiſes that you were healed: for you were as ſheep going aſtray, but now you are brought back to the paſtor and overſeer of your ſouls.

1 Ομοιως αἱ γυναικες, ὑπο-
τασσομεναι τοις ιδιοις ανδρα-
σιν, ἱνα και ει τινες απειθου-
σι τῳ λογῳ, δια της των
γυναικων αναστροφης ανευ λο-
2 γου κερδηθησωνται, εποπτευ-
σαντες την εν φοβῳ ἁγνην α-
3 ναστροφην ὑμων. ὡν εστω
ουχ ὁ εξωθεν εμπλοκης τρι-
χων, και περιθεσεως χρυσιων,
η ενδυσεως ἱματιων κοσμος,
4 αλλ' ὁ κρυπτος της καρδιας
ανθρωπος, εν τῳ αφθαρτῳ
του πραεος και ησυχιου πνευ-
ματος, ὁ εστιν ενωπιον του
5 Θεου πολυτελες. ουτω γαρ
ποτε και αἱ ἁγιαι γυναικες,
αἱ ελπιζουσαι επι τον Θεον,
εκοσμουν ἑαυτας, ὑποτασσο-
μεναι τοις ιδιοις ανδρασιν,
6 ὡς Σαρρα ὑπηκουσε τῳ Α-
βρααμ,

Let the married women be 1
ſubſervient to their husbands, that if they happen to disbelieve the goſpel, they may be gain'd ‡ by the inſtructive conduct of their wives, by obſerving the religious chaſtity of 2
their manners. let their ornament conſiſt, not in what is external, in curling the hair, in appendages of gold, or finery of dreſs; but in the internal qualities of the mind, in that purity, in that mild and diſpaſſionate temper, which is ſo acceptable to the divine being. the holy religious women of former times were thus adorned, and were ſubmiſſive to their husbands. ſuch was Sarah, who ſhow'd 3 4 5 6
her

* Iſa. liii. 9. † It is an alluſion to ſlaves, who became free by the death of their maſters. ‡ Proh quales feminas habent chriſtiani! ſaid *Libanius*. Oh! what excellent Wives the *Chriſtians* have!

βρααμ, κυριον αυτον καλουσα, ης εγενηθητε τεκνα αγαθοποιουσαι, και μη φοβουμεναι μηδεμιαν πτοησιν.

her obeyſance to Abraham, by ſtiling him * her Lord: and you will be ſtiled her children, if you imitate her conduct, and are not † to be terrified out of your virtue.

7 Οι ανδρες ομοιως, συνοικουντες κατα γνωσιν, ως ασθενεστερω σκευει τω γυναικειω απονεμοντες τιμην, ως και συγκληρονομοις χαριτος ζωης, εις το μη εγκοπτεσθαι τας προσευχας υμων.

7 You husbands, do you on your part behave with prudence towards your wives: who being of a more delicate make, ought to be treated with the greater tenderneſs: and conſider they are equally intitled to the evangelical gifts, that your prayers may not be fruſtrated.

8 Το δε τελος, παντες ομοφρονες, συμπαθεις, φιλαδελφοι, ευσπλαγχνοι, φιλοφρο-
9 νες, μη αποδιδοντες κακον αντι κακου, η λοιδοριαν αντι λοιδοριας, τουναντιον δε, ευλογουντες (ειδοτες) οτι εις τουτο εκληθητε, ινα ευλογιαν κληρονομησητε.

8 In a word, live all of you in perfect agreement and ſympathy, be full of fraternal love, compaſſion, and affability. 9 don't return evil for evil, nor calumny for calumny; on the contrary, beſtow your benedictions, conſidering that your vocation obliges you thereto, as a means to obtain the divine bleſſing.

10 " Ο γαρ θελων ζωην αγαπαν, και ιδειν ημερας
" αγαθας, παυσατω την
" γλωσσαν απο κα-
" κου, και χειλη του
11 " μη λαλησαι δολον. εκ-
" κλινατω απο κακου, και
" ποιησατω αγαθον, ζητη-
" σατω ειρηνην, και διωξα-
12 " τω αυτην. οτι οι οφθαλ-
" μοι Κυριου επι δικαιους,
" και ωτα αυτου εις δεησιν

10 " ‡ He that deſires to live
" in proſperity, muſt reſtrain
" his tongue from detraction,
" and his lips from uttering
" falſehood: he muſt avoid 11
" vice, practiſe virtue, ſeek
" peace, and perſevere in
" the enquiry. for the eyes 12
" of the Lord are upon the
" virtuous, and his ears at-
" tend to their prayers, but

* Gen. xviii. 12. † Gen. xx. ‡ Pſal. xxxiv. 12.

" αυλων, προσωπον δε Κυ-
" ριου επι ποιουνλας κακα."
13 και τις ὁ κακωσων ὑμας, εαν
του αγαθου μιμηλαι γενησθε ?
14 Αλλ' ει και πασχοιλε δια
δικαιοσυνην, μακαριοι : τον
δε φοβον αυλων μη φοβηθηλε,
15 μηδε ταραχθηλε : Κυριον δε
τον Θεον αγιασηλε εν ταις
καρδιαις ὑμων. ἑτοιμοι δε α-
ει προς απολογιαν παντι τῳ
αιλουντι ὑμας λογον περι της
εν ὑμιν ελπιδος, μελα πραὺ-
16 τηλος και φοβου : συνειδησιν
εχοντες αγαθην, ἱνα εν ᾧ κα-
ταλαλωσιν ὑμων (ὡς κακο-
ποιων) καλαισχυνθωσιν ὁι ε-
πηρεαζοντες ὑμων την αγα-
θην εν Χριστῳ αναστροφην.
17 κρειττον γαρ αγαθοποιουντας,
ει θελοι το θελημα του Θεου,
πασχειν, η κακοποιουντας.
18 ὁτι και Χριστος ἁπαξ περι
ἁμαρτιων επαθε, δικαιος ὑ-
περ αδικων, ινα ἡμας προσα-
γαγῃ τῳ Θεῳ, θανατωθεις μεν
σαρκι, ζωοποιηθεις δε τῳ
19 πνευματι, εν ᾧ και τοις εν
φυλακῃ πνευμασι πορευθεις
20 εκηρυξεν, απειθησασι ποτε,
ὁτε απεξεδεχετο ἡ του Θεου
μακροθυμια εν ἡμεραις Νωε,
κατασκευαζομενης κιβωτου, εις
ἡν ολιγαι, τουτεστιν, οκτω
ψυχαι διεσωθησαν δι' ὑδα-
21 τος. ᾧ και ἡμας αντιτυπον

" *the wicked he diſcounte-*
" *nances.*" *for* ‖ *who can* 13
hurt you, if you ſtrive to ex-
cel in virtue.

However, if you ſuffer in 14
the cauſe of virtue, it is your
happineſs : and inſtead of be-
ing over-awed by their threats,
and ſtruck with concern, adore 15
the Lord God in your hearts,
and be ready to ſhow with mo-
deſty and reſpect to every one
that asks it, what ground there
is for the expectations you
have : always maintaining a 16
good conſcience, that inſtead of
inveighing againſt you as evil-
doers, they may be cover'd
with confuſion, who traduce
your virtuous behaviour as
Chriſtians. for ſince it is the 17
will of heaven you ſhould ſuf-
fer, it is better you ſhould ſuffer
for your virtue, than for any
crimes. for Jeſus Chriſt himſelf 18
has already ſuffer'd for our
ſins, the innocent for the guilty,
to bring us to God : who, tho'
he died with reſpect to his bo-
dy, was rais'd to life by that
ſpirit, by which he went with 19
guardian ſpirits to preach to
thoſe antient rebels in the time 20
of Noah, when the divine for-
bearance waited, till the ark
was quite finiſh'd, in which
only eight perſons were ſaved
by means of the water. thus 21
bap-

νυν

‖ An noceat Vis ulla *bono* ? Fortunaque perdat
Oppoſitâ *Virtute* minas? ——— Lucan.

νυν σωζει βαπτισμα, ου σαρκος αποθεσις ρυπου, αλλα συνειδησεως αγαθης επερωτημα εις Θεον, δι' αναστασεως Ιησου Χριστου, ος εστιν εν δεξια του Θεου, πορευθεις εις ουρανον, υποταγεντων αυτω αγγελων και εξουσιων και δυναμεων.

baptism, which corresponds to the deluge, does now save us, not as it is a cleansing from external filth, but as it is an engagement to lead a divine life, from the belief of the resurrection of Jesus Christ, who being ascended into heaven, is seated at the right hand of God, where angels, dominations, and potentates have been subjected to him.

1 Χριστου ουν παθοντος υπερ ημων σαρκι, και υμεις την αυτην εννοιαν οπλισασθε, οτι ο παθων εν σαρκι, πε-
2 παυται αμαρτιας, εις το μηκετι ανθρωπων επιθυμιαις, αλλα θεληματι Θεου τον επιλοιπον εν σαρκι βιωσαι χρο-
3 νον. αρκετος γαρ ο παρεληλυθως χρονος του βιου το θελημα των εθνων κατεργασασθαι, πεπορευμενους εν ασελγειαις, επιθυμιαις, οινοφλυγιαις, κωμοις, ποτοις, και αθεμιτοις ειδωλολατρειαις.

Since then Christ has with respect to his mortal nature died for us, arm yourselves with this reflection, that he, who is dead with respect to sensuality, has renounced sin; so that for the future he does not pass the rest of this life in gratifying his sensual passions, but in conformity to the divine precepts. for the time past of your lives may suffice, to have liv'd in conformity to the Gentile customs, in impurity, licentiousness, sottishness, in dissolute festivals, and the criminal rites of idolaters.*

1 2 3

4 Εν ω ξενιζονται, μη συντρεχοντων υμων εις την αυτην της ασωτιας αναχυσιν,
5 βλασφημουντες, οι αποδωσουσι λογον τω ετοιμως εχοντι κριναι ζωντας και νε-
6 κρους. εις τουτο γαρ και νεκροις ευηγγελισθη, ινα κριθωσιν μεν κατα ανθρωπους σαρκι,

As they think it strange, that you don't concur in the same profusion of luxury, they traduce you. but they will be call'd to account by him, who is ready to judge both the living and the dead. for to this end was the gospel preach'd to those, who are now dead, that after having suffer'd the loss of

4 5 6

* σαρξ. The flesh, in the beginning of the verse signifies *frail, mortal nature*; in the latter part, it signifies *corrupted, sinful nature.*

κι, ζωσι δε καλα Θεον πνευ-
μαλι.

7 Παντων δε το τελος ηγγικε.
σωφρονησαλε ουν και νηψαλε
8 εις τας προσευχας. προ
παντων δε την εις εαυτους α-
γαπην εκτενη εχοντες, ὁτι ἡ
αγαπη καλυπλει πληθος ἁ-
9 μαρτιων. φιλοξενοι εις αλλη-
10 λους, ανευ γογγυσμου. ἑ-
κασλος καθως ελαβε χαρισ-
μα, εις εαυτους αυτο διακο-
νουντες, ὡς καλοι οικονομοι
11 ποικιλης χαριτος Θεου. ει τις
λαλει, ὡς λογια Θεου, ει τις
διακονει, ὡς εξ ισχυος ἡς χο-
ρηγει ὁ Θεος, ἱνα εν πασι
δοξαζηται ὁ Θεος δια Ιησου
Χριστου, ᾧ εστιν ἡ δοξα και
το κρατος εις τους αιωνας των
αιωνων. αμην.
12 Αγαπητοι, μη ξενιζεσθε τη
εν ὑμιν πυρωσει προς πει-
ρασμον ὑμιν γινομενη, ὡς ξε-
13 νου ὑμιν συμβαινοντος, αλλα
καθο κοινωνειτε τοις του Χρι-
στου παθημασι, χαιρετε: ἱνα
και εν τη αποκαλυψει της
δοξης αυτου χαρητε αγαλλιω-
14 μενοι. ει ονειδιζεσθε εν ονο-
ματι Χριστου, μακαριοι: ὁτι
το της δοξης και το του
Θεου πνευμα εφ' ὑμας ανα-
15 παυεται. μη γαρ τις ὑμων
πασχετω ὡς φονευς, η κλεπ-
της, η κακοποιος, η ὡς

of this frail life from men, they might enjoy an immortal life with God.

7 The conſummation of all things draws nigh. be temperate, be vigilant in prayer.
8 but above all, let your mutual benevolence be intenſe, for benevolence cancels a multitude of offences.
9 be mutually hoſpitable, without repining.
10 as good œconomiſts of the different diſpenſations of God, communicate to one another the gifts you have receiv'd. let
11 a ſpeaker deliver nothing but what is agreeable to the divine oracles: and let him that attends the poor, be active in proportion to the ſtrength God has given him. amen.

12 My dear brethren, don't be ſurpriz'd at your being brought as it were to the * teſt of fire; as if ſome ſtrange thing had happen'd to you.
13 on the contrary, rejoice at the ſhare you have of ſufferings, as well as Chriſt: that you may likewiſe triumph, when
14 he ſhall appear in his glory. if you ſuffer indignities in the cauſe of Chriſt, you are happy: for the glorious ſpirit of God reſts upon you.
15 take care therefore not to ſuffer upon the account of homicide, or thievery, or for any criminal, or prag-

αλ-

* Prov. xxvii. 21. Pſal. lxvi. 10.

16 αλλοτριοεπισκοπος. ει δε ως Χριστιανος, μη αισχυνεσθω, δοξαζετω δε τον Θεον εν τω
17 μερει τουτω. ὁτι ὁ καιρος του αρξασθαι το κριμα απο του οικου του Θεου. ει δε πρωτον αφ' ἡμων, τι το τελος των απειθουντων τω του
18 Θεου ευαγγελιω ? και ει ὁ δικαιος μολις σωζεται, ὁ ασεβης και ἁμαρτωλος που φα-
19 νειται ? ὡστε και ὁι πασχοντες κατα το θελημα του Θεου, ως πιστω κτιστη παρατιθεσθωσαν τας ψυχας ἑαυτων εν αγαθοποιια.

pragmatical practices. but whoever ſuffers as a chriſtian, let him not be aſham'd, but rather give thanks to God upon that account. for now is the time when God will begin his judgments with his own church. now if he begins with us, what will the concluſion be to thoſe who do not obey the divine goſpel? if the virtuous eſcape with difficulty, what will become of impious tranſgreſſors? let thoſe then, whom God calls to ſufferings, by virtue recommend their ſouls to him, as to a creator, who will make good his promiſe.*

16 17 18 19

1 Πρεσβυτερους τους εν ὑμιν παρακαλω ὁ συμπρεσβυτερος και μαρτυς των του Χριστου παθηματων, ὁ και της μελλουσης αποκαλυπτεσθαι δοξης
2 κοινωνος, ποιμανατε το εν ὑμιν ποιμνιον του Θεου, επισκοπουντες μη αναγκαστως, αλλ' ἑκουσιως, μηδε αισχροκερδως, αλλα προθυμως,
3 μηδ' ως κατακυριευοντες των κληρων, αλλα τυποι γινο-
4 μενοι του ποιμνιου. και φανερωθεντος του αρχιποιμενος, κομιεισθε τον αμαραντινον της δοξης στεφανον.

I addreſs myſelf to you paſtors, as being a paſtor myſelf, and a witneſs of the ſufferings of Chriſt, and as one who is to partake of the glory, that ſhall hereafter be made manifeſt; to exhort you to feed the flock of God, which is among you: to take care of it, voluntarily, without reluctance, not from any view to ſordid gain, but out of real affection; not to domineer over the laity, but to be examples for their imitation; that when the ſovereign paſtor ſhall appear, you may carry off a glorious crown, that will never fade.

1 2 3 4

5 Ομοιως νεωτεροι ὑποταγητε πρεσβυτεροις. παντες δε αλληλοις ὑποτασσομενοι, την τα-

As for you that are young, be you ſubmiſſive to thoſe of a more advanc'd age: and do

5

* Prov. xi. 31.

ταπεινοφροσυνην εγκομβω-
" σασθε, ὁτι ὁ Θεος ὑ-
" περηφανοις ανθιτασσεται,
" ταπεινοις δε διδωσι χα-
6 " ριν." ταπεινωθητε ουν ὑ-
πο την κραταιαν χειρα του
Θεου, ἱνα ὑμας ὑψωσῃ εν
7 καιρῳ. πασαν την μεριμ-
ναν ὑμων επιρριψαντες ἐπ'
αυτον, ὁτι αυτῳ μελει περι
ὑμων.

8 Νηψατε, γρηγορησατε, ὁ-
τι ὁ ανθιδικος ὑμων διαβο-
λος, ὡς λεων ωρυομενος, πε-
ριπατει, ζητων τινα κατα-
9 πιῃ. ᾧ ανθιστητε στερεοι τῃ
πιστει, ειδοτες τα αυτα των
παθηματων τῃ εν κοσμῳ ὑ-
μων αδελφοτητι επιτελεισθαι.
10 ὁ δε Θεος πασης χαριτος, ὁ
καλεσας ἡμας εις την αιω-
νιον αυτου δοξαν εν Χριστῳ
Ιησου, ολιγον παθοντας, αυ-
τος καταρτισαι ὑμας, στη-
ριξαι, θενωσαι, θεμελιωσαι.
11 αυτῳ ἡ δοξα, και το κρατος
εις τους αιωνας των αιωνων.
αμην.

12 Δια Σιλουανου ὑμιν του
πιστου αδελφου, ὡς λογιζο-
μαι, δι' ολιγων εγραψα,
παρακαλων και επιμαρτυρων
ταυτην ειναι αληθη χαριν του
13 Θεου, εις ἡν ἑστηκατε. ασ-
παζεται ὑμας ἡ εν Βαβυλωνι
συν-

*do you all of you pay a becoming deference to one another: be * cloak'd with humility, for " † God opposes the proud, " and shows favour to the " humble." submit yourselves* 6
therefore to the divine jurisdiction, that he may exalt you in due time. refer all your 7
disquietudes to him, for you are the objects of his care.

Be temperate, be vigilant: 8
for your adversary the Devil
‖ goes about like a roaring lion, seeking whom he may devour. resist him by the steadiness of your faith, considering that your brethren among 9
the Gentiles, suffer the same persecutions as you do. but 10
may the all-gracious God, who has called us to eternal glory, perfect, confirm, fortify, and settle you, during the short interval of your sufferings. to him belongs eter- 11
nal glory and empire. amen.

I formerly writ to you a 12
short epistle, by Silvanus, I think, a faithful brother, to declare and testify to you, that the true dispensation of God is that to which you are attach'd. the 13
*‡church at** Babylon, who are like-*

* Εγκομβωμα was the short white cloak wore by slaves. see Pollux, lib. iv. † Prov. iii. 34. ‖ Job i. 7.

‡ Clemens Alexandrinus thinks *Electa* a Lady at Babylon, to whom St. John's Second Epistle is inscrib'd, was here meant. Dr. Mills thinks Peter's wife is here stil'd *Electa*, or else some lady residing at Babylon.

** Babylon a city in Egypt, not far from where Cairo now stands.

συνεκλεκτη, και Μαρκος ὁ
14 υἱος μου. ασπασασθε αλ-
ληλους εν φιλημαι αγαπης.
ειρηνη ὑμιν πασι τοις εν Χρισ-
τῳ Ιησου. Αμην.

likewiſe Chriſtians, and Mark
my ſon ſalute you. ſalute one 14
another with ſocial affection.
peace be with every chriſtian
among you. Amen.

Chap. I. 4. Ημας.] ὑμας Alexand. Baroc. Laud. 2. Magdal. 1. Colb. 7. Petav. 1, 2, 3. Hunting. 1. Covel. 3, 4. N. Col. 1, 2. Lincoln. Trin. Genev. Leiceſt. Aldus, Froben, the two firſt of Rob. Steph. Colinæus, the Vulgate, Syriac, Jerom, Auguſtin, Oecumenius, Gildas.

Ver. 8. Ειδοτες.] ιδοντες Steph. 1. Covel. 4. Genev. Vulgate, Syriac, Polycarp. *epiſt.* §. 1. Irenæus. Polycarp added πιστευετε πιστευοντες δε, and ſo the Vulgate read it. Which Dr. Mills thinks is the genuine reading. ſee Prol. 285.

Ver. 12. Ημιν.] ὑμιν Steph. δ. ε. ις. Alexand. Colbert. 7. Genev. Magdal. 1. N. Col. 1, 2. Laud. 2. Petav. 1, 3. Covel. 4. Veleſ. lect. Leiceſt. Lucianus, Complut. ed. Colinæus, Vulgate, Æthiopic, Arabic, Coptic, Oecumenius, and all the Latin MSS.

Ver. 16. Εσεσθε.] Steph. δ. Alexand. N. Col. 1, 2. Colbert. 7. Barb. 1. Veleſ. lect. Aldus, Colinæus, the Vulgate, Clemens Alex. Optatus *l.* 2. *p.* 51. and the Lxx. Lev. ii. 14. xix. 2.

Ver. 20. Εσχατων.] εσχατου Alexand. N. Col. 1, 2. Colbert. 7. Covel. 4. ſeveral MSS. mentioned by Curcellæus, the Syriac, Cyril, Alexand. ſee Prol. 922.

Ver. 22. Δια πνευματος.] is not in the Alexand. Barb. 2. Covel. 4. Veleſ. lect. Vulgate, Syriac, Æthiopic, Jerom. Dr. Mills thinks it borrowed from ſome *Scholiaſt.* ſee Prol. 1209.

Ver. 24. ὡς χορτος.] ὡς is not in the Alexand. N. Col. 1. Genev. Syr. Origen, nor the Lxx. Iſa. xl. 6.

Ib. Ανθρωπου.] is not in Covel. 4. αυτης (inſtead of ανθρωπου) in Steph. δ. ι. ις. Alexand. N. Col. 1. Barb. 2. Veleſ. lect. Colinæus, Vulgate, Syriac, Æthiopic, Origen. ανθρωπου is a *Scholium.* ſee Prol. 1209.

Ib. Ανθος αυτου.] αυτου is not in Alexand. Covel. 3. Petav. 3. Hunting. 1. Baſil. 2. Aldus, Froben, Colinæus, the Syriac, Oecumenius, nor the Lxx. Iſa. xl. 7.

Chap. II. 2. Αυξηθητε.] εις σωτηριαν is added in Steph. δ. ι. ια. ις. the Alexand. N. Col. 1. & 2. *Text and Comment.* Genev. Barb. 7. Petav. 1, 2, 3. Lincol. Colbert. 7. Covel. 2, 4. Sinah, (but in this MS. it ſeems to be added by a different hand) Leiceſt. Veleſ. lect. Colinæus, Vulgate, Syriac, Æthiopic, Coptic, Clemens Alexand. *Pædag. l.* 1. Origen. *Com. in Roman.* Cyril, Glaphyr. *in Num.* Gildas. Dr. Mills thinks it an interpolation. ſee Prol. 647.

Ver. 6. Διο και.] διοτι Alexand. Genev. Magdal. 1. N. Col. 1, 2. Petav. 1, 2. Hunting. 1. Lincol. Covel. 3, 4. Cantab. 2. Wechel. *al.* Laud. 2. Baſil. 2. Leiceſt. Vienna, Lucianus, Complut. ed. διο ſαρ edit. 1ª Eraſmi, Aldus.

Ver. 7. All from Λιθον ὁν, &c. to και λιθος, is omitted by the Syriac interpreter. Grotius thinks it is borrow'd from Mat. xxi. 42. and foreign to this place.

Ver. 13. Κυριον.] Θεον Vulgate, Syriac, Æthiopic.

Ver.

Ver. 14. Εκδικησιν μεν.] μεν is not in the Alexand. Magdal. 1. Petav. 3. Lincoln, Colbert. 7. Sinah, Leiceſt. N. Col. 2. Vulgate, Syriac, Arabic, Æthiopic.

Ver. 18. Σκολιοις.] *Dyſcolis* in the Vulgate. δυσκολοις και σκολιοις, according to the Syriac. but all the MSS. have σκολιοις, yet Dr. Mills thinks this is only an explication of δυσκολοις. ſee Prol. 499. "but "who would ever explain a word, whoſe meaning was very *clear*, "by a term that is *ambiguous*? for δυσκολος when apply'd to a man, "can only mean *moroſe*: whereas σκολιος has various ſignifications. "Heſychius among the ſeveral ſenſes of σκολια explains it by δυσκολα." Kuſter's *Preface*.

Ver. 19. Χαρις.] χαρις θεου. Steph. δ. χαρις θεῳ Steph. ια. χαρις παρα τῳ θεῳ Steph. ι. Covel. 4. N. Col. 1. Laud. 2. Barb. 1. Colbert. 7. Lucianus, and the Syriac.

Ver. 24. Μωλωπι αυ[του.] αυ[του is not in Steph. δ. ι. Alexand. N. Col. 1, 2. Covel. 4. Genev. Baroc. Barb. 2. Petav. 2. nor the Vulgate. but Dr. Mills thinks it ſhould be retained. becauſe the Hebrew is frequently redundant.

Ch. III. 5. αἱ ελπιζουσαι επι τον Θεον] is not in the Æthiopic verſion. Dr. Mills ſuſpects it may be an interpolation. what interpreter, *ſays he*, would have dropt ſuch an expreſſion? beſides, Peter would not have made uſe of the *preſent*, but either of the *aoriſt*, or elſe of the *preter-perfect* tenſe. Prol. 1217.

Ver. 7. Συ[κληρονομοι.] συ[κληρονομοις Steph. ι. ια. Covel. 3. Leiceſt. Veleſ. lect. Colinæus, the Vulgate, Syriac, Æthiopic, Arabic, Ambroſe, Jerom, Oecumenius. ſee Prol. 822, 1209.

Ib. Ε[κοπ[εσθαι.] Steph. δ. ε. θ. ια. Alexand. Veleſ. lect. Barb. 5. Petav. 1. Cantab. 2. Covel. 2, 4. Sinah. N. Col. 1. Lincol. Laud. 2. Lucian. lect. Seidel. the Complut. ed. Colinæus, the Vulgate, Syriac, Æthiopic, Arabic, Oecumenius. ſee Prol. 1209.

Ver. 8. Φιλοφρονες.] ταπεινοφρονες Steph. δ. ι. ια. ι[. Alexand. Lincol. Petav. 2. (*manu recentiori*) Colbert. 7. Covel. 2, 4. Genev. MS. *Catena* in Collegio Novo, Colinæus. the Vulgate has *modeſti*, *humiles*. but *humiles* not being in the moſt antient Latin MSS. particularly the two Donatian MSS. *Eraſmus* thinks it is a *Scholium*: and ſo Dr. Mills. Prol. 958.

Ver. 13. Μιμη[αι.] Ζηλο[αι Steph δ. ι. Alexand. Covel. 4. Genev. Petav. 3. Veleſ. lect. Colinæus, Vulgate, Syriac, Æthiopic, Arabic, Coptic, Clemens Alexand. it is in the margin of Lincol. Dr. Mills thinks 'tis borrow'd from Titus ii. 14. ſee Prol. 647.

Ver. 15. Τον θεον.] this is not in the Æthiopic. τον χριſ[ον in Steph. ια. Alexand. the Vulgate, Syriac, Coptic, Clemens Alexand. and ſo Lincol. in the margin.

Ver. 16. Με[α πραυ[.] αλλα με[α πρ. Steph. δ. ι. Alexand. Barb. 1. Covel. 4. Genev. Colb. 7. Vien. Vulgate, Clem. Alex.

Ver. 17. Θελει] is not in Cantab. 2. Covel. 3. θελοι Alexand. Sinah, Magdal. 1. Petav. 1, 2, 3. Genev. Baſil. 2. Laud. 2. Lincol. N. Col. 1, 2. Lucian. lect. ſome MSS. mentioned by Colinæus, (i. e. the Complut.) Eraſmus's firſt ed. Clemens Alex. Oecumenius.

Ver.

Ver. 18. Επεθε.] απεθανε Steph. δ. ι. Alexand. Genev. Covel. 4. Veleſ. lect. the Vulgate, Syriac, Æthiopic, Clemens Alex. *ap. Caſſiodor.* Cyril. *Alex.* Dr. Mills thinks this a *Scholium.* Prol. 924.

Ib. Τῳ πνευμαλι.] the article τῳ is not in the Alexand. Sinah, and ſeveral MSS. nor in the Complut. ed.

Ver. 20. Απεξεδεχελο.] Steph. δ. ε. ζ. ια. Alexand. N. Col. 1, 2. Covel. 2, 4. Laud. 2. Petav. 1, 2. Cantab. 2. Vien. Lucian. lect. Seidel. the Vulgate, Syriac, Æthiopic, Euthalius. the antient Latin writers have not *ſemel.* ſee Prol. 958.

Ver. 21. ᾧ και ἡμας, &c.] ᾧ ανλιλυπον νυν και ἡμας σωζει Petav. 1. Cantab. 2. N. Col. 2. the Complut. edition. which is ſomething clearer, but perhaps not the truer, ſo many MSS. reclaiming, ſays *Eſtius.* the Alexandrian, and ſeveral of our beſt MSS. have ὁ νυν, &c. and they who chang'd it to ᾧ νυν (tho' it had been better to have made it ὁυ νυν) did ſo for the ſake of perſpicuity, ſays *Dr. Mills.* inſtead of ἡμας the Alexand. Barb. 1. Covel. 2. Leiceſt. Baſil. 2. Vienna, the Vulgate, and Syriac have ὑμας. ὁν αντιλυπον νυν και ἡμας σωζει. Seidel.

Chap. IV. 3. ἡμιν] is not in Alexand. Barb. 3. Genev. Magdal. 1. Veleſ. lect. Vulgate, Syriac, Æthiopic, Clemen. Alex. Auguſtin. ὑμιν Laud. 2. Covel. 2, 3, 4. the Complut. ed. Colinæus.

Ib. Του βιου] is not in Alexand. Petav. 1. Genev. Veleſ. lect. Vulgate, Syriac, Æthiopic, Coptic, Clemens Alexand. Pædag. l. 3. c. 12. Auguſtin.

Ib. Καλεργαζασθαι] καλεργασθαι Alexand. Genev. Covel. 4. Vulgate, Syriac, Æthiopic, Clemens Alex. Auguſtin.

Ver. 8. Καλυψει.] καλυπλει Steph. δ. ι. ια. ιϛ. Alexand. Barb. 8. Petav. 1, 2. Lincol. N. Col. 1, 2. Sinah, Genev. Covel. 2, 4. Veleſ. lect. Colinæus, the Vulgate, Syriac, Arabic, Clemens Alex. Facundius.

Ver. 9. Γοϛυσμων.] Γοϛυσμου Steph. δ. ι. Alexand. Covel. 4. Colbert. 7. Veleſ. lect. Vulgate, Syriac, Arab.

Ver. 11. ᾧ εσλιν.] εσλιν is not in the Alexand. Colbert. 7. Cantab. 2. nor the Arabic. ἡ δοξα και is not in the Æthiopic. των αιωνων is not in N. Col. 2. Petav. 1. Leiceſt. Coptic.

Ver. 14 Της δοξης.] της δοξης και δυναμεως Steph. δ. ι. ια. Alexand. N. Col. 1. Barb. 2. Colbert. 7. Covel. 4. Genev. Vien. Vulgate, Arabic, Æthiopic, Coptic, Cyprian. Dr. Mills thinks it crept from the margin. ſee Iſa. ii. 2.

Ver. 16. Μερει.] ονομαλι Step. δ. Alexand. Barb. 2. Colbert. 7. Covel. 4. Genev. Veleſ. lect. the Vulgate, Syriac, Æthiopic, Coptic, Tertullian, Cyril. Alexand. Oecumenius, a Scholion borrowed from the 14th verſe of this chap. ſee Prol. 924.

Ch. V. 2. Εκουσιως.] καλα θεον is added in Steph. δ. ι. ια. Alexand. Genev. Covel. 2, 4. Petav. 3. Colbert. 7. Lincoln. (in the margin) Veleſ. lect. Leiceſt. Vulgate, Æthiopic, Jerom, Auguſtin, Euthalius, Beda. 'tis a marginal *Scholion*, ſays Dr. Mills. Prol. 958.

Ver. 3. Των κληρων.] του κληρου Lincol. and Jerom, *Epiſt. ad Nepot.* the ſingular was chang'd to the plural, becauſe they thought it reſpected the clergy.

Ver. 6. Καιρῳ.] επισκοπης is added in Steph. δ. ια. Alexand. Covel. 2. Petav. 2. Lincol. Colbert. 7. Veleſ. lect. Colinæus, Vulgate,

Æthiopic, Coptic, Jerom, Euthalius. borrowed from chap. ii. 12. see Prol. 801.

Ver. 11. ἡ δοξα και] is not in Alexand. Baroc. nor Æthiopic. των αιωνων is not in N. Col. 1. nor the Coptic.

Ver. 13. Εν Βαβυλωνι.] Georgius Syncellus. several MSS. had εν Ιοππῃ. see Prol. 1027.

Η

ΠΕΤΡΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ

ΔΕΥΤΕΡΑ.

1 ΣΥΜΕΩΝ Πέτρος, δουλος και αποστολος Ιησου Χριστου, τοις ισοτιμον ἡμιν λαχουσι πιστιν εν δικαιοσυνῃ του Θεου ἡμων και σωτηρος Ιη-
2 σου Χριστου. χαρις ὑμιν και ειρηνη πληθυνθειη εν επιγνωσει του Θεου, και Ιησου του Κυριου ἡμων.

3 Ως παντα ἡμιν της θειας δυναμεως αυτου τα προς ζωην και ευσεβειαν δεδωρημενης, δια της επιγνωσεως του καλεσαντος ἡμας δια δοξης
4 και αρετης, δι' ὡν τα μεγιστα ἡμιν και τιμια επαγγελματα δεδωρηται, ἱνα δια τουτων γενησθε θειας κοινωνοι φυσεως αποφυγοντες της εν κοσμῳ εν επιθυμια φθορας.

5 Και αυτο τουτο δε σπουδην πασαν παρεισενεγκαντες, επιχορηγησατε εν τῃ πιστει ὑμων την αρετην, εν δε τῃ
6 αρετῃ την γνωσιν, εν δε τῃ γνωσει την εγκρατειαν, εν δε τῃ

THE SECOND

GENERAL EPISTLE

OF

PETER.

SIMON *Peter the ſervant and apoſtle of Jeſus Chriſt, to thoſe who equally ſhare with us in the advantages of faith, thro' the veracity of our God, and of Jeſus Chriſt.* 1 *may the divine favour and felicity be poured upon you, by the knowledge of God, and of our Lord Jeſus Chriſt.* 2

It is thus his divine power has given us every thing conducive to life and piety, by making us acquainted with him, who has called us by his illuſtrious power; by which we have receiv'd the moſt ineſtimable promiſes, that thereby you might become partakers of the divine perfections, after having eſcap'd from the corruption of a ſenſual world. 3 4

Do you on your part employ all your care in adding to your faith, fortitude: to fortitude, knowledge: to knowledge, temperance: to temperance, patience: to pa- 5 6

τῃ εγκραΐειᾳ την ὑπομονην, εν δε τῃ ὑπομονῃ την ευσε-
7 βειαν, εν δε τῃ ευσεβειᾳ την φιλαδελφιαν, εν δε τῃ φιλα-
8 δελφιᾳ την αγαπην. ταυτα γαρ ὑμιν ὑπαρχοντα, και πλεοναζοντα, ουκ αργους ουδε ακαρπους καθιστησιν εις την του Κυριου ἡμων Ιησου
9 Χριστου επιγνωσιν. ᾧ γαρ μη παρεστι ταυτα, τυφλος εστι, μυωπαζων, λῃθην λαβων του καθαρισμου των παλαι αὐτου ἁμαρτιων.

10 Διο μαλλον, αδελφοι, σπουδασατε ἱνα δια των καλων εργων βεβαιαν ὑμων την κλησιν και εκλογην ποιησθε: ταυτα γαρ ποιουντες ου μη
11 πταισητε ποτε. οὑτω γαρ πλουσιως επιχορηγηθησεται ὑμιν ἡ εισοδος εις την αιωνιον βασιλειαν του Κυριου ἡμων και σωτηρος Ιησου
12 Χριστου. διο ουκ αμελησω ὑμας αει ὑπομιμνησκειν περι τουτων, καιπερ ειδοτας, και εστηριγμενους εν τῃ παρουσῃ
13 αληθειᾳ. δικαιον δε ἡγουμαι, εφ' ὁσον ειμι εν τουτῳ τῳ σκηνωματι, διεγειρειν ὑ-
14 μας εν ὑπομνησει, ειδως ὁτι ταχινη εστιν ἡ αποθεσις του σκηνωματος μου, καθως και ὁ Κυριος ἡμων Ιησους Χριστος εδηλωσε μοι.

15 Σπουδασω δε και ἑκαστοτε εχειν ὑμας μετα την εμην εξοδον, την τουτων μνη-
16 μην ποιεισθαι. ου γαρ σεσοφισμενοις

tience, piety: to piety, fraternal affection: and to fraternal affection, universal benevolence. for if you are poſſeſs'd of theſe virtues and improve therein, they will prevent the knowledge you have of our Lord Jeſus Chriſt from being uſeleſs to others, and unprofitable to yourſelves. but he that is deſtitute of them is blind or ſhort-ſighted, having forgot he was purified from his paſt ſins. 7 8 9

Wherefore be the more diligent, my brethren, to ſecure your vocation and election by your virtuous actions, for by ſo doing, you will never relapſe: and thus you will have a free admittance into the eternal kingdom of our Lord and Saviour Jeſus Chriſt. for this reaſon I ſhall never omit to put you in mind of theſe things, however knowing you are already, and ſettled in the truth. whilſt I am alive, I think it my duty to awaken you by my admonitions: knowing that I muſt ſoon leave this tabernacle, as our Lord Jeſus Chriſt has ſignify'd to me. 10 11 12 13 14

However, I ſhall inculcate theſe things ſo as to make you continually remember them, even after my departure. for 15 16

the

σοφισμενοις μυθοις εξακολουθησανλες εγνωρισαμεν υμιν την του Κυριου ημων Ιησου Χριστου δυναμιν και παρουσιαν, αλλ' εποπλαι γενηθενλες της εκεινου μεγαλειοπλος. λαβων γαρ παρα Θεου παλρος τιμην και δοξαν, φωνης ενεχθεισης αυλω τοιασδε υπο της μεγαλοπρεπους δοξης, "ουλος "εσλιν ο υιος μου ο αγαπη"τος, εις ον εγω ευδοκη"σα." και ταυλην την φωνην ημεις ηκουσαμεν εξ ουρανου ενεχθεισαν, συν αυτω ονλες εν τω ορει τω αγιω.

the information we gave you of the powerful advent of our Lord Jesus Christ, did not proceed from any artfully contriv'd fables, we our selves having been spectators of his majesty. for he received this honourable and glorious testimony from his father, when the voice broke out from the magnificent splendor, in these words, "this is my beloved "son in whom I am well "pleased." we our selves heard this voice, that came from heaven, when we were with him upon the holy mountain.

Και εχομεν βεβαιοπλερον τον προφηλικον λογον, ω καλως ποιειλε προσεχονλες, ως λυχνω φαινονλι εν αυχμηρω τοπω, εως ου ημερα διαυγαση, και φωσφορος αναλειλη εν ταις καρδιαις υμων.

Besides, we have the more authentic accounts of the prophets, to which you do well in giving your attention, as to a lamp shining in an obscure place, till the day dawn, and the morning-star arises in your hearts.

Τουλο πρωλον γινωσκονλες, οτι πασα προφηλεια γραφης, ιδιας επιλυσεως ου γινελαι. ου γαρ θελημαλι ανθρωπου ηνεχθη πολε προφηλεια, αλλ' υπο πνευμαλος αγιου φερομενοι ελαλησαν οι αγιοι (Θεου) ανθρωποι.

But you must above all consider, that no prophecy of the scripture did proceed from the prophet's OWN MOTION; *but the holy men of God spoke by the* IMPULSE *of the holy spirit.*

Εγενονλο δε και ψευδοπροφηλαι εν τω λαω, ως και εν υμιν εσονλαι ψευδοδιδασκαλοι, οιτινες παρεισαξουσιν αιρεσεις απωλειας, και τον αγορασανλα αυλους δεσποτην

As there were false prophets among the people of Israel, there will likewise be false doctors among you, who by introducing pernicious sects, and by renouncing the Lord, who

την αρνουμενοι, επαγοντες ἑαυτοις ταχινην απωλειαν.
2 και πολλοι εξακολουθησουσιν αυτων ταις απωλειαις, δι' ους ἡ οδος της αληθειας βλασφημηθησεται.
3 Και εν πλεονεξια πλαστοις λογοις ὑμας εμπορευσονται, οις το κριμα εκπαλαι ουκ αργει, και ἡ απωλεια
4 αυτων ου νυσταζει. ει γαρ ὁ Θεος αγγελων ἁμαρτησαντων ουκ εφεισατο, αλλα σειραις ζοφου ταρταρωσας, παρεδωκεν εις κρισιν τηρημενους, και αρχαιου κοσμου
5 ουκ εφεισατο, αλλ' ογδοον Νωε δικαιοσυνης κηρυκα εφυλαξε, κατακλυσμον κοσμῳ ασεβων επαξας, και πολεις Σοδομων και Γομορρας τεφρωσας κατασροφη κατεκρινεν, ὑποδειγμα μελλοντων
7 ασεβειν τεθεικως: και δικαιον Λωτ καταπονουμενον ὑπο της των αθεσμων εν ασελγεια αναστροφης, ερ-
8 ῥυσατο. βλεμματι γαρ και ακοῃ ὁ δικαιος εγκατοικων εν αυτοις, ἡμεραν εξ ἡμερας ψυχην δικαιαν ανομοις εργοις ε-
9 βασανιζεν. οιδε Κυριος ευσεβεις εκ πειρασμου ῥυεσθαι,

who bought them, will bring upon themſelves ſwift deſtruction. many will follow their 2
deſtructive maxims, and by their means chriſtianity will be traduc'd.

By their artful diſcourſes 3
they will make you the tools of their avarice; but their condemnation has been a long time advancing, and their ruin is far from lingring. for 4
ſince God did not ſpare the angels, who had ſinned, but having precipitated them to hell, confin'd them to chains of darkneſs, where they are reſerv'd for judgment: ſince 5
he did not ſpare the old world, having preſerved only eight perſons, including Noah, that preacher of virtue, when he brought the deluge upon the impious world: ſince he con- 6
demn'd the cities of Sodom and Gomorrha to an entire ſubverſion, and reduc'd them to aſhes, to make them ſerve for examples to future impiety: ſince he deliver'd that 7
juſt man Lot, who was grieved at the enormous practices of the licentious; for whilſt 8
this good man was among them, it daily pierc'd his virtuous ſoul, to ſee and hear of their deteſtable behaviour: this conſider'd, I ſay, the 9
Lord will deliver thoſe, who fear him, from their affliction,

αδικους and

αδικους δε εις ημεραν κρισεως
10 κολαζομενους τηρειν, μαλιστα δε τους οπισω σαρκος εν επιθυμια μιασμου πορευομενους, και κυριοτητος καταφρονουντας; τολμηται, αυθαδεις, δοξας ου τρεμουσι βλασφημουντες: οπου αγγελοι ισχυϊ και δυναμει μειζονες οντες, ου φερουσι καθ' αυτων
11 βλασφημον κρισιν.

12 Ουτοι δε, ως αλογα ζωα φυσικα, γεγεννημενα εις αλωσιν και φθοραν, εν οις αγνοουσι βλασφημουντες, εν τη φθορα αυτων καταφθαρησον-
13 ται, κομιουμενοι μισθον αδικιας, ηδονην ηγουμενοι την εν ημερα τρυφην, σπιλοι και μωμοι, εντρυφωντες εν ταις απαταις αυτων, συνευωχουμε-
14 νοι υμιν, οφθαλμους εχοντες μεστους μοιχαλιδος, και ακαταπαυστου αμαρτιας, δελεαζοντες ψυχας ασταθεις, καρδιαν γεγυμνασμενην πλεονεξιας εχοντες, κατα-
15 να: καταλιποντες την ευθειαν οδον, επλανηθησαν, εξακολουθησαντες τη οδω του Βαλααμ του Βοσορ, ος μισθον
16 αδικιας ηγαπησεν, ελεγξιν δε εσχεν ιδιας παρανομιας, υποζυγιον αφωνον, εν ανθρωπου φωνη φθεγξαμενον, ε-

and reserve the wicked to be punish'd at the day of judgment. especially those, 10
who prostitute themselves to sensual infamous passions: who despise magistrates, who being audacious, and insolent, intrepidly calumniate the higher powers; whereas the 11
angels, who are of superiour power and dignity, don't inveigh against one another. *

But as for these, they have 12
no more reason than brute beasts that are naturally made for hunting, and slaughter: so these who calumniate what they do not understand, shall receive the reward of their iniquity by perishing in their own corruption. they 13
place their felicity in daily pleasure: they are a vile scandal to religion: when they are present at your love-feasts they indulge their luxury: their eyes are inflam'd 14
with adultery, and unextinguishable vice: they insnare the souls of the inconstant. their minds are practis'd in the arts of avarice: an execrable race, who have de- 15
serted the right way, and are gone astray to follow the practices of Balaam of Bosor, who loved the wages of iniquity; but he was rebu- 16
ked for his transgression: for

κωλυσε

an

* See Jude 9.

κωλυσε την του προφητου παραφρονιαν.

17 Ουτοι εισι πηγαι ανυδροι, και ομιχλαι ὑπο λαιλαπος ελαυνομεναι, οις ὁ ζοφος του σκοτους (εις αιωνα) τετηρη-
18 ται. ὑπερογκα γαρ ματαιοτητος φθεγγομενοι δελεαζουσιν εν επιθυμιαις σαρκος, ασελγειαις, τους ολιγως αποφυγοντας τους εν πλανῃ ανασ-
19 τρεφομενους: ελευθεριαν αυτοϊς επαγγελλομενοι, αυτοι δουλοι ὑπαρχοντες της φθορας, ᾧ γαρ τις ἡττηται, τουτῳ και δεδουλωται.

20 Ει γαρ αποφυγοντες τα μιασματα του κοσμου εν επιγνωσει του Κυριου και σωτηρος Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες ἡττωνται, γεγονεν αυτοις τα εσχατα χειρονα των πρωτων.
21 κρειττον γαρ ην αυτοις μη επεγνωκεναι την ὁδον της δικαιοσυνης, η επιγνουσιν επιστρεψαι εκ της παραδοθεισης αυτοις ἁγιας εντολης.
22 συμβεβηκε δε αυτοις το της αληθους παροιμιας, "κυων "επιστρεψας επι το ιδιον "εξεραμα, και, ὑς λουσα-"μενη, εις κυλισμα βορβο-"ρου."

an ass, as dumb as it was, spoke with an articulate voice, and reprimanded the extravagance of the prophet.

These are wells without 17
water; clouds agitated with a tempest, who are consigned to the obscurity of eternal darkness. when their lan- 18
guage swells with vanity, by applying to the sensual passions of the licentious, they allure those who were escap'd for a while, from such deceivers: whilst they promise o- 19
thers liberty, they themselves are slaves to their corrupt passions. for he that is vanquished, is a slave to the conqueror.

As for those who have 20
renounc'd the pollutions of the world, by their owning Jesus Christ for their Lord and saviour, if they are prevail'd upon to be entangled therein again, their last state is worse than the first. for it 21
had been better for them, not to have made any profession of the gospel, than after they have embraced it, to abandon the holy injunction, that was delivered to them. but the pro- 22
verb is exactly verified in them, "the dog is return'd "to his own vomit: the sow "that was wash'd, is wal-"lowing in the mire."

1 Ταυτην ηδη, αγαπητοι, δευτεραν υμιν γραφω επιστολην, εν αις διεγειρω υμων εν υπομνησει την ειλικρινη διανοιαν, 2 μνησθηναι των προειρημενων ρηματων υπο των αγιων προφητων, και της των αποστολων ημων εντολης, του Κυριου και σωτηρος.

3 Τουτο πρωτον γινωσκοντες, οτι ελευσονται επ' εσχατου των ημερων εμπαικται, κατα τας ιδιας αυτων επιθυμιας 4 πορευομενοι, και λεγοντες, "που εστιν η επαγγελια της "παρουσιας αυτου? αφ' ης "γαρ οι πατερες εκοιμηθη-"σαν, παντα ουτω διαμενει "απ' αρχης κτισεως." 5 λανθανει γαρ αυτους τουτο θελοντας, οτι ουρανοι ησαν εκπαλαι, και γη εξ υδατος και δι' υδατος συνεστωσα, τω του 6 Θεου Λογω. δι' ων ο τοτε κοσμος υδατι κατακλυσθεις απωλετο. 7 οι δε νυν ουρανοι και η γη αυτου Λογω τεθησαυρισμενοι εισι, πυρι τηρουμενοι εις ημεραν κρισεως και απωλειας των ασεβων ανθρωπων.

8 Εν δε τουτο μη λανθανετω υμας, αγαπητοι, "οτι μια η-"μερα παρα Κυριω ως χιλια

This is the ſecond letter I 1
now write to you, my bre-
thren, by which I would a-
waken your ſincere attention,
by admoniſhing you to be 2
mindful of the predictions of
the holy prophets, and of the
directions of the apoſtles of
our Lord and Saviour.

Above all things you are 3
to know, that in theſe laſt
times, impoſtors will appear,
who will abandon themſelves
to their own ſenſual paſſions,
whoſe cry will be, "where 4
"is the promiſe of his com-
"ing? for ſince our fathers
"are dead, the ſtate of things
"is the ſame it has ever been
"ſince the beginning of the
"world." but they are wil- 5
fully ignorant, that the hea-
vens were originally form'd
by the divine LOGOS, *and*
likewiſe the earth, which
was ſeparated from the wa-
ter, and ſtill ſubſiſts upon it.
whence the former world was 6
deſtroyed by an inundation.
but the heavens and the 7
earth now exiſting are kept
in ſtore by his LOGOS, *re-*
ſerv'd for the conflagration of
doomſday, when the impious
ſhall be involv'd in perdition.

But there is one thing, my 8
brethren, you ought to be ap-
priz'd of, which is this, that
*"with the Lord * one day*

* Pſal. xc. 4. Eccluſ. xviii. 9, 10.

9 " ειη ως ημερα μια." ου βραδυνει ο Κυριος της επαγγελιας, ως τινες βραδυτητα ηγουνται, αλλα μακροθυμει εις ημας, μη βουλομενος τινας απολεσθαι, αλλα παντας εις μετανοιαν χωρησαι.

" is as a thouſand years, and " a thouſand years as one " day." the Lord does not delay the accompliſhment of his promiſe, as ſome do imagine. but he waits with patience upon our account, as being unwilling that any ſhould periſh, but that all ſhould come to repentance. 9

10 Ηξει δε η ημερα Κυριου ως κλεπτης εν η οι ουρανοι ροιζηδον παρελευσονται, στοιχεια δε καυσουμενα λυθησονται, και γη και τα εν αυτη εργα κατακαησεται.

As for that day of the Lord, it will advance like a thief: then the heavens will ruſh with violence, the boiling elements will be diſſolved, and the earth with all its contents, ſhall be burnt away. 10

11 Τουτων ουν παντων λυομενων, ποταπους δει υπαρχειν υμας εν αγιαις αναστροφαις και ευσεβειαις, 12 προσδοκωντας και σπευδοντας την παρουσιαν της του Θεου ημερας, δι' ην ουρανοι πυρουμενοι λυθησονται, και στοιχεια καυσουμενα τηκησεται?

Since then this whole ſyſtem is to be deſtroyed, how holy ſhould your conduct be, and how ardent your piety? expecting, and vehemently deſiring the day of the Lord would come, when the heavens all on fire ſhall be diſſolv'd, and the elements * ſhall melt with intenſe heat. 11 12

13 Καινους δε ουρανους και γην καινην κατα το επαγγελμα αυτου προσδοκωμεν, εν οις δικαιοσυνη κατοικει. 14 διο, αγαπητοι, ταυτα προσδοκωντες, σπουδασατε ασπιλοι και αμωμητοι αυτω ευρεθηναι εν ειρηνη, 15 και την του Κυριου ημων μακροθυμιαν, σωτηριαν ηγεισθε, καθως και

As for us, in conſequence of his promiſe, we expect a new heaven, and a new earth, where juſtice ſhall reſide. 13 ſince then, my dear brethren, your expectations are ſuch, take care to appear before him, without any defect or blemiſh, in order to be happy; and be perſuaded, that 14 15 the

* Στοιχεια frequently ſignifies the planets, and the ſigns of the Zodiac, as M. Menage proves in his notes on *Diogenes Laertius*, B. vi. §. 102.

και ὁ αγαπητος ἡμων αδελφος Παυλος κατα την αυτω δοθεισαν σοφιαν εγραψεν ὑμιν, ὡς και εν πασαις ταις επιστολαις, λαλων εν αυταις περι τουτων, εν οἱς εστι δυσνοητα τινα, ἁ οἱ αμαθεις και ασηρικτοι στρεβλουσιν, ὡς και τας λοιπας γραφας, προς την ιδιαν αυτων απωλειαν.

the patience of our Lord is for your advantage: as our dear brother Paul, according to the information he receiv'd, † has writ to you, as it were in all his epiſtles, where he takes notice of theſe things: in which there are ſome paſſages that are difficult to underſtand, which the illiterate, and unſtable wreſt, as they do the reſt of the ſcriptures, to their own ruin.

16

17 Υμεις ουν, αγαπητοι, προγινωσκοντες, φυλασσεσθε ινα μη τη των αθεσμων πλανη συναπαχθεντες εκπεσητε του 18 ιδιου στηριγμου. αυξανετε δε εν χαριτι και γνωσει του Κυριου ἡμων και σωτηρος Ιησου Χριστου. αυτω ἡ δοξα και νυν και εις ἡμεραν αιωνος.

A M H N.

Do you then, my dear brethren, being thus forewarn'd, take care not to be ſeduc'd by thoſe prophane impoſtors, and ſo loſe the reward of your conſtancy. on the contrary, may you increaſe in the favour, and in the knowledge of our Lord and Saviour Jeſus Chriſt! to him be glory both now and for ever.

A M E N.

17 18

† Rom. ii. 4.

As to the *genuineneſs* of this epiſtle, it deſerves to be conſider'd, that not one writer of the two firſt centurys ever made uſe of its authority. ſee Dr. Mills, Prol. 213.

Euſebius hiſt. Eccleſ. B. iii. c. 3. ſays, " one epiſtle of Peter, that " call'd his *Firſt*, has been *own'd*. for ſome of the antients (*Papias* " *and Polycarpus*) have formerly quoted it, without calling it into " queſtion. but as for that called his *ſecond Epiſtle*, we have it by " the tradition of our predeceſſors, that it was never acknowledged " as part of the *New Teſtament*: yet becauſe it ſeem'd uſeful to the " multitude, it was uſually read (*in the churches*) with the other " ſcriptures. but the book call'd *the acts of Peter*, and the *goſpel*, " that goes under his name, and the book entituled *his preaching*, " and that ſtil'd *his revelation*, they are not accounted genuine, be- " cauſe no eccleſiaſtical writer has made uſe of their authority."

And B. vi. ch. 25. he gives theſe words of Origen, now extant in his *Philocalia*. " Peter, on whom the church of Chriſt was erected, " which the powers of Hell ſhall never demoliſh, left *but* one epiſtle,

" acknowledged to be his. but grant that the *ſecond* is his too, for " whether it be his or no is a queſtion, &c."

This *ſecond Epiſtle* is indeed frequently quoted in a treatiſe *of anti-chriſt*, publiſh'd under the name of *Hippolitus*, but that is a ſuppoſitious piece, as Grotius proves. Op. Tom. III. p. 482.

Didymus, who died at the latter end of the fourth century, An. 392, (a man of univerſal learning, according to *Socrates*,) in his commentary on this ſecond epiſtle, ſays, " Non eſt ignorandum præſentem " epiſtolam eſſe falſatam: quæ licet publicetur, non tamen in canone " eſt. you ought to know that this epiſtle is a *forgery*: for though " it be read in the churches, it is not however in the CANON." which is a proof that the canons of the Laodicean council, at leaſt the LXth canon, where this epiſtle is mention'd, is a mere forgery. for Dionyſius Exiguus, and Iſidorus Mercator have but LIX in their tranſlations of thoſe canons. nor is there any hiſtorical evidence, that there ever was a council of Laodicea: the later writers being divided about the *place*, there being two *Laodicea's*, and as much at a loſs about the *time* when it was held: ſome imagining it was in *being*, before the council of Nice; and others, that it *appear'd*, they don't know how long after. certainly, an *aſſembly* of ſuch *dubious exiſtence* ſhould never be appeal'd to, in order to eſtabliſh the authority of a *dubious* writing.

JEROM, in his epiſtle to *Hedibia*, ſpeaking of the firſt and ſecond epiſtles of *Peter*, ſays, " ſtylo inter ſe, & charactere diſcrepant, ſtruc- " turâque verborum. ——— *ſecunda* à pleriſque ejus eſſe negatur, " propter ſtyli cum priore diſſonantiam. [*Catalog. voce Petrus.*] moſt " people would not allow the ſecond epiſtle to be Peter's, by reaſon " of the great diſparity of *ſtile*, the *manner*, and *ſtructure* being ſo " vaſtly different." which is too plain to be denied, ſays Dr. Mills.

However, as the age grew *darker*, the *Monks* began to ſee *clearer*. the nocturnal bird will ſtoop to a *mouſe* at *mid-night*, though it can't diſtinguiſh a *rat* at *mid-day*. canonical things are canonically diſcerned. the antient fathers were like the fathers of *Trent*, who did not make ſo many fine diſcoveries by their *critical*, but by their *canonical* taſte: in both of which Jerom excell'd;

> Nihil intereſt *cujus* ſit: cum *Eccleſiaſtici viri* ſit, & *quotidie* Eccleſiarum lectione celebretur. *Epiſt. ad Dardanum.*

As for the moderns, SCALIGER ventur'd to affirm, " the ſecond " epiſtle was a forgery of ſome primitive chriſtian, who made but " an ill uſe of his time." *Commentum veteris chriſtiani otio ſuo abutentis.* SALMASIUS was of the ſame opinion. GROTIUS thinks it might be writ by Simeon biſhop of Jeruſalem, after the deſtruction of that city; and that it had been interpolated, to make it believed, that Peter was the author of it. Grotius, Salmaſius, Scaliger were but a *Triumvirate*, the fathers were a *Diumvirate*.

Chap. I. 1. Συμεων.] Σιμων Steph. 8. 10. 15. Veleſ. lect. Vulgate, Syriac, Arabic, Coptic, Complut. ed. Oecumenius.

Ver.

Ver. 10. Στουδαζεῖε βεβ. &c.] Alexand. Barb. 1. Covel. 2. N. Col. Veleſ. lect. Colinæus, Vulgate, Syriac, Æthiopic, Coptic, Beda.

Ch. II. 2. Απωλειαις.] ασελγειαις Steph. δ. ε. ζ. ι. ια. ιϛ. Alexand. Magdal. 1. Colbert. 7. Cantab. 2. Lincol. N. Col. 1, 2. Baroc. Petav. 1, 2, 3. Sinah, Covel. 2, 3. 4. Laud. 2. Leiceſt. Veleſ. lect. Lucian. lect. MS. Rhodienſ. Complut. ed. Colinæus, Vulgate, Syriac, Arabic, Æthiopic, Euthalius. *Eſtius* approves of this reading, but Dr. Mills thinks it a *Scholium*. ſee Prol. 959.

Ver. 11. Καθ' αυτων.] καθ' ξαυτων Steph. ιϛ. Vulgate, Arabic. the antient MSS. had no *aſperates*, nor accents.

Ib. Παρα Κυριω] is not in Steph. ιϛ. Alexand. Veleſ. lect. Vulgate, Syriac, Æthiopic, Coptic. *a Scholium*. ſee Prol. 801.

Ver. 13. Απαταις.] αγαπαις Alexand. Barb. 1. Veleſ. lect. Æthiopic, Auctor Tract. *de ſingul. Cleric*. ſee Jude 12.

Ver. 14. Ακαταπαυστους.] ακαταπαυστου Barb. 1. Petav. 3. Hunting. 1. Covel. 2, 4. Baſil, 2. Veleſ. lect. Colinæus, Vulgate, Æthiopic, Oecumenius, Euthalius.

Ib. Πλεονεξιαις.] πλεονεξιας all Stephen's MSS. the Alexand. Lincol. Covel. 4. Genev. N. Col. 1, 2. Cantab. 3. Laud. 2. Lucian. lect. Complut. ed. Aldus, firſt of Rob. Steph. the Vulgate, Syriac, Æthiopic, Euthalius. ſee Prol. 984.

Ver. 17. Ανυδοι νεφελαι.] Steph. δ. ι. ια. ιϛ. Alexand. Barb. 2. Petav. 3. Covel. 3, 4. N. Col. 1. Genev. Leiceſt. Vulgate, Æthiopic, Coptic, Jerom, Euthalius. ſee Prol. 985.

Ib. Εις αιωνα] is not in Barb. 1. Vulgate, Syriac, Æthiopic, Jerom.

Ch. III. 3. Εμπαικται.] εν εμπαιγμονη εμπαικται Steph. δ. ια. ιϛ. Alex. Covel. 4. Petav. 3. Barb. 2. Genev. N. Col. 1. Vulgate, Syriac, Æthiopic, Arabic, Auguſtin, Jerom. Eſtius thinks this the true reading, Dr. Mills this, or εν εμπαιγμονη ſimply. ſee Prol. 925.

Ver. 10. Εν νυκτι] is not in Alexand. Colbert. 7. Petav. 3. Covel. 2, 4. Genev. Veleſ. lect. Vulgate. Syriac, Æthiopic, Coptic, Didymus, Auguſtin, Colinæus. 'tis borrow'd from 1 Theſ. v. 2.

Ver. 12. Τηκεται.] τηκησεται Steph. ι. N. Col. 1. Petav. 2. Covel. 2, 3. Veleſ. lect. Seidel. Vulgate, Syriac, Æthiopic, Arabic, Auguſtin.

Η ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 Ὃ ἦν ἀπ' ἀρχης, ὃ ἀκηκοαμεν, ὃ ἑωρακαμεν τοις ὀφθαλμοις ἡμων, ὃ ἐθεασαμεθα, και αἱ χειρες ἡμων ἐψηλαφησαν περι του λογου της ζωης, 2 και ἡ ζωη ἐφανερωθη, και ἑωρακαμεν, και μαρτυρουμεν, και ἀπαγγελλομεν ὑμιν την ζωην την αἰωνιον, ἥτις ἦν προς τον πατερα, και ἐφανερωθη ἡμιν. 3 ὃ ἑωρακαμεν και ἀκηκοαμεν, ἀπαγγελλομεν ὑμιν, ἱνα και ὑμεις κοινωνιαν ἐχητε μεθ' ἡμων, και ἡ κοινωνια δε ἡ ἡμετερα μετα του πατρος και μετα του υἱου αὐτου Ἰησου Χριστου. 4 και ταυτα γραφομεν ὑμιν, ἱνα ἡ χαρα ἡμων ᾖ πεπληρωμενη.

5 Και αὐτη ἐστιν ἡ ἐπαγγελια ἣν ἀκηκοαμεν ἀπ' αὐτου,

THE FIRST EPISTLE GENERAL OF JOHN.

1 *Concerning the Logos, the author of Life, we declare what was from the beginning, what we have heard, what we have ſeen with our eyes, what we have conſider'd, and what has been the object of our* 2 *touch. for the * life was manifeſted, we have ſeen it, we teſtify of it, and denounce unto you, that eternal life which was with the father, and was manifeſted unto us.* 3 *what we have ſeen and heard, we declare unto you, that ye alſo may be of the ſame † ſociety with us: and truly aſſociated with the father, and with his ſon Jeſus Chriſt.* 4 *and theſe things write we unto you, that our joy may be perfect.*

5 *This then is the commiſſion we have from him, to declare*

* Irenæus obſerves, that the Gnoſtics maintain'd, the Logos and the Zoe (*Life*) were two different perſons. St. John aſſerts, that they are the ſame, and no other than Jeſus Chriſt.

† The Jews would not aſſociate with other nations.

του, και αναγγελλομεν υμιν, ότι ο Θεος φως εστι, και σκοτια εν αυτω ουκ εστιν ουδεμια. εαν ειπωμεν ότι κοινωνιαν εχομεν μετ' αυτου, και εν τω σκοτει περιπατωμεν, ψευδομεθα, και ου ποιουμεν την αληθειαν: εαν δε εν τω φωτι περιπατωμεν, ως αυτος εστιν εν τω φωτι, κοινωνιαν εχομεν μετ' αλληλων, και το αιμα Ιησου Χριστου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας.

clare unto you, that God is light, and in him there is no darkneſs. if we ſay that we have communion with him, and walk in darkneſs, we lye, and do not act ſincerely: but if we walk in the light, as he is in the light, we have ſociety one with another, and the blood of his ſon Jeſus Chriſt cleanſeth us from all ſin.

8 Εαν ειπωμεν ότι αμαρτιαν ουκ εχομεν, εαυτους πλανωμεν, και η αληθεια ουκ εστιν εν ημιν. 9 εαν ομολογωμεν τας αμαρτιας ημων, πιστος εστι και δικαιος, ινα αφη ημιν τας αμαρτιας, και καθαριση ημας απο πασης αδικιας. 10 εαν ειπωμεν ότι ουκ ημαρτηκαμεν, ψευστην ποιουμεν αυτον, και ο λογος αυτου ουκ εστιν εν ημιν.

If we ſay that we are without ſin, we deceive ourſelves, and have no regard to truth. if we confeſs our ſins, as he is faithful and juſt, he will forgive us our ſins, and cleanſe us from all iniquity. if we ſay that we have not ſinned, we impeach his veracity, and diſcredit his word.

1 Τεκνια μου, ταυτα γραφω υμιν, ινα μη αμαρτητε, και εαν τις αμαρτη, παρακλητον εχομεν προς τον πατερα, 2 Ιησουν Χριστον δικαιον. και αυτος ιλασμος εστι περι των αμαρτιων ημων, ου περι των ημετερων δε μονον, αλλα και περι ολου του κοσμου. 3 και εν τουτω γινωσκομεν ότι εγνωκαμεν αυτον, εαν τας εντολας αυτου τηρωμεν. 4 ο λεγων, εγνωκα αυτον, και τας εν-

My dear children, theſe things I write unto you, that ye may avoid ſin. but if any man has failed, we have an advocate with the father, Jeſus Chriſt the juſt. he is the victim that has expiated our ſins: and not ours only, but likewiſe the ſins of the whole world. if we keep his commandments, that is a proof that we know him. he that ſays, he knows him,

ενϛολας αυϑου μη τηρων, ψευσϑης εσϑι, και εν τουϑῳ ἡ αληθεια ουκ εσϑιν. ὁς δ' αν τηρῃ αυϑου τον λογον, αληθως εν τουϑῳ ἡ αγαπη του Θεου τελελειωϑαι. εν τουϑῳ γινωσκομεν ὁτι εν αυϑῳ εσμεν. ὁ λεγων εν αυϑῳ μενειν, οφειλει, καθως εκεινος περιεπαϑησε, και αυϑος ὁυϑως περιπαϑειν.

Αδελφοι, ουκ ενϛολην καινην γραφω ὑμιν, αλλ' ενϛολην παλαιαν, ἡν ειχεϑε (απ' αρχης) ἡ ενϛολη ἡ παλαια εσϑιν ὁ λογος ὁν ηκουσαϑε απ' αρχης. παλιν ενϛολην καινην γραφω ὑμιν, ὁ εσϑιν αληθες εν αὐϑῳ, και εν ὑμιν, ὁτι ἡ σκοϑια παραγεται, και το φως το αληθινον ηδη φαινει. ὁ λεγων εν τῳ φωϑει ειναι, και τον αδελφον αὐτου μισων, εν τῃ σκοϑια εστιν εως αρϑι. ὁ αγαπων τον αδελφον αὐϑου, εν τῳ φωϑι μενει, και σκανδαλον εν αυτῳ ουκ εσϑιν. ὁ δε μισων τον αδελφον αὐϑου, εν τῃ σκοϑια εσϑι, και εν τῃ σκοϑια περιπαϑει, και ουκ οιδε που ὑπαγει, ὁτι ἡ σκοϑια ϑυφλωσι τους οφθαλμους αυτου.

Γραφω ὑμιν, τεκνια, ὁτι αφεωνϑαι ὑμιν αἱ αμαρϑιαι δια το ονομα αυϑου. γραφω ὑμιν, παϑερες, ὁτι εγνωκαϑε τον

him, and does not keep his commandments, is a lyar, and an enemy to the truth: but he that obſerves his precepts, loves God with a true and perfect love: 'tis by this we know that we are truly chriſtians. he that ſays he is attach'd to Chriſt, ought to regulate his conduct by his example.

My brethren, I don't preſcribe you any new commandment, but the antient precept which you had from the beginning: and that is no other than the word which was* originally delivered. however, it is really, in effect, a new commandment I write unto you, with reſpect to you: becauſe the darkneſs is paſt, and things now appear in their true light. he that ſays he is in the light, and yet hates his brother, is ſtill in darkneſs. he that loves his brother, abides in the light, and will be ſecure from ſtumbling. but he that hates his brother, is in darkneſs, he walks in darkneſs, and knows not whither he is going, becauſe the darkneſs hath blinded his eyes.

I write to you, dear children, becauſe your ſins are forgiven you upon the account of Chriſt. I write to you, fathers,

* Lev. xix. 18.

του απ' αρχης. γραφω υμιν, νεανισκοι, οτι νενικηκατε τον πονηρον. γραφω υμιν, παιδια, οτι εγνωκατε
14 τον πατερα. εγραψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης. εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και ο λογος του Θεου εν υμιν μενει, και νενικηκατε τον πονηρον.

*thers, becauſe ye have known him that is from * the beginning. I write to you, † young men, becauſe you have overcome the wicked ſpirit. I write to you, little children, becauſe ye have known the father. I* 14 *write to you, fathers, becauſe you have known him that is from the beginning. I write to you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked ſpirit.*

15 Μη αγαπατε τον κοσμον, μηδε τα εν τω κοσμω. εαν τις αγαπα τον κοσμον, ουκ εστιν η αγαπη του πατρος εν
16 αυτω. οτι παν το εν τω κοσμω, η επιθυμια της σαρκος, και η επιθυμια των οφθαλμων, και η αλαζονεια του βιου, ουκ εστιν εκ του πατρος, αλλ' εκ του κοσμου εστι. 17 και ο κοσμος παραγεται, και η επιθυμια αυτου, ο δε ποιων το θελημα του Θεου, μενει εις τον αιωνα.

Love not the world, nor 15 *let worldly things engage your affections. he that is worldly affected is a ſtranger to divine love. for what the world* 16 *is ſo full of, ſenſuality, avarice, and pride, is not deriv'd from the creator, but is the offſpring of a vicious world. and the world is paſſing a-* 17 *way, with all its vices: but he that obeys the divine will, ſhall enjoy a life of immortality.*

18 Παιδια, εσχατη ωρα εστι, και καθως ηκουσατε οτι ο αντιχριστος ερχεται, και νυν αντιχριστοι πολλοι γεγονασιν, οθεν γινωσκομεν οτι εσχατη
19 ωρα εστιν. εξ ημων εξηλθον, αλλ' ουκ ησαν εξ ημων, ει γαρ ησαν εξ ημων, μεμενηκεισαν

Dear children, the laſt 18 *time is come: as ye have heard that antichriſt was to come, accordingly many antichriſts have already appeared; whereby we know that we are now in the laſt times. they went out from us, but* 19 *they were not of us: for if they*

* Pſal. cxix. 165. Lxx. Dan. vii. 9. the antient of days.
† Νεανισκος is one that is of age to bear arms.

σαν αν μεθ' ἡμων, αλλ' ἱνα φανερωθωσιν ὁτι ουκ εισι παντες ἐξ ἡμων.

they had been of us, they would no doubt have continued with us: but they went out, that it might be manifeſt, that they were not all of us.

20 Και ὑμεις χρισμα εχετε απο του ἁγιου, και οιδατε
21 παντα. ουκ εγραψα ὑμιν ὁτι ουκ οιδατε την αληθειαν, αλλ' ὁτι οιδατε αυτην, και ὁτι παν ψευδος εκ της αληθειας ουκ εστι.
22 τις εστιν ὁ ψευστης, ει μη ὁ αρνουμενος ὁτι Ιησους ουκ εστιν ὁ Χριστος? ουτος εστιν ὁ ἀντιχριστος, ὁ αρνουμενος τον πατερα και τον ὑιον.
23 πας ὁ αρνουμενος τον ὑιον, ουδε τον πατερα εχει. ὑμεις
24 ουν ὁ ηκουσατε απ' αρχης, εν ὑμιν μενετω. εαν εν ὑμιν μεινη ὁ απ' αρχης ηκουσατε, και ὑμεις εν τω ὑιω και
25 εν τω πατρι μενειτε. και αὐτη εστιν ἡ επαγγελια, ἡν αὐτος επηγγειλατο ἡμιν, την ζωην την αιωνιον.

As for you who have re- 20
ceiv'd the unction of the holy ſpirit, you know the whole affair. I have not written 21
to you, as to people unacquainted with the truth of the goſpel: but as to ſuch who know it, and know that it cannot give riſe to any impoſture. who is ſo great an 22
impoſtor as he, who denies that Jeſus is the Chriſt? he is antichriſt, that denies the father and the ſon. whoſo- 23
ever denieth the ſon, diſowns the father: adhere there- 24
fore to what ye have learnt from the beginning. if you adhere to what ye have heard from the beginning, you will ſtill perſiſt to own both the ſon and the father. and this is the reward that 25
he hath promiſed us, even eternal life.

26 Ταυτα εγραψα ὑμιν περι
27 των πλανωντων ὑμας. και ὑμεις το χρισμα ὁ ελαβετε απ' αὐτου, εν ὑμιν μενει, και ου χρειαν εχετε ἱνα τις διδασκη ὑμας, αλλ' ὡς το αὐτο χρισμα διδασκει ὑμας περι παντων, και αληθες εστι, και ουκ εστι ψευδος, και καθως εδιδαξεν ὑμας, μενετε εν αὐτω.

Theſe things have I writ- 26
ten to you concerning thoſe that would ſeduce you. but 27
as the unction which ye have received from him, abides in you, you don't need any inſtruction: being then fully inſtructed by his unction, which is true and not fallacious, adhere to what that has taught you.

28 τῳ. και νυν, τεκνια, μενε-
τε εν αὐτῳ, ἱνα ὁταν φανε-
ρωθῃ, ἐχωμεν παῤῥησιαν,
και μη αισχυνθωμεν ἀπ' αυ-
του, εν τῃ παρουσιᾳ αὐτου.
29 εαν ειδῆτε ὁτι δικαιος ἐστι,
γινωσκετε ὁτι πας ὁ ποιων
την δικαιοσυνην, ἐξ αὐτου
γεγεννῆται.

1 Ιδετε ποταπην ἀγαπην δε-
δωκεν ἡμιν ὁ πατηρ, ἱνα τεκ-
να Θεου κληθωμεν. διὰ του-
το ὁ κοσμος ου γινωσκει ἡ-
2 μας, ὁτι ουκ ἐγνω αὐτον. ἀ-
γαπητοι, νυν τεκνα Θεου ἐσ-
μεν, και ουπω ἐφανερωθη τι
ἐσομεθα. οιδαμεν δε ὁτι ἐαν
φανερωθῃ, ὁμοιοι αὐτῳ ἐσο-
μεθα, ὁτι ὀψομεθα αὐτον κα-
3 θως ἐστι. και πας ὁ ἐχων
την ἐλπιδα ταυτην ἐπ' αυ-
τῳ, ἁγνιζει ἑαυτον, καθως
4 ἐκεινος ἁγνος ἐστι. πας ὁ
ποιων την ἁμαρτιαν, και την
ανομιαν ποιει, και ἡ ἁμαρ-
5 τια ἐστιν ἡ ανομια. και οι-
δατε ὁτι ἐκεινος ἐφανερωθη,
ἱνα τας ἁμαρτιας ἡμων ἀρῃ,
και ἁμαρτια ἐν αὐτῳ ουκ ἐστ-
6 ι. πας ὁ ἐν αὐτῳ μενων,
ουχ ἁμαρτανει, πας ὁ ἁμαρ-
τανων, ουχ ἑωρακεν αὐτον,
7 ουδε ἐγνωκεν αὐτον. τεκνια,
μηδεις πλανατω ὑμας, ὁ ποι-
ων την δικαιοσυνην, δικαιος
ἐστι, καθως ἐκεινος δικαιος
8 ἐστιν. ὁ ποιων την ἁμαρ-
τιαν, ἐκ του διαβολου ἐστ-
ιν, ὁτι ἀπ' ἀρχης ὁ διαβο-

you. adhere to that, my dear 28
children, that when he ſhall
appear, we may have con-
fidence, and not be aſhamed
before him at his coming.
ſince you know that God is 29
the ſource of virtue, you know
that every one who has vir-
tue, derives it from him.

Conſider what proof the 1
father has given us of his
love, in allowing us to be cal-
led the ſons of God: there-
fore the world does not know
us, becauſe it knew him not.
beloved, we are now the 2
ſons of God, tho' it does not
yet appear what we ſhall
be: but we know, that when
this change ſhall be, his im-
mediate preſence will give
us a divine reſemblance. he 3
that hath ſuch an expectа-
tion ſhould purify himſelf,
even as he is pure. he that is 4
vitious, is lawleſs: for ſin is
the tranſgreſſion of the law.
and you know that he ap- 5
pear'd to aboliſh our ſins;
and that he was himſelf
without ſin. whoſoever ad- 6
heres to him, ſinneth not:
whoſoever ſinneth, hath not
ſeen him, he does not know
him. dear children, let no 7
man deceive you: only he
that acts juſtly is juſt, as he
is juſt. he that lives in ſin, 8
imitates the devil; for the
devil was a ſinner from the

λος ἁμαρτανει. εις τουτο ε-
φανερωθη ὁ υἱος του Θεου,
ἱνα λυσῃ τα εργα του δια-
9 βολου. πας ὁ γεγεννημενος
εκ του Θεου, ἁμαρτιαν ου
ποιει, ὁτι σπερμα αυτου εν
αυτῳ μενει, και ου δυναται
ἁμαρτανειν, ὁτι εκ του Θεου
γεγεννηται.
10 Εν τουτῳ φανερα εστι τα
τεκνα του Θεου και τα τεκ-
να του διαβολου. πας ὁ
μη ποιων δικαιοσυνην, ουκ
εστιν εκ του Θεου, και ὁ μη
αγαπων τον αδελφον αὐτου.
11 ὁτι αὐτη εστιν ἡ αγγελια ἡν
ηκουσατε ἀπ' αρχης, ἱνα α-
γαπωμεν αλληλους. ου κα-
12 θως Καϊν εκ του πονηρου ἡν,
και εσφαξε τον αδελφον αὐ-
του. και χαριν τινος εσ-
φαξεν αυτον? ὁτι τα εργα
αυτου πονηρα ην, τα δε του
αδελφου αυτου, δικαια.
13 Μη θαυμαζετε, αδελφοι
μου, ει μισει ὑμας ὁ κοσμος.
14 ἡμεις οιδαμεν ὁτι μεταβεβη-
καμεν εκ του θανατου εις την
ζωην, ὁτι αγαπωμεν τους α-
δελφους, ὁ μη αγαπων τον
αδελφον, μενει εν τῳ θανα-
15 τῳ. πας ὁ μισων τον αδελ-
φον αὐτου, ανθρωποκτονος εσ-
τι, και οιδατε ὁτι πας αν-
θρωποκτονος ουκ εχει ζωην αι-
16 ωνιον εν αυτῳ μενουσαν. εν
τουτῳ εγνωκαμεν την αγα-
πην, ὁτι εκεινος ὑπερ ἡμων
την ψυχην αὐτου εθηκε, και
ἡμεις οφειλομεν ὑπερ των α-

beginning. for this purpose the son of God appeared, that he might destroy the works of the devil. whosoever is 9
born of God, does not commit sin; for the divine principle remaineth in him: he will not sin, because he is born of God.

In this the children of God 10
are distinguished from the children of the devil: he that does not practise virtue, and fraternal benevolence, is not of God. for this is the doctrine 11
that you have heard from the beginning, that we should love one another. not acting 12
like Cain, who was of that wicked one, and slew his brother: but why did he slay him? because his own actions were evil, and his brother's were virtuous.

Marvel not, my brethren, 13
if the world hate you. as for 14
us, we know, that we have passed from a state of death to that of life, because we love our brethren: he that does not love his brother; is in a destructive state. whosoever 15
hateth his brother, has the disposition of a murderer: and you know that no murderer has any title to eternal life. this is the proof of the di- 16
vine love, Christ expos'd his life for us: and we ought to expose our lives for the bre-

δελφων τας ψυχας τιθεναι.
17 ὃς δ' αν εχῃ τον βιον του κοσμου, και θεωρῃ τον αδελφον αὐτου χρειαν εχοντα, και κλεισῃ τα σπλαγχνα αὐτου απ' αὐτου, πως ἡ αγαπη του Θεου μενει εν αὐτῳ?
18 τεκνια μου, μη αγαπωμεν λογῳ μηδε γλωσσῃ, αλλ' εργῳ και αληθειᾳ.
19 Και εν τουτῳ γινωσκομεν ὁτι εκ της αληθειας εσμεν, και εμπροσθεν αὐτου πεισο-
20 μεν τας καρδιας ἡμων. ὁτι εαν καταγινωσκῃ ἡμων ἡ καρδια, ὁτι μειζων εστιν ὁ Θεος της καρδιας ἡμων, και γι-
21 νωσκει παντα. αγαπητοι, εαν ἡ καρδια ἡμων μη καταγινωσκῃ ἡμων, παρρησιαν ε-
22 χομεν προς τον Θεον. και ὁ εαν αιτωμεν, λαμβανομεν παρ' αὐτου, ὁτι τας εντολας αὐτου τηρουμεν, και τα αρεστα ενωπιον αὐτου ποιου-
23 μεν. και αὐτη εστιν ἡ εντολη αὐτου, ἱνα πιστευσωμεν τῳ ονοματι του ὑιου αὐτου Ιησου Χριστου, και αγαπωμεν αλληλους, καθως εδωκεν
24 εντολην ἡμιν. και ὁ τηρων τας εντολας αὐτου, εν αὐτῳ μενει, και αὐτος εν αὐτῳ, και εν τουτῳ γινωσκομεν ὁτι μενει εν ἡμιν, εκ του πνευματος ου ἡμιν εδωκεν.

1 Αγαπητοι, μη παντι πνευματι πιστευετε, αλλα δοκιμαζετε τα πνευματα, ει εκ του Θεου

thren. he that poſſeſſes the enjoyments of life, and ſeeing his brother in want, has no compaſſion for him, how can he be ſaid to have any divine love? my dear children, let not our love be only in the language of our lips, but in the real effects of the heart. 17 18

*Hereby we ſhall know that we are true profeſſors, and ſet our conſciences ſecurely at reſt. for if our conſcience condemn us, God knows us better than we do our ſelves, he knoweth all things. beloved, if our heart condemn us not, we may ſecurely confide in God. whatever we ask, we ſhall receive it of him, becauſe we keep his commandments, and do what is agreeable to him. now this is his commandment, that we believe in his ſon Jeſus Chriſt, and that we love one another, as he commanded us. he that obſerves his commandments, * dwelleth in God, and God in him: and hereby we know that he abideth in us, by the ſpirit which he hath given us.* 19 20 21 22 23 24

Beloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe 1

* There is an intimate union between God and him.

Θεου εστιν, ὁτι πολλοι ψευδοπροφηται εξεληλυθασιν εις
2 τον κοσμον. εν τουτῳ γινωσκετε το πνευμα του Θεου, " παν πνευμα ὁ ὁμολο-
" γει Ιησουν Χριστον εν σαρ-
" κι εληλυθοτα, εκ του Θεου
" εστι. και παν πνευμα ὁ
3 " μη ὁμολογει τον Ιησουν
" Χριστον εν σαρκι εληλυθο-
" τα, εκ του Θεου ουκ εστι."
και τουτο εστι το του αντιχριστου, ὁ ακηκοατε ὁτι ερχεται, και
νυν εν τῳ κοσμῳ εστιν ηδη.
4 ὑμεις εκ του Θεου εστε, τεκνια, και νενικηκατε αυτους,
ὁτι μειζων εστιν ὁ εν ὑμιν η
5 ὁ εν τῳ κοσμῳ. αυτοι εκ του κοσμου εισι, δια τουτο εκ του κοσμου λαλουσι, και
6 ὁ κοσμος αυτων ακουει. ἡμεις εκ του Θεου εσμεν, ὁ γινωσκων τον Θεον, ακουει ἡμων,
ὁς ουκ εστιν εκ του Θεου, ουκ ακουει ἡμων. εκ τουτου γινωσκομεν το πνευμα της αληθειας και το πνευμα της πλανης.

7 Αγαπητοι, αγαπωμεν αλληλους, ὁτι ἡ αγαπη εκ του Θεου εστι, και πας ὁ αγαπων, εκ του Θεου γεγεννηται,
8 και γινωσκει τον Θεον. ὁ μη αγαπων, ουκ εγνω τον Θεον,
9 ὁτι ὁ Θεος αγαπη εστιν. εν τουτῳ εφανερωθη ἡ αγαπη του Θεου εν ἡμιν, ὁτι τον υἱον αυτου τον Μονογενη απεσταλκεν ὁ Θεος εις τον κοσμον, ἱνα ζησωμεν δι' αυτου-

cauſe many falſe prophets are gone out into the world. by this you may diſtinguiſh the 2
ſpirit of God: " every ſpi-
" rit that confeſſeth that Je-
" ſus Chriſt is come in the
" fleſh, is from God. and every 3
" ſpirit that does not own
" that Jeſus Chriſt is come
" in the fleſh, is not from
" God." this is that anti-
chriſtian ſpirit which you have heard was to come, and even now it appears in the world. ye are of God, my 4
dear children, and you have overcome them: becauſe he that is in you, is ſuperior to him that is in the world. they are of the world: there- 5
fore their doctrine is worldly, and the world are their diſciples. we are of God: he 6
that knoweth God, heareth us; he that is not of God, heareth not us. by this we diſtinguiſh the ſpirit of truth from the ſpirit of impoſture.

Beloved, let us love one 7
another: for love is of God; and every one that loveth, is born of God, and knoweth God. he that has not ſocial 8
affection, does not know God; for God is love. by this was 9
the love of God diſplayed towards us, in that God ſent his only begotten ſon into the world, that we might live

thro'

10 του. εν τουτῳ εστιν ἡ αγα-
πη, ουχ ὁτι ἡμεις ηγαπησα-
μεν τον Θεον, αλλ' ὁτι αυ-
τος ηγαπησεν ἡμας, και α-
πεστειλε τον υἱον αὐτου ἱλασ-
μον περι των ἁμαρτιων ἡμων.
11 αγαπητοι, ει ουτως ὁ Θεος η-
γαπησεν ἡμας, και ἡμεις ο-
φειλομεν αλληλους αγαπαν.
12 Θεον ουδεις πωποτε τεθεαται.
εαν αγαπωμεν αλληλους, ὁ
Θεος εν ἡμιν μενει, και ἡ α-
γαπη αυτου τετελειωμενη εστ-
ιν εν ἡμιν.
13 Εν τουτῳ γινωσκομεν ὁτι εν
αυτῳ μενομεν, και αυτος εν
ἡμιν, ὁτι εκ του πνευματος
14 ἁυτου δεδωκεν ἡμιν. και ἡ-
μεις τεθεαμεθα, και μαρτυ-
ρουμεν ὁτι ὁ πατηρ απεσταλ-
κε τον υἱον σωτηρα του κοσ-
15 μου. ὁς αν ὁμολογηση ὁτι
Ιησους εστιν ὁ υἱος του Θεου,
ὁ Θεος εν αυτῳ μενει, και
16 αυτος εν τῳ Θεῳ. και ἡμεις
εγνωκαμεν και πεπιστευκαμεν
την αγαπην ἡν εχει ὁ Θεος εν
ἡμιν. ὁ Θεος αγαπη εστι,
και ὁ μενων εν τῃ αγαπῃ, εν
τῳ Θεῳ μενει, και ὁ Θεος εν
17 αυτῳ. εν τουτῳ τετελειωται
ἡ αγαπη μεθ' ἡμων, ἱνα παρ-
ρησιαν εχωμεν εν τῃ ἡμερᾳ
της κρισεως, ὁτι καθως εκει-
νος εστι, και ἡμεις εσμεν εν τῳ
κοσμῳ τουτῳ.
18 Φοβος ουκ εστιν εν τῃ α-
γαπῃ, αλλ' ἡ τελεια αγα-
πη

thro' him. and what heigh- 10
tens his love, was this, that
it was not we who first loved
God, but it was he that
first loved us, and sent his
son to expiate our sins. be- 11
loved, if God so loved us,
we ought to love one another.
no man hath ever seen God. 12
if we love one another, God
dwelleth in us, and our love
*for him is then * sincere.*

Hereby we know that we 13
dwell in him, and he in us,
because he hath given us of
his spirit. and we have seen, 14
and do testify, that the fa-
ther hath sent the son to be
the saviour of the world.
whosoever shall confess that 15
Jesus is the son of God, God
dwelleth in him, and he in
God. and we have known, 16
and are convinced that God
hath loved us. God is love;
and he that cultivates social
affection, dwelleth in God,
and God in him. the divine 17
love to us will be in the high-
est degree, if our condition in
this world be the same as was
that of Christ Jesus; so that
we may appear with confi-
dence in the day of judgment.
Fear is a stranger to love; 18
for perfect loves excludes all
fear:

* Isa. xxviii. 3. *With a perfect heart,* εν καρδιᾳ αληθινῃ, Lxx. *with a sincere heart.*

πη εξω βαλλει τον φοβον, ὁτι ὁ φοβος κολασιν εχει, ὁ δε φοβουμενος ου τελειωται
19 εν τη αγαπη. ἡμεις αγαπωμεν αυτον, ὁτι αυτος πρω-
20 τος ηγαπησεν ἡμας. εαν τις ειπη, ὁτι αγαπω τον Θεον, και τον αδελφον αὐτου μισῃ, ψευστης εστιν, ὁ γαρ μη αγαπων τον αδελφον αὐτου ὁν εωρακε, τον Θεον ὁν ουκ εωρακε, πως δυναται αγαπαν?
21 και ταυτην την εντολην εχομεν απ' αυτου, ἱνα ὁ αγαπων τον Θεον, αγαπᾳ και τον αδελφον αὐτου.

1 Πας ὁ πιστευων ὁτι Ιησους εστιν ὁ Χριστος, εκ του Θεου γεγεννηται, και πας ὁ αγαπων τον γεννησαντα, αγαπᾳ και τον γεγεννημενον εξ
2 αυτου. εν τουτῳ γινωσκομεν ὁτι αγαπωμεν τα τεκνα του Θεου, ὁταν τον Θεον αγαπωμεν, και τας εντολας αυ-
3 του τηρωμεν. αὐτη γαρ εστιν ἡ αγαπη του Θεου, ἱνα τας εντολας αυτου τηρωμεν, και αἱ εντολαι αυτου βαρειαι
4 ουκ εισιν. ὁτι παν το γεγεννημενον εκ του Θεου, νικᾳ τον κοσμον, και αὐτη εστιν ἡ νικη ἡ νικησασα τον κοσμον, ἡ πιστις ἡμων.
5 Τις εστιν ὁ νικων τον κοσμον, ει μη ὁ πιστευων ὁτι Ιησους εστιν ὁ υἱος του Θεου?
6 ὁυτος εστιν ὁ ελθων δι' ὑδατος και αἱματος, Ιησους ὁ Χριστος, ουκ εν τῳ ὑδατι μονον,

fear: since pain is the object of fear, he that is affected with fear, cannot be sincere in his love. let us love him; 19
since he first loved us. if a 20
man says he loves God, and yet hates his brother, he is a lyar: for he that does not love his brother, who is before his eyes, how can he love God who is invisible? be- 21
sides, 'tis a commandment we have receiv'd from him, that he who would love God, must love his brother also.

Whosoever believeth that 1
Jesus is the Messiah, is born of God: and every one that loves the father, will likewise be affected with love to his son. by this we may know 2
that we love the children of God, if we love God, and keep his commandments. for 3
our love of God consists in the observation of his precepts: precepts that are far from being grievous. for he 4
that is a true christian, overcomes the world: by obtaining faith, we have gain'd a victory over the world.

Who is it that overcomes 5
the world, but he that believes that Jesus is the son of God? it appear'd by the wa- 6
ter, and by the blood, who he was, even Jesus the Messiah;

νον, αλλ' εν τῳ ὑδαλι και τῳ αἱμαλι, και το πνευμα εσλι το μαρλυρουν ὁτι το πνευ-
7 μα εσλιν ἡ αληθεια. ὁτι τρεις εισιν οἱ μαρλυρουνλες, το πνευμα, και το ὑδωρ, και το αἱμα, και οἱ τρεις εις το
8 ἑν εισιν. ει την μαρλυριαν των ανθρωπων λαμβανομεν, ἡ μαρλυρια του Θεου μειζων εσλιν, ὁτι αὑλη εσλιν ἡ μαρ-τυρια του Θεου, ἡν μεμαρλυ-
9 ρηκε περι του ὑιου αὑλου. ὁ πισλευων εις τον ὑιον του Θεου, εχει την μαρλυριαν εν αὑλῳ, ὁ μη πισλευων τῳ Θεῳ, ψευσλην πεποιηκεν αυ-τον, ὁτι ὁυ πεπισλευκεν εις την μαρλυριαν ἡν μεμαρλυρη-κεν ὁ Θεος περι του ὑιου αὑ-του.

10 Και αὑλη εσλιν ἡ μαρλυρια, ὁτι ζωην αιωνιον εδωκεν ἡ-μιν ὁ Θεος, και αὑλη ἡ ζωη
11 εν τῳ ὑιῳ αυλου εσλιν. ὁ ε-χων τον ὑιον, εχει την ζωην, ὁ μη εχων τον ὑιον του Θεου,
12 την ζωην ουκ εχει. ταυλα εγραψα ὑμιν, ἱνα ειδηλε ὁτι ζωην εχελε αιωνιον, οἱ πισ-τευονλες εις το ονομα του ὑιου του Θεου.

13 Και αὑλη εσλιν ἡ παρρη-σια ἡν εχομεν προς αυλον, ὁτι εαν τι αιλωμεθα καλα το θελημα αυλου, ακουει ἡ-
14 μων. και εαν οιδαμεν ὁτι ακουει ἡμων, ὁ αν αιλωμεθα, οιδαμεν ὁτι εχομεν τα αι-

siah; not by the water only, but by the water and by the blood: beſides, the ſpirit is a witneſs too, now the ſpirit is truth itſelf. ſo that there are 7
three witneſſes, the ſpirit, the water, and the blood: and theſe three teſtify the ſame thing. if we receive the teſti- 8
mony of men, the teſtimony of God is greater: now this is the teſtimony, which God has gi-ven us of his ſon. he that be- 9
lieveth on the ſon of God, hath the teſtimony of God thereto: he that does not be-lieve God, impeaches his ve-racity, becauſe he does not be-lieve the teſtimony that God gave of his ſon.

Now what is teſtified, is 10
this, that God has given to us eternal life: and this life is by his ſon. he that receives 11
the ſon, is intitled to life; and he that does not receive the ſon of God, has no title to life. theſe things have I written to 12
you, that you may know that you have eternal life, by your believing on the name of the ſon of God.

Beſides, we have this con- 13
fidence in him, that if we ask any thing according to his will, he will hear us. and 14
ſince we are ſure that he hears all our prayers, we

ληματα ἁ ἠιτηκαμεν παρ' αυτου.

15 Εαν τις ιδῃ τον αδελφον αὐτου ἁμαρτανοντα ἁμαρτιαν μη προς θανατον, αἰτησει, και δωσει αυτῳ ζωην, τοις ἁμαρτανουσι μη προς θανατον. εστιν ἁμαρτια προς θανατον, ου περι εκεινης λεγω
16 ἱνα ερωτησῃ. πασα αδικια ἁμαρτια εστιν, και εστιν ἁ-
17 μαρτια ου προς θανατον. οιδαμεν ὁτι πας ὁ γεγεννημενος εκ του Θεου, ουκ ἁμαρτανει, αλλ' ὁ γεννηθεις εκ του Θεου, τηρει ἑαυτον, και ὁ πονηρος ουκ ἁπτεται αυτου.
18 οιδαμεν ὁτι εκ του Θεου εσμὲν, και ὁ κοσμος ὁλος εν τῳ πονηρῳ κειται.

19 Οιδαμεν δε ὁτι ὁ υἱος του Θεου ἡκει, και δεδωκεν ἡμιν διανοιαν ἱνα γινωσκομεν τον αληθινον, και εσμεν εν τῳ αληθινῳ, εν τῳ υἱῳ αυτου Ιησου Χριστῳ. "ὁυτος εστιν ὁ "αληθινος Θεος, και ἡ ζωη
20 "αιωνιος." τεκνια, φυλαξατε ἑαυτους απο των ειδωλων.

AMHN.

are ſure that the petitions we preſented to him, will be anſwered.

If any man ſee his brother 15
commit a ſin, which is not a mortal ſin, let him pray to God, who will grant him life, for ſuch as do not commit a mortal ſin. there is a ſin unto death: in which caſe I do not enjoin any prayer to be made.
every thing that is contrary to 16
virtue, is a ſin: but every ſin is not a mortal ſin: we know 17
that a true chriſtian will not commit ſuch a ſin, for he that is the child of God keeps upon his guard, ſo that the wicked ſpirit does not approach him.
we know that we are the 18
children of God, and the reſt of the world are ſubject to the evil ſpirit.

We know that the ſon of 19
God is come, and hath given us an underſtanding to know him that is true: and we are with him that is true, by his ſon Jeſus Chriſt. "he is the "true God, who is the au-"thor of eternal life." dear 20
children, keep yourſelves from idols.

AMEN.

EUSEBIUS ſays, John left *Patmos*, after the death of the tyrant Domitian. this happen'd An. 96. about which time 'tis generally believed he writ this epiſtle.

It appears from Eccleſiaſtical hiſtory, that the firſt and ſecond Centurys ſwarm'd with enthuſiaſts of all kinds, the chief of which were

Ju-

Judas Galilæus, *Theudas*, mention'd in the Acts, and by Joſephus; the Egyptian impoſtor, mention'd there too; another, during Feſtus's adminiſtration; Simon Magus; Doſitheus; and Menander, who were all antichriſts, or falſe chriſts: but the moſt remarkable impoſtor was Barchochebas, which ſignifies, *the ſtar*: by whoſe impious extravagance above eighty thouſand loſt their lives in Adrian's time, almoſt all the Jews in the Roman empire having adher'd to him as their *Meſſiah*. in St. John's time, Cerinthus, and many others denied that Jeſus was the Chriſt, pretending that Chriſt deſcended upon Jeſus after his baptiſm, and retired from him at his ſufferings, Irenæus, lib. iii. 18. there were certain heretics afterwards, call'd *Docetæ*, who denied that Jeſus Chriſt had a real body, or that he had a real *human nature*, maintaining, that his ſufferings were only in *appearance*. ſome aſſerted, that Jeſus was one *perſon*, Chriſt *another*, and the *Monogenes* (*only begotten*) was different from them both. *Irenæus* lib. iii. 11. ſays, it was the common opinion of all the heretics, that the divine *Logos* never was *incarnate*: in ſhort, though they all profeſs'd to be chriſtians, their maxims were inconſiſtent with chriſtianity, and common ſenſe.

Chap. I. 4. ἡμων.] υμων Alexand. Covel. 2. N. Col. 1. the Vulgate, Æthiopic, Arabic, and ſome editions.

Ver. 5. Επαγγελια.] αγγελια Steph. δ. θ. ι. Alexand. Cantab. 2, 3. Veleſ. lect. Lucian. lect. Vienna, Lincoln. Magdal. 1. N. Col. 1, 2. Baroc. Barbar. 7. Petav. 1, 2. Hunting. 1. Covel. 2, 3. Colinæus, Vulgate, Æthiopic, Arabic, Oecumenius. ſee Prol. 960. H. Stephens thinks it ſhould be απαγγελια.

Ch. II. 6. ὑμῶς] is not in the Alexand. Barb. 2. nor the Vulgate.

Ver. 7. Αδελφοι.] αγαπητοι Steph. δ. ε. ι. ια. Alexand. N. Col. 2. Barb. 2. Petav. 3. Covel. 2, 4. Genev. Lincol. (in marg.) Veleſ. lect. Colinæus, Vulgate, Syriac, Coptic, Auguſtin, Beda, and other Latin writers.

Ib. Απ' αρχης] is not in Alexand. Petav. 1, 2, 3. Barb. 2. Covel. 4. Genev. Vulgate, Syriac, Æthiopic, Arabic, Clemens Alexand. ap. Caſſiodor.

Ver. 23. Εχει.] ὁ ὁμολογων τον υἱον, και τον πατερα εχει is added in Steph. δ. ι. ια. ις. Alexand. Barb. 2. N. Col. 1. Lincol. Colbert. 7. Covel. 2, 3, 4. Veleſ. lect. Genev. Colinæus, and other edit. Vulgate, Syriac, Æthiopic, Coptic, Cyril, Cyprian, Hilary, Auguſtin, Beda. Eſtius thinks this the true reading, but Dr. Mills thinks it a *Scholium*. ſee Prol. 708.

Ver. 27. Αὐτο.] αὐτου Steph. δ. ι. ια. ις. N. Col. 2. Barb. 1. Covel. 2, 4. Genev. Colinæus, Vulgate, Syriac, Arabic, Auguſtin. ſee Prol. 601.

Ib. Μενειτε.] μενετε Steph. δ. ι. ια. Alexand. Barb. 2. Petav. 3. Covel. 4. Genev. Colinæus, Vulgate, Syriac, Æthiopic.

Ch. III. 1. Κληθωμεν.] και εσμεν is added in Steph. δ. ε. ι. ια. ις. Alexand. Barb. 2. Covel. 2, 3, 4. N. Col. 1. Genev. Vulgate, Syriac, Æthiopic, Oecumenius. 'tis an *explication* borrow'd from the next verſe, ſays Dr. Mills.

Ver. 12. Και χαριν τινος εσφαξεν αὐτον] is not in the Æthiopic. Dr. Mills thinks it an *interpolation* of a *Scholiaſt*. ſee Prol. 1218.

Ver. 14. Τον αδελφον] is not in the Alexand. Barb. 1. Covel. 4. Genev. Vulgate, Coptic, Calaritan.

Ver. 17. Απ' αυτου] is not in Magdal. 1. N. Col. 1. Laud. 2. Seidel. nor the Complutenſian edition.

Ver. 19. Γινωσκομεν.] γνωσομεθα Steph. ε. ι. Alexand. Petav. 3. Covel. 4. Genev. N. Col. 1. Lincol. Arabic, Clemens *Alex.* Dr. Mills thinks this the true reading. ſee Prol. 639.

Ch. IV. 2. Γινωσκετε.] γινωσκεται Steph. ια. Magdal. 1. Sinah, Laud. 2. Petav. 2, 3. Covel. 4. Genev. Leiceſt. Baſil, 2. Veleſ. lect. Lucian. lect. Lincol. Complut. ed. Vulgate, Syriac.

Ver. 3. Χριστον εν σαρκι εληλυθοτα] is not in the Alexand. Covel. 4. Geneva, Æthiopic, nor the Vatican MSS. which is very antient. SOCRATES hiſt. eccleſ. b. vii. ch. 32. ſays, that in the antient copys the reading was παν πνευμα ὁ λυει τον Ιησουν, απο του θεου ουκ εστι: *whoever ſeparates Jeſus, is not of God.* ſo the Vulgate read it, Cyril, Proſper, Caſſianus, Tertullian, Ambroſe, Auguſtin, Irenæus, Calaritanus, Beda, Fulbert Carnotenſ. the Veleſ. lect. has καταλυει for λυει. but ſince all the Greek MSS. beſides the Syriac, Arabic, and Æthiopic verſions, Polycarp, and Cyprian agree in the common reading, and Tertullian, Auguſtin, and Fulgentius have both readings; Dr. Mills concludes, that ὁ λυει τον Ιησουν was ſo far from being eras'd by the heretics, as Socrates ſaid, that, on the contrary, it was fraudulently inſerted by the orthodox, in oppoſition to the diſciples of Cerinthus, and Ebion, who made a diſtinction between Jeſus and Chriſt, affirming, that Chriſt enter'd into Jeſus at his baptiſm in the form of a dove, and fled away from him at his ſuffering. ſee Prol. 286, 501, 615, 846, 927, 928, 1320.

Ch. V. 6. Και αιματος.] και πνευματος is added in Steph. δ. ε. ι. Alex. Covel. 2. N. Col. 1. Æthiopic, Coptic, Cyril, Oecumenius. borrowed from verſe 8.

Ver. 7. Εν τω ουρανω, &c.] ſee the next page.*

Ver. 9. Μαρτυριαν.] του Θεου is added in the Alex. Steph. δ. ε. ια. Lincol. Colinæus, Vulgate.

Ib. Τω Θεω.] τω υιω Steph. δ. ια. Alexand. Covel. 4. Genev. Veleſ. lect. the Vulgate, Æthiopic, Arabic, Coptic. *Grotius* thinks this the true reading.

Ib. Αυτω.] Alexand. Laud. 2. Magdal. 1. MS. Vatican, Lincol. Covel. 2. Luc. N. Col. 1, 2. Complut. ed.

Ver. 12. ὑμιν ἱνα ειδητε ὁτι, &c.] Steph. δ. ε. Alexand. Genev. Barb. 2. Veleſ. lect. the Vulgate, Syriac, Æthiopic, Arabic, Coptic. *Grotius* thinks this the true reading.

Ver. 16. ου] is not in the Vulgate, Æthiopic, nor Tertullian *de Pud. c.* 19. Dr. Mills ſays, 'tis adventitious. ſee Prol. 503, 647.

Ver. 19. Τον αληθινον.] τον αληθινον Θεον Steph. δ. ε. ι. ια. Alexand. Lincol. Colbert. 7. Covel. 4. Barb. 1. Petav. 3. Veleſ. lect. MS. Rhodienſ. *in Bib. Complut.* the Complutenſian edition, Colinæus, the Vulgate, Æthiopic, Arabic, Baſil, Cyril, Ambroſe, Beda.

Ib. Εν τω υιω.] εν τω is not in Lincol. Veleſ. lect. Vulgate, Cyril, Baſil, Ambroſe, Jerom, Auguſtin, Fauſtinus, Facundus, Fulgentius, Beda.

Ver. 20. Αμην] is not in Alexand. Colbert. 7. Covel. 4. Genev. Syriac, Arabic, Æthiopic, Coptic.

* In the I. John, chap. V. and ver. 7 & 8. theſe words,

— Εν τῳ ουρανῳ, ὁ Πατὴρ, ὁ Λογος, και το Αγιον Πνευμα: και ουτοι οἱ τρεις ἑν εισι. και τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ

——In heaven, the Father, the Logos, and the Holy Spirit: and theſe three are one. and there are three witneſſing on earth:

Are not to be found in the following GREEK MSS.

Years old.

The *Vatican*, from which the Roman edition of the Lxx was made, reckon'd to be about 1200

The Alexand. about 800, or 1000

The Sammoglorian MS. about 800, according to Amelot, but father Simon not much above 500

Huntington 1. ap. Mills. 700

Petave 1. ib. 700

Petave 2. ib. 700

Petave 3. ib. uncertain.

Magdalen 1. ib. 700

Vienna, numb. 28. ib. 7 or 800

Ibid, another. ap. Roger. very old.

Seidel. ap. Kuſter. 700

Colbert. 7. numb. 2844. ap. Mills. 700

n. 5199. P. Simon. 800

Cantab. 2. ap. Mills. 5 or 600

Lincoln. ib. very old.

Baroccian. ib. one of the beſt. 500

Laud. 2. ib. 400

Covel. 2. writ. An. 1087. 641

Covel. 3. 500

Covel. 4. is modern.

Geneva, which agrees very much with Covel. 4.

1 MS. in a Monaſtery at Baſil. ap. Mills, us'd by Eraſmus. 500

2 MSS. in the Library of Baſil, mention'd by Bp. Burnet. 500

1 At Venice.—by the ſame. 500

Barbarini 8. New College 1, 2. Sinah, and Leiceſter, which is modern. ſee Dr. Mills.

MS. Rhodienſ. in the Complutenſian library.

MS. of Florence, mention'd by Dr. Roger.

4 MSS. in the Colbertin library, numb. 871, 4785, 6123, 6584. one of theſe is in 16°. fairly writ, ſince the invention of printing, as father Simon thinks.

8 MSS. in the librarys of Rome, in 1632. ſee P. Le Long. J. des Sçavans.

11 MSS. in the King's library at Paris, viz. n. 2247. which Mr. Boivine the librarian judg'd to be 700 years old:

n. 1885, 2248, 2869, 2872.

n. 2871. which was Stephens's δ.

n. 3425. ib. ε.

n. 2242. ib. ζ.

n. 2870. ib. ι.

n. 2861. at leaſt 800 years old, ſays P. Simon, Diſ. Crit. ſur les MSS. du N. T.

3 MSS. which R. Stephens borrowed elſewhere, ſee his preface, viz. θ. ια. ιϛ. had not this paſſage.

N.B. The other MSS. perus'd by R. Stephens, did not contain the epiſtles, viz. β. ϛ. ϛ. η. ιβ. ιδ. ιε. ιϛ.

The *Antiquum Bibliorum Correctorium*, (the author of which was very converſant with Hebrew, Greek, and Latin MSS. ſays Lucas Brugenſ.) obſerves, that this paſſage was not in any of the antient Greek MSS.

This

This Paſſage is not in any of the antient VERSIONS.

It is not in the LATIN or old ITALIC VERSION made long before *Jerom*'s time.

It is not in the SYRIAC VERSION, which D. Walton judg'd was made in the ſecond Century: among other arguments for this reaſon; becauſe that verſion did not take in the ſecond epiſtle of *Peter*, the ſecond and third of *John*, that of *Jude*, nor the *Revelations*. which makes it probable that verſion was made before the *Canon* of the New Teſtament was ſettled. Dr. Mills thinks it was made in that age. ſee Prol. 1237, &c. 1472.

It is not in the ÆTHIOPIC VERSION. when this was made, is uncertain. Dr. Mills thinks it might be in the fourth Century: and obſerves a great agreement between that and the Alexandrian MS. ſee Prol. 1189, 1190.

It is not in the ARABIC VERSION. when this was made, is uncertain.

It is not in the COPTIC VERSION, which was made from very good MSS. ſays Dr. Mills. and is judg'd to be a work of the fifth Century, by D. L. Pickius. ſee Prol. 1407, 1508.

Nor is it in the RUSSIC VERSION.

N. B. The *Perſic* verſion was made from the *Syriac*.

The LATIN MSS. which have not this paſſage.

	Years old.
MS. *Lectionary* publiſh'd by *Mabillion*, at leaſt	1000
MS. in Biblioth. Carolin. writ in Charlemain's time. ap. P. Le Long.	900
MS. Bib. Colbert. writ in Ludovicus Pius's time.	900
MS. S. Albini Andegavenſ. ap. P. Le Long. Bib. Sac. c. 5.	900
MS. S. Sergii. ib.	900
MS. of Baſil. ap. Bp. Burnet.	800
——— Bern. ib.	800
Two of Strasbourg. ib.	800
One, ib.	900

Two Donatian MSS. which Eraſmus ſaid were very old.

MS. S. Martini writ in the time of Charles the Bald. ap. P. Simon.

5 MSS. of Lovain.

1 MS. Bodleian, very old.

3 MSS. of St. Germain, very old.

3 MSS. Sangermanenſ. each above 500 years old.

The Colbertine MSS. have it not. P. Le Long. Journ. des Sçav.

MS. Orator. Rom. Mabillion *Itin. Ital.*

MS. Minorit. Antwerp.

MSS. numb. 3565. which is modern, and 3584. Paris.

Many antient Latin MS. copys of Jerom's edition, ſome of which are in the King's library at Paris, have it not.

The *Antiquum Bibliorum Correctorium*, takes notice, that this paſſage was not in the antient Latin MSS. then extant.

GREEK FATHERS.

This verſe is not mention'd by any Greek father.

IRENÆUS lib. III. cap. $\frac{16}{5\,8}$. in order to prove the divinity of Chriſt, quotes the fifth chapter of this firſt epiſtle of John, without taking the leaſt notice of the ſeventh verſe, tho' it would have been more pertinent to his argument if it had been in his MSS.

CLEMENS

CLEMENS Alexandr. takes no notice of it, nor ORIGEN.

DIONYSIUS Alexand. in his epiſtle to Paul Samoſat. frequently quotes the 8th verſe, but never the 7th, though the whole epiſtle treats of the divinity of Chriſt, and the Trinity.

ATHANASIUS in all his writings againſt the Arians, though he muſters up arguments of all ſizes, and from all quarters, never quotes this verſe.

The AUTHOR *Synopſeos ſacræ Scripturæ*, does not mention it.

The FATHERS of the Synod of *Sardis* quote John x. 30. and other texts, to prove the unity of the three perſons in the Trinity, without mentioning this text, though more to their purpoſe.

EPIPHANIUS Hæreſ. 57, 62, 64, 65, 74. and in *Hæreſ. Anomœorum*, where he treats at large of the Trinity, urges ſeveral texts of ſcripture againſt the Arians, &c. without producing this verſe. the ſame may be ſaid of

ALEXANDER Alexandrinus, who ranſacks all the ſcripture for paſſages to prove the conſubſtantiality.

DIDYMUS Alexandrinus, who writ at large of the unity of the Trinity, and made a commentary upon this very epiſtle of John.

BASILIUS Magnus, who writ ſeveral treatiſes relating to the Trinity.

GREGORIUS Nazianz. who writ a diſcourſe againſt the Arians, a book *of the Nicene faith*, and a treatiſe *of Theology*, in which, to prove the holy ſpirit is God, and ought to be worſhipped, he urges theſe words τρεις εισι οι μαρτυρουντες το πνευμα και το αιμα και το υδωρ, *there are three witneſſes, the ſpirit, the blood, and the water:* which he would never have quoted, if the ſeventh verſe had been in his copy of the Greek teſtament.

GREGORY Nyſſen, neither in his thirteen books *againſt Eunomius*, nor in his book *of the Trinity*, nor in that entituled, *the holy ſpirit is God*, has the leaſt glance to this text.

CHRYSOSTOM, who quotes almoſt the whole New Teſtament, in one place or other of his voluminous works, yet never mentions this verſe, though he treats at large of the *divinity* of Chriſt, and of the *equality* of the holy ſpirit.

CYRIL of Alexandria, *in Capitulo argumentor.* relating to the holy ſpirit, does not mention this verſe; but *in lib.* 14. *Theſauri*, quotes the words of the 6th, 8th, and 9th verſes of 1 John, chap. v. without taking notice of the words of the 7th verſe; and at length concludes, that the ſpirit is God from theſe words, ει την μαρτυριαν των ανθρωπων λαμβανομεν, η μαρτυρια του Θεου μειζων εστι: "if we admit the "teſtimony of men, the teſtimony of *God* is greater." which he refers to the ſpirit, mention'd in the 8th verſe.

The AUTHOR of *the expoſition of Faith*, writ about the year 470, proves from Mat. xxviii. 19. and other places, that the *ſon* and *holy ſpirit* are rank'd in the ſame *order:* and becauſe the *ſon* and *holy ſpirit* are mention'd together with the *father*, he infers, that the eſſence of the *father*, *ſon*, and *holy ſpirit* is the ſame: yet he does not mention this 7th verſe, where they are not only rank'd together, but are ſaid to be *one*.

The AUTHOR of *the dialogue* concerning the Trinity, aſcrib'd to CÆSARIUS,

PROCLUS

PROCLUS *Epiſt. ad Armenos, of the true Faith*, which treats almoſt wholly of the Trinity, take no notice of this verſe.

The FATHERS of the *Nicene Council*, according to Gelaſius Cyzicen's hiſtory, knew nothing of this text. for in that ſynod *Leontius* biſhop of Cæſaria in Cappadocia, when, in the name of the Nicene fathers, he anſwer'd the arguments of a certain philoſopher, who attack'd the divinity of the holy ſpirit, urg'd, among other texts of ſcripture, the words of 1 John v. 6. το πνευμα εσ̃ι το μαρ̃τυρουν, ὁτι το πνευμα εσ̃ιν ἡ αληθεια; *the ſpirit is a witneſs: now the ſpirit is truth:* as a proof of the divinity of the holy ſpirit. but how was it poſſible for him to lay ſo much ſtreſs upon an obſcure paſſage, if the next verſe following, which was ſo expreſſly to his purpoſe, had been extant in his time? now whether this hiſtory be true or no, it's plain this text was not in the MSS. of Gelaſius's time, at the latter end of the *fifth century*.

OECUMENIUS writ a commentary upon this 1 epiſtle of John, without taking any notice of this text.

In the Greek *Catena*, publiſh'd under his name, comprehending the acts, St. Paul's epiſtles, and the general epiſtles, there is not ſo much as a *Scholium* relating to this verſe.

Father *Simon* ſays, he had conſulted ſix MS. *Catena's*, which greatly differ'd from one another in other reſpects, but all agreed in their not having this text.

Nor does it appear in any of the writings of the Eaſtern churches, in thoſe of the *Jacobites*, Neſtorians, and others, no more than it does in the Syriac, Æthiopic, Arabic, and Coptic verſions.

In the *Latin* writers of the five firſt centuries, there is no mention of this paſſage.

The AUTHOR of *tractatus de baptiſmo hæreticorum*, judg'd to be of the ſame age with *Cyprian*, and extant among his works, quotes the words of the 6th and 8th verſes immediately together, without taking any notice of the 7th.

NOVATIAN writ a book *de Trinitate*, and cites abundance of texts of ſcripture to prove that Chriſt, and the holy ſpirit are God; but ſays nothing of this paſſage.

HILARY *of Poictiers* writ twelve books *de Trinitate*, beſides ſeveral treatiſes againſt the Arians, in which he muſters up abundance of ſcripture-paſſages, a great many of them very little to the purpoſe of his argument, yet he has not ſaid one word of this text.

CALARITANUS writ a book *de non conveniendo cum hæreticis*, and ſeveral tracts, where he had fair opportunity of introducing this text, if it had been in the Latin MSS. of his time.

The ſame may be ſaid of PHOEBADIUS, who writ a book againſt the *Arians*.

AMBROSE writ ſeveral books *de Fide*, where he maintains the inſeparable unity of the *three perſons* againſt the Arians; and in his books *de ſpiritu ſancto*, he heaps up all the paſſages of ſcripture that can any ways make for the *divinity* of the *holy ſpirit*, nay, he unites the words of the 6th and 8th verſes of this 5th chapter of St. John's epiſtle, as

the

the ſtrongeſt arrow in his whole quiver, not having the leaſt notion of the words in the 7th verſe.

1. In lib. 1. de ſpiritu ſancto, cap. 6. he cites the words of the 8th verſe, of the *ſpirit*, the *water* and *blood*; where by ſpirit, he underſtands the holy ſpirit: which, Dr. Roger obſerves, he could not *conſiſtently* have done, if he had known any thing of the 7th verſe: there being ſo plain an oppoſition between the witneſſes in heaven, and the witneſſes on earth: that it is very difficult to reconcile the 7th with the 8th, if by ſpirit in the 8th verſe, be underſtood the holy ſpirit.

2. In cap. 5. of the ſame book, he labours to prove, that the *ſpirit*, and the *water* are not one *ſubſtantially*, but *myſtically*, " eam unitatem " non in *naturâ*, ſed in myſterio intelligendam." and then concludes, " quis igitur audeat dicere diſcretum à Deo Patre & Chriſto eſſe Spiri- " tum Sanctum? *who then dares deny that the holy ſpirit is diſtinct from* " *God the father, and from Chriſt?*" now if Ambroſe had known any thing of this controverted text, ſays *Dr. Roger*, how could he have omitted it, when it made ſo directly to his point? how could he have gone ſuch a round-about way in queſt of proof, when ſuch a glaring text ſtood ſtaring in his face?

In *lib.* 3. *de ſpiritu ſancto, cap.* $\frac{10}{11}$. he endeavours to prove, that the holy ſpirit is God, where having quoted thoſe words of the goſpel of St. John, *what is born of the fleſh, is fleſh, becauſe it is born of the fleſh: and what is born of the ſpirit, is ſpirit, becauſe God is a ſpirit:* (for ſo was the reading of his copy, and the words *quia Deus ſpiritus eſt*, he ſays, were eras'd by the *Arians*) he adds, " that the ſaid " evangeliſt might ſhow what he had writ was of *this ſpirit*, " per " aquam, *inquit*, & ſpiritum venit Chriſtus Jeſus. non ſolum in a- " quam, ſed per aquam & ſanguinem; & ſpiritûs teſtimonium, quo- " niam ſpiritus eſt veritatis. quia tres ſunt teſtes, ſpiritus, aqua, & " ſanguis, & hi tres unum ſunt in Chriſto Jeſu. Jeſus Chriſt, *ſays* " *John*, came by water, and by the ſpirit. not only *into* the water, " but *by* water, and blood; and it is the teſtimony of the ſpirit. for " there are three witneſſes, the ſpirit, the water, and blood, and theſe " three are *one in Chriſt Jeſus.*"

Jerom, who gave a new edition of the old Latin verſion, corrected from the Greek MSS. does not mention *this text* in any of his works, ſays Dr. Mills. Nor

Faustinus in his book *de Trinitate*, though a bitter enemy to the Arians.

Augustinus in his books againſt Maximinus, leaves no ſtone unturn'd, to prove from ſcripture, that the holy ſpirit is God, and that the three perſons are conſubſtantial: yet he never appeal'd to *this text*. however, *lib.* 2. *cap.* 22. in anſwer to the objection, " that the *ſpirit*, " the *water*, and *blood* which are three different ſubſtances, are ſaid " to be one, 1 John v." he pleads, " that thoſe *three things* are " only a *figure*, or *type* of the three *perſons* of the ſacred Trinity, " and that by *the ſpirit* there is meant the *father*; by blood, the *ſon* is " meant; and by water, the *holy ſpirit*. and thus thoſe *three things* " are truly *one*."

But for fear this *typical* argument ſhould be thought inconcluſive, Auguſtin endeavours from other places of ſcripture to prove, that the

father, ſon, and holy ſpirit are really *witneſſes:* and having alledg'd a paſſage in the 8th chapter of St. John's goſpel, in which the holy ſpirit is not *mentioned*, (though neither is he *excluded*, ſays Auguſtin) he therefore brings another paſſage, from the 15th chapter, where the teſtimony of the holy ſpirit is mention'd: and then adds, "who "that believes the goſpel can doubt, that the father, ſon, and holy "ſpirit are witneſſes, when the ſon himſelf ſays, *I bear witneſs of "my ſelf, and the father, who ſent me, bears witneſs of me?* where, "although the holy ſpirit is not mention'd, he is not to be conſidered "as *ſeparate:* but elſewhere he is more expreſs, and very plainly ſhows "the ſpirit is a *witneſs.* for when he promiſed to ſend *him*, he ſays; "*he will bear witneſs of me:* theſe are *three* witneſſes, and the *three* "are *one.* becauſe they are of *one ſubſtance.*" what *pity* 'tis St. Auguſtin knew nothing of this controverted text, which would have ſo ſeaſonably extricated the poor father from all his puzzle and embaraſſment!

Leo *Magnus in Ep.* 10. *ad Flavianum, cap.* 5. quotes the words of the 4th, 5th, 6th, and what is now reckon'd the 8th verſe, all ſucceſſively, taking no notice of the words of the controverted 7th verſe of 1 John v. and in citing the 8th verſe he has not the words *in terrâ*, in the *earth*, which occur but in few of the MSS. that have not the 7th verſe.

Eucherius in *Quaſt. N. Teſtam.* having cited theſe words, there are three, which bear teſtimony, the *water*, the *blood*, and the *ſpirit*, ſays, "if it be ask'd, what is the meaning of theſe words? I anſwer, many "think the *Trinity* is here meant; by water, they underſtand the "*Father*; by blood, *Jeſus Chriſt*; by the ſpirit, the *Holy Spirit.*"

Cerealis lib. contra Maximinum, Junilius lib. de partibus Divin. leg. & Facundus lib. de trib. capitulis, who flouriſhed in the ſixth century, knew nothing of this text. yet *Facundus* takes notice of the three witneſſes mention'd in what is reckon'd the 8th verſe, and gives the ſame allegorical interpretation as St. Auguſtin, which he confirms by the teſtimony of *Cyprian.*

The venerable Bede, who flouriſh'd in the eighth century, writ an accurate commentary upon St. John's 1ſt epiſtle, where he explains the meaning of the *ſpirit*, the *water*, and *blood* at large, without taking the leaſt notice of the witneſſes in heaven.

Theſe authorities of the fathers ſhow, that, not only they, but that the moſt celebrated churches in their age had no notion of *this text.* that it was not known to the African churches, appears from the authorities of *Auguſtin, Cerealis, Junilius*, and *Facundus. Ambroſe* vouches for Milan; *Novatian*, and *Leo magnus*, for the church of Rome; *Luciſer Calaritanus*, for that of Sardinia; *Hilary, Phœbadius, Eucherius*, and the *Lectionary* of Mabillion, for the churches of France; the venerable *Bede* for thoſe of Great-Britain; and the Oriental verſions, for the Eaſtern churches.

Printed Editions, that have not this Paſſage.

The firſt Edition of Eraſmus. —— —— —— *Anno* 1516
Second Edition of Eraſmus. —— —— —— 1518
Aldus.

Aldus. —— —— —— —— —— 1518
Haguenaw. —— —— —— —— 1521
Strasburg. —— —— —— —— 1524
Colinæus. —— —— —— —— *Paris* 1534
Luther's verſion, and the edition of Zuinglius.
Beſides ſeveral editions in Holland, copied from the preceding.

GREEK authorities in favour of the controverted Paſſage.

I. THE ONLY MS. of the Greek Teſtament, that has this paſſage, is the *Britannic* MS. mention'd by *Eraſmus*, which ſince belonged to Dr. Montfort; but was *tranſported* to *Ireland*, and is now in the College of Dublin. Dr. Mills ſays, 'tis the work of ſome blundering *modern* hand. perhaps it was writ ſince the invention of printing. however, it can hardly be rank'd in the liſt of Greek MSS. becauſe Eraſmus himſelf own'd, it was reform'd from the Latin of the Vulgate. and Dr. Mills ſays, ſeveral places have been *eraſed*, and others *interlin'd*.

N. B. Dr. Mills, and ſeveral learned gentlemen imagin'd, that all Stephens's MSS. which contain'd the 1ſt epiſtle of John, had the whole of this controverted *paſſage*, excepting the words `εν τω ουρανω', to which Stephens's ſemicircle by a *tripo-graphical legerdemain* was annex'd. But P. Le Long having carefully examin'd the MSS. in the King's library, ſhows, that the ſemicircle ſhould have been annex'd to εν τη γη'. and gives the following account, Journal des Sçavans, Juin 1720. p. 650.

A TABLE of the MSS. which R. Stephens made uſe of in his edition of the *New Teſtament* in Greek, *in folio*. *Anno* 1550.

α. The Complutenſian edition, containing the whole New Teſtament.
β. The four goſpels, and the Acts of the Apoſtles.
γ. The four goſpels. the King's MS. numb. 2867.
δ. The New Teſtament, all but *the Revelations*. the King's MS. numb. 2871.
ε. The New Teſtament, all but *the Revelations*. the King's MS. numb. 3425.
ϛ. The four goſpels.
ζ. The four goſpels, the epiſtles of St. Paul, of St. James, of St. Peter, and the firſt of St. John. the King's MS. numb. 2242.
η. The four goſpels. the King's MS. numb. 2361.
θ. The New Teſtament, all but *the Revelations*.
ι. The acts, and the epiſtles of the apoſtles. the King's MS. numb. 2878.
ια. The acts, and the epiſtles of the apoſtles.
ιβ. The four goſpels.
ιγ. The acts, and the epiſtles of the apoſtles, excepting the third of St. John, and that of Jude.
ιδ. The goſpels of St. Matthew, of St. Luke, and of St. John.
ιε. Seven epiſtles of St. Paul, which begin with the firſt to the Corinthians. King's MS.

15. The goſpels of St. Luke, and of St. John.

The ſeven MSS. which contain the 1ſt epiſtle of St. John, viz. δ. ε. ζ. θ. ι. ια. ιϛ. are the ſame as are mark'd in the margin, againſt this famous verſe, in R. Stephens's Greek edition, but not ſo much as one of them does contain this controverted paſſage. ſee P. Le Long's Letter to the Rev. Mr. Martin, Miniſter at Utrecht, Jour. des Sçav. p. 643.

N.B. There are indeed ſeveral Greek MSS. of the New Teſtament, which have the ſubſtance of this controverted paſſage in the margin, as an explication of the *ſpirit*, the *water*, and the *blood*. for inſtance, in the King's MS. n. 2247. over-againſt theſe words ὁτι τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ, there is this remark, τουτεστι το πνευμα το αγιον και ὁ πατηρ και αυτος ἑαυτου, "that is, the *holy ſpirit*, and *the father*, and "*the ſon* witneſſing for himſelf." by which we may perceive, that the author of the ſaid remark was of opinion, that by the *ſpirit*, the *water*, and the *blood*, were meant the *father*, the *word*, and the *holy ſpirit*. and in ſome of the Colbertin MSS. there are the like marginal notes. ſee *Hiſt. Critique*, chap. xviii.

II. In Labbe's Collection of Councils there is the following fragment taken from a MS. in the King's library, relating to the acts of the council of *Lateran*, under Pope *Innocent* the IIId. Anno 1215.

Quemadmodum in canonicâ Joannis apoſtoli epiſtolâ legitur, *quia tres ſunt qui teſtimonium dant in Cœlo, Pater, Verbum & Spiritus Sanctus, & hi tres unum ſunt*; ſtatimq; ſubjungitur, ſicut in quibuſdam codicibus invenitur.

Ου τροπον εν τῃ κανονικῃ επιστολῃ αναγινωσκεται, ὁτι τρεις εισιν οἱ μαρτυρουντες εν ουρανῳ, ὁ Πατηρ, Λογος και Πνευμα αγιον: και ὁυτοι οἱ τρεις ἑν εισιν. ευθυς τε προστιθηται, καθως εν τισι κωδιξιν ευρισκεται

In Engliſh it runs thus, "as it is read in the canonical epiſtle of the "apoſtle John, *for there are three who give teſtimony in heaven, the "father, word, and holy ſpirit, and theſe three are one.* and imme-"diately it is ſubjoin'd, as it is found in ſome copys."

The Latin is the original, of which the Greek is a tranſlation, made about the ſame time as the acts of the council, according to P. Simon, who concluded, that the paſſage in Eraſmus's Britannic MS. was borrow'd from theſe acts. Diſſ. Crit. ſur les MSS.

III. The Complutenſian edition of the Greek teſtament, An. 1525. has this controverted paſſage. this noble edition was obtained by the direction of Cardinal Ximenes, aſſiſted by the learned profeſſors of *Complutum*, all animated by the influences of Pope LEO the Xth, who ſent them the MSS. that were at Rome, among which was that called the *Vatican*, and another, which the Pope highly valued, eſteeming it *tanquam Archetypum*, next to an original. and Dr. Mills ſays, there's ſo great an agreement between this and Laud. 2. they ſeem to be *twins*. but the paſſage of St. John is not in either of theſe two MSS. nor indeed was it in any of the MSS. ſent from Rome. for Eraſmus having *challeng'd* STUNICA, who had collated the MSS. both of *Spain* and of *Rome*, to name but *one* that had this con-

controverted verſe, *Stunica* * could only refer him to the PROLOGUE, which Cardinal *Ximenes* had prefix'd to the canonical epiſtles, imagining it was really St. *Jerom*'s. this *anſwer* fully juſtified Eraſmus's conduct in leaving out the 7th verſe of the 1 John, chap. v. in his editions of the New Teſtament. An. 1516, & 1518. the firſt of which he had dedicated to LEO the Xth, who was ſo far from ſhewing any diſpleaſure, that he honour'd *Eraſmus* with the higheſt applauſe, in an epiſtle, dated Sept. 10th, 1518. which Eraſmus prefix'd to his edition of that year. and deſerves to be ſubjoin'd, that the reader may ſee, what an infinite diſparity there was between the *ſpirit* of CONSTANTINE, and the *temper* of LEO. compare pag. 875, and 934.

* Sciendum eſt hoc loco Græcorum codices apertiſſime eſſe corruptos; noſtros vero veritatem ipſam ut a prima origine traducti ſunt continere: quod ex PROLOGO Beati Hieronymj ſuper Epiſtolas Canonicas manifeſtè apparet. *Jac. Lop. Stun.* Annot. in Eraſm.

LATIN Authorities for the TEXT.

The PROLOGUE aſcrib'd to Jerom has this controverted paſſage.

I. But Dr. Mills ſays, to eſtabliſh the text by ſuch an authority, would be no better than to ſupport the *cauſe* by the meer *forgery* of an author, who was a ſtranger to critical literature, and aſſerts things ſo void of the leaſt appearance of truth, they ſhould be aſcrib'd to any pretender, rather than to that learned *father*. 1°. what does he mean by ſaying, the *text* was in the writings of the *Greek fathers?* when all the world know, who know any thing of this matter, above all Jerom, who had perus'd them all, and tranſlated ſeveral of them, could not but know, that not ſo much as one Greek writer from the very beginning of chriſtianity, to his time, had ever quoted this paſſage. ſtrange! that it ſhould be in all the Greek MSS. as this *Prologue-monger* aſſerts, and yet none of the antients hear one *tittle* of it. he that can digeſt ſuch *trompery*, may, if he pleaſes, ſwallow the *Prologue*. 2°. what this *impoſtor* ſays of the Latin interpreters, is equally *ſhocking*, and ſtupid. his aſſerting, that this text was fraudulently left out by the heretical author of the Italic verſion, which is the moſt antient verſion of the New Teſtament, ſhows, that he was as little acquainted with that verſion, as he was with the *Greek*. if that interpreter had play'd the part of a heretic upon this occaſion, how comes it, that Jerom never took notice of the *fraud* in any part of his works, where he frequently inveighs againſt that verſion, and brands thoſe with the character of *two-legged aſſes*, who were ſo weak as to adhere to it? how would the *ſplenetic* father have triumph'd if he had ſmelt out the cheat, and damn'd the poor interpreter for an heretical, illiterate, ſacrilegious blockhead? 3°. Dr. Mills further obſerves, that it is equally falſe, what this *Prologue-monger* aſſerts, that Jerom was the firſt who reſtor'd this ſeventh verſe, by placing it in his edition. if this was fact, how comes it, that this verſe is not to be found in the moſt antient, and by far the moſt valuable copys of *Jerom*'s edition? why did Jerom never cite it in

any of his works, where he vents his zeal againſt the Arians, and other heretics? ſtrange! that in his polemical writings, where he urges ſeveral leſs important places of ſcripture to eſtabliſh the doctrine of the Trinity, he ſhould never once produce this teſtimony of John, which he himſelf, forſooth, had recover'd from the Greek MSS. "whereby the Catholic faith is greatly corroborated, and the divine "ſubſtance of Father, Son, and Holy Spirit are prov'd to be the ſame." *in quo maxime & fides Catholica roboratur, & Patris ac Filii, ac Spiritus Sancti una Divinitatis ſubſtantia comprobatur*, ſays the *ſuppoſititious* Jerom. in a word, my opinion, ſays Dr. Mills, is this; theſe prefaces, ſome of which are ridiculouſly fabulous, were the work of ſome ſilly *Rhapſodiſt*, who liv'd long after Jerom's time, and this *prologue* in particular muſt have been writ after *Bede*'s time; for it appears by his *commentary*, that he knew nothing of *this verſe*.

II. Martianay, the learned editor of Jerom's works, proves the prologue to be *ſpurious*, by the following arguments. 1°. in the prologue the general epiſtles are ſtil'd Epiſtolæ CANONICÆ, a term utterly unknown to *Jerom*, who in his real works perpetually calls them Epiſtolæ CATHOLICÆ, and ſo does Athanaſius, and the author of the *Synopſis* aſcrib'd to him. 2°. the *prologue* ſays, "non eundem eſſe ORDINEM Epiſtolarum, quæ *Canonicæ* nuncupantur qui in Latinis codicibus invenitur." now *Jerom* was too well acquainted with the Greek and Latin writers to be guilty of ſuch a ſenſeleſs *blunder*. for the author of the 60th canon of the council of Laodicea, whoever he was, has plac'd the ſeven epiſtles in this very order, *one* of James, *two* of Peter, *three* of John, *one* of Jude. *Euſebius* lib. 3. Hiſt. Eccleſ. c. 25. *Cyril* Hieroſol, catecheſi 4. *Athanaſius* in his feſtal epiſtle; the *author* of the Synopſis; *Gregory* Nazianz. carm. de genuinis ſcripturis; *Johannes Damaſcenus*; *Nicephorus* Patriarch of Conſtantiople; and all the Greek MSS, place the epiſtles in the ſame order. 3°. the *author* of the prologue values himſelf as much upon his reſtoring the epiſtles to their proper order, as upon his reſtoring the evangeliſts to their original purity. which ſhows the extreme vanity, and impertinence of the *author*. for of what conſequence is it to religion, whether *James* be plac'd firſt or laſt? 4°. Martianay's laſt argument is drawn from the barbarous ſtile of the *prologue*. which he proves to be very unlike that of Jerom. ſee Hieron. Op. Vol. 1. edit. D. J. Martianay.

III. P. Simon, after an indefatigable ſearch into antient and modern MSS, concludes, the *prologue* is ſpurious, becauſe, tho' it is to be found in moſt of the Latin MSS. writ within theſe 600 years, it is not in the moſt antient, which are by far the beſt.

Neither the prologue, nor the *controverted text* are to be found in the *Teutonic-french* verſion of St. Jerom's Bible, which is at leaſt one thouſand years old.

They are not to be found in MSS. Bib. Reg. n. 3584. writ above 700 years ago, nor in MSS. B. R. n. 1568. writ not long ago.

Nor in 2 MSS. of St. Germain, one of them 800 years old; tho' the accurate tranſcriber ſays, he had diligently ſearch'd out the moſt correct copys of St. Jerom's Bible.

The *prologue* indeed is prefix'd to *Charles* the Bald's fair Bible in the King's library; but St. Jerom's name is not there, nor the controverted

ted *text* in St. John. yet there is another preface in this *Bible*, before the acts of the apoſtles, with this title, *Præfatio Hieronymi*, of which, 'tis very certain *Jerom* was not the author, but it is taken out of Jerom's large preface, entituled, *Prologus Galeatus*. P. Mabil. Muſ. Ital. p. 67. mentions an antient MS. he ſaw at Rome, with the prologue, but without either Jerom's name, or the *controverted text*.

The *prologue* is in one of the King's MSS. though the text is not there.

It is likewiſe in the Colbertine MS. n. 158. under the bare title of *Prologus*; but ſome later hand has added theſe words, *B. Hieronymi Presbyteri*. and the controverted *text* not being in this MS. the ſame *hand* has added it in the margin.

What a ſtrange incongruity is this! ſays P. Simon, to ſee a preface at the beginning of the Canonical epiſtles, where *Jerom* complains of the unfaithfulneſs of the ancient Latin tranſlators, in caſtrating a whole verſe of 1 John v. which he reſtores to the Greek; and yet, if you turn to the place of St. John, you will not find it in that very copy. there can be no other reaſon given for this inconſiſtency, in my opinion, than this, that the tranſcribers, who writ out the preface, made uſe of ſuch Latin copys as had not the verſe, becauſe neither St. Jerom, nor the antient Latin verſion had any thing of it. if that *father* had been the author of the prologue, and of the *additional text*, that *text* would have appear'd in all St. Jerom's Latin bibles. this *diſagreement* is an evident proof, in my judgment, that St. *Jerom* was not the author of the *prologue*.

And that which makes it ſtill more plain, that St. Jerom was not the real author either of the *prologue*, or the *additional text*, is this, that the *additional text* is placed in the margin of moſt of the antient MSS. which have it not in the body of the page. for inſtance,

In the MS. Bib. Reg. n. 3584. in the margin, over-againſt theſe words, "tres ſunt qui teſtimonium dant," *there are three which bear witneſs*; theſe other words are added in the margin, "in cœlo, Pater, "Verbum, & Spiritus: & tres ſunt qui teſtimonium dant in terrâ, "& hi tres unum ſunt." *in heaven, the Father, the Word, and the Spirit: and there are three which bear witneſs on earth, and theſe three are one.* the writing of which addition ſeems to be as antient as the text.

The like addition is in the Colbertine MS. n. 158. where over-againſt the ſame words, "tres ſunt qui teſtimonium dant," are added in the margin, "in cœlo, Pater, Verbum, & Spiritus, & tres ſunt qui teſti-"monium dant in terrâ, ſanguis, aqua, & caro." and to make the text and addition agree the better, ſome of the words of the text are mended, or ſtruck out. there is nothing of this *additional text* to be found in the three antient copys in the library belonging to the Benedictines of the Abby of St. Germain: only it is placed in the margin of one of thoſe MSS. and the marginal addition ſeems to be as old as the body of the text it ſelf.

'Tis true, this *additional paſſage* is extant in a copy writ in the time of Lotharius II. between the year 1125, and 1139. but it is ſtrangely diſfigured in that place. the reading in that MS. was formerly thus, "ſunt tres qui teſtimonium dant (the words *in terrâ* be-

"ing

" ing interlin'd) ſpiritus, aqua & ſanguis; & tres unum ſunt: & tres " ſunt qui *de* cœlo teſtificantur, Pater, Verbum, & Spiritus, & tres " unum ſunt." but ſome time after, the words " *de* cœlo teſtifican- " tur," i. e. *teſtify* CONCERNING *heaven*, were defac'd to make room for theſe, " teſtimonium dicunt in cœlo," i. e. *bear witneſs* IN *heaven*.

And it muſt be obſerv'd, that although almoſt all the Latin MSS. writ within theſe 600 years, agree in retaining this controverted paſſage, yet they differ not only in the order of placing, but alſo in the manner of reading it. for whereas the teſtimony of the Father, the Word, and the Holy Spirit, precedes that of the Spirit, Water, and Blood, in all the Greek MSS. and in the Vulgate; this order is quite inverted in many of thoſe Latin MSS.

All which variations and additions evidently prove, that the *controverted paſſage* was not in the firſt copys of St. Jerom's bible, and conſequently he could not be the author of the *prologue*.

Who this *impoſtor* was, is not very eaſy to determine, nor is it at all neceſſary. to what purpoſe is it to purſue a *knave*, that skulks among a *thouſand*, ſo like in feature and complexion, it would puzzle the eye to diſcriminate them? for which reaſon it would be idle to unkennel a writer of the ſame ſtamp, the ſame *genius*, and perhaps the ſame *age*, Victor Uticenſis, or Vitenſis, for his title is uncertain, the certain mark of a ſpurious character. his hiſtory has all the *air* of a *legend*; his aſſerting that the Arians us'd to *ſcalp* ſeveral women, and then make them dance about the ſtreets as a public ſpectacle; his ſtory of S. Eugenius's curing the blind by the ſign of the croſs, and other *miraculous* fables, ſufficiently prove the writer was equally a ſtranger to humanity and good ſenſe. they that have an appetite to ſuch trompery, may regale themſelves at diſcretion; but they would do well to conſider the conſequences of involving themſelves in ſuch wretched company.

The *Prologue* therefore, and the marginal *Epilogue*, are both ſpurious. nor let the reader ſtartle at the thought of a ſingle *interpolation*, in an age when *forgery* was a trade. far from being a *novel* practice, *Jerom* complains of great corruptions in the MSS. of the Greek Teſtament in his time; nay, he ſays, in one of his letters, that an explanatory note, which he himſelf had made in the margin of his Pſalter, had been incorporated by ſome tranſcriber into the text. and long before *Jerom*, Origen in his commentary on *Matthew*, ſpeaking of that expreſſion, " thou ſhalt love thy neighbour as thy ſelf," which ſome thought was *adventitious*, ſays, και ει μεν μη περι αλλων, &c. " if indeed there was no diſagreement in other copys, it would be irre- " ligious to ſuſpect that expreſſion was interpolated, and not pronounc'd " by our Saviour."

Νυνι δε δηλονοτι πολλη γεγονεν ὑπ των αντιγραφων διαφορα, ειτε απο ραθυμιας τινων γραφεων, ειτε απο τολμης τινων μοχθηρας της διορθωσεως των γραφομενων, ειτε και απο των ταξαυτοις δοκουντα εν τη διορθωσει προστιθεντων η αφαιρουντων.

But now, alas! what with the *blunders* of tranſcribers; what with the impious temerity of *correcting* the text; what with the licentiouſneſs of others, who *interpolate* or *expunge* juſt what they pleaſe, 'tis plain the *copies* do ſtrangely *diſagree*.

ORIGEN

ORIGEN in one of his epiſtles ſtill complains, that his own works were *adulterated*, as it were before his own eyes. ſee *Ruffin's Apology*. they did not ſpare him, it ſeems, whilſt he was *alive*; no wonder **Ruffinus* gave him no quarter, when he was *dead*, arbitrarily changing, adding, and *caſtrating* the father without mercy. but what was all this to that general *conflagration* of whole EDITIONS enacted by thoſe *Grand Incendiaries* CONSTANTINE † and THEODOSIUS? what is the running of a *ſham-note* to that general inundation of counterfeit *martyrologies*, *decretals*, *legends*, *councils* and *charters*, which overwhelm'd the world for ſeveral centuries, particularly in the *age* of CHARLES the Great: "‖ an AGE, one of the moſt favourable for *impoſtors* that ever was "known, by reaſon of that ſtupendous *ignorance*, which had ſeiz'd "the biſhops, as well as the inferior clergy." *then* it was that the epiſtle of Pope JOHN II. and that of HYGINUS, both vouchers for the ſuppoſititious *text*, and a whole *cargo* of ſuch wares, were manufactur'd and vended by the PSEUDO-ISIDORUS *alias* ‡ RICULPHUS Biſhop of *Mayence*. *then* it was, that Idatius Clarus *alias* Vigilius Tapſenſis, Victor Uticenſis *alias* Vitenſis, and the Pſeudo-Hieronymus with his *prologue* and *epilogue*, were all brought into play: and for any thing that appears, the very merchandize of the ſame *forge*. FORGERY was then grown to ſuch a head, even the vigorous ** laws of CHARLEMAGNE and OTHO were but a *ſheet* of parchment to *dam* a ſpring-tide. truth and honour, and virtue were fled! the times were ſo *deplorable*—even MONKS *bewail* the knavery of MONKS!

HOW extravagantly abſurd then and inconſiſtent is the charge which the *Orthodox* have ventur'd to urge, ſome, that the *Arians* had *expunged* the text, others, that they had *interpolated* the text? little conſidering, that tho' it be indeed inconteſtibly true, that †† an innumerable multitude of ſpurious books were actually forg'd in the firſt and ſecond centuries, yet *this* was infinitely more practicable, than it was to expunge a *ſingle verſe* out of all the copies in the 4th and 5th centuries. when there were no *archives*, nor *probats*; when a *ſingle* manuſcript was a *whole* edition, ſtealing its way without *title*, and without *date* for fear of a diſcovery; when chriſtians divided among themſelves were perſecuted by Jews and Gentiles; then it was eaſy to forge *ſham goſpels*, of which ſeveral did appear in the earlieſt times, as ‖‖‖ *St. Luke* and the primitive *fathers* have averr'd. in that general confuſion, which attended the *cataſtrophe* of the Jewiſh nation, what could not have been done? but in *after-ages*, when churches were built and largely endow'd, when *copies* were greatly multiplied, and ſafely lodg'd in publick as well as private libraries in diſtant parts, how was it poſſible that all thoſe MSS. ſhould be uniformly *interpolated* or

* Hieron. Apolog. adv. Ruffin. Ep. 2. † Theodoſian Code, Law 3d *de Trinitate*. ‖ Baluſius de Gratiani emendatione. pref. ‡ Hincmari Rhemenſis Op. V. II. p. 476. ** Mabillon de Re Diplomaticâ, p. 23.

†† Irenæus lib. 1. cap. 17. "they call'd theſe *officious lyes*, contrived for a "*pious* end. this produc'd innumerable books in thoſe ages, wrote by men who "were NOT BAD, under the name of our Saviour, his Apoſtles, and Followers." The Reverend Mr. Jones's NEW and FULL method of ſetling the CANON. pag. 48.

‖‖‖ Luke I. 1. Pſeudopoſtolos & Pſeudoſcriptores his ſuggillatos verbis a LUCA firma eſt PATRUM ſententia. Baron. an. 58. n. 31.

caſtrated? if hereſy was ſo induſtriouſly *bold*, and orthodoxy ſo *lethargic* and *blind*, where would not corruption have begun, where could it end!

In a word, if this Evidence is not ſufficient to prove, that the controverted *text* in St. John is *ſpurious*; by what *evidence* can it be prov'd, that any text in St. John is genuine? the authority upon which *any Greek text* is founded, is only the authority of the *Greek* fathers, and their authority is founded upon *that* of the antient Greek Manuſcripts. now, all the Greek fathers, *not one* excepted; all the Greek MSS. the *Iriſh one* only excepted; all the antient verſions, the old Italic and St. Jerom's, the Syriac, the Æthiopic, the Arabic, and the Coptic; all the antient Latin fathers, and the moſt antient Latin MSS. of the New Teſtament, do unanimouſly *exclaim* againſt the controverted Text.

To conclude, Zeger, who was very converſant with MSS. and Eccleſiaſtical writers, ingenuouſly owns, there is no proof for the genuineneſs of the paſſage in St. John, but only St. Jerom's prologue, and the antient uſage of the church of Rome; and

Father Simon as frankly declares, it is the *bare* authority of the church of Rome, that does *at preſent* oblige us to receive that paſſage *as* authentick; and

The Inquisition itſelf, who did not ſpare the other works of *Eraſmus*, were ſo far from cenſuring *him* for having excluded that paſſage in his editions of the New Teſtament an. 1516 and 1518, that Leo the Xth authoriz'd *Eraſmus*'s conduct by the following *Encomium*.

Dilecto Filio
Eraſmo Roterod. Sacræ Theologiæ
Profeſſori.

A S
Leo PP X

Dilecte fili ſalutem, & apoſtolicam benedictionem. valde nos delectarunt lucubrationes tuæ in Teſtamentum Novum jampridem editæ, non tam quia noſtro nomini dicatæ fuerant, quàm quòd non vulgari, ſed *nova* & *inſigni* quâdam eruditione præſtabant, omniumque doctorum calculo plurimum laudabantur. quas nuper a te recognitas, & pluribus additis annotationibus locupletatas illuſtrataſque fuiſſe, certiores facti non mediocriter gaviſi fuimus, ex prima illa editione, quæ abſolutiſſima videbatur, conjecturam facientes, qualis hæc futura, quantumve boni ſacræ theologiæ ſtudioſis ac orthodoxæ fidei noſtræ ſit allatura. macte igitur iſti animi tui eſto, ac pub-

To our Beloved Son
Eraſmus of Roterdam, Profeſſor of
Sacred Theology.

A
Leo PP the Xth

Beloved ſon we greet you with our apoſtolical benediction. we have been greatly pleaſed with your lucubrations upon the New Teſtament, not ſo much for your having dedicated them to us, as upon account of that uncommon and ſurprizing vein of erudition by which they were diſtinguiſh'd, and have gain'd the applauſes of all the learned world. the information we had of your having revis'd and enrich'd the work with many additional notes and illuſtrations, gave us no inconſiderable entertainment: drawing from that firſt edition a ſure preſage of the great advantages that will accrue from the ſecond to the ſtudents in divinity, and to our orthodox faith. bravely then

publicæ utilitati ſtudens operi tam ſancto, ut in lucem exeat, ſedulo invigila, dignam quidem tot laborum mercedem ab ipſo Deo relaturus, a nobis meritam commendationem, & cunctis Chriſti fidelibus perpetuam laudem conſequuturus.

then purſue your noble ardour, and in regard to the public-weal aſſiduouſly endeavour that ſo pious a work may ſee the light: ſecure of your obtaining the juſt reward of your labours from heaven, deſerved commendation from us, and perpetual praiſes from all the faithful.

Datum Romæ apud Sanctum Petrum, ſub annulo piſcatoris. die x. Septemb. M.D.XVIII. Pontificatus noſtri anno ſexto.

Given at St. Peter's at Rome, under the fiſherman's-ſeal, the xth day of September 1518. in the ſixth year of our Pontificate.

Η ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 Ο ΠΡΕΣΒΥΤΕΡΟΣ
Εκλεκτῃ κυρια, και
τοις τεκνοις αυτης, ους
εγω αγαπω εν αληθεια, και
ουκ εγω μονος, αλλα και
παντες οι εγνωκοτες την αλη-
2 θειαν, δια την αληθειαν την
μενουσαν εν ημιν, και μεθ'
ημων εσται εις τον αιωνα.
3 Εσται μεθ' υμων χαρις, ε-
λεος, ειρηνη παρα Θεου πα-
τρος, και παρα Κυριου Ι-
σου Χριστου του υιου του
πατρος, εν αληθεια και αγα-
πη.
4 Εχαρην λιαν ὁτι ευρηκα
εκ των τεκνων σου περιπα-
τουντας εν αληθεια, καθως
εντολην ελαβομεν παρα του
5 πατρος, και νυν ερωτω σε,
κυρια, ουχ ὡς εντολην γραφω
σοι καινην, αλλα ἡν ειχομεν
απ' αρχης, ἱνα αγαπωμεν
6 αλληλους. και αὑτη εστιν ἡ
αγαπης ἱνα περιπατωμεν κα-
τα τας εντολας αυτου. αὑτη
εστιν ἡ εντολη, καθως ηκου-
σατε απ' αρχης, ἱνα εν αυ-
τῃ περιπατητε.

Οτι

THE SECOND EPISTLE OF JOHN.

THE PRESBYTER *to* 1
the lady ECLECTA
and her children,
whom I ſincerely love, and
not only I, but all true chri-
ſtians, in conſideration of the 2
true doctrine, we all profeſs,
and in which we ſhall for
ever perſevere.

Grace, mercy, and peace 3
be with you from God the fa-
ther, and from the Lord Je-
ſus Chriſt the ſon of the father,
in conſequence of your ſincere
piety, and ſocial virtue.

It was a great ſatisfaction 4
to me, to ſee the conduct of
your children, was ſo agreeable
to the directions, we received
from the father. and now, my 5
lady, I beg our love may be
mutual, ſince what I write,
is no new preſcription, but
what was originally enjoin'd.
now love conſiſts in the 6
practice of the divine pre-
cepts. this is the precept you
have originally receiv'd, as
the rule of your conduct.

For

7 Οτι πολλοι πλανοι εισηλθον εις τον κοσμον, οἱ μη ὁμολογουντες Ιησουν Χριστον ερχομενον εν σαρκι, ουτος εστιν ὁ πλανος και ὁ αντιχριστος. 8 βλεπετε ἑαυτους, ἱνα μη απολεσωμεν ἁ ειργασαμεθα, αλλα μισθον πληρη απολαβωμεν. 9 πας ὁ παραβαινων, και μη μενων εν τη διδαχη του Χριστου, Θεον ουκ εχει, ὁ μενων εν τη διδαχη του Χριστου, ουτος και τον πατερα και τον υἱον εχει. 10 ει τις ερχεται προς ὑμας, και ταυτην την διδαχην ου φερει, μη λαμβανετε αυτον εις οικιαν, και χαιρειν αυτῳ μη 11 λεγετε. ὁ γαρ λεγων αυτῳ χαιρειν, κοινωνει τοις εργοις αυτου τοις πονηροις.

For there are many impostors started up in the world, who will not own that Jesus Christ was incarnate. such a one is an impostor and an antichrist. be upon your guard, that we may not lose the fruit of our labours, but that we may receive our full reward. no renegado that deserts the doctrine of Christ, has any interest in the deity: he that adheres to the doctrine of Christ, has an interest both in the father, and in the son. whoever comes to you unaccompanied with this doctrine, don't admit him to your house, nor treat him with the common term of civility. for he who shows that respect to such a man, is accessary to his wicked actions.*

12 Πολλα εχων ὑμιν γραφειν, ουκ ηβουληθην δια χαρτου και μελανος, αλλα ελπιζω ελθειν προς ὑμας, και στομα προς στομα λαλησαι, ἱνα ἡ χαρα ἡμων ἡ πεπληρωμενη.

I had many things to write to you, but I don't think it proper to commit them to paper and ink, because I hope to make you a visit, and deliver them by word of mouth; that so our joy may be compleat.

13 Ασπαζεται σε τα τεκνα της αδελφης σου της Εκλεκτης.

The children of your sister ECLECTA *salute you.*

AMHN. *AMEN.*

* See page 919 of the doctrine of *Cerinthus* and the *Docetæ*.

Η ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

1 Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαϊῳ τῳ αγαπητῳ, ὁν εγω αγαπω εν α-
2 ληθειᾳ. αγαπητε, περι παντων ευχομαι σε ευοδουσθαι και ὑγιαινειν, καθως ευοδουται σου ἡ ψυχη.

3 Εχαρην γαρ λιαν ερχομενων αδελφων, και μαρτυρουντων σου τῃ αληθειᾳ, καθως συ εν αληθειᾳ περιπα-
4 τεις. μειζοτεραν τουτων ουκ εχω χαραν, ἱνα ακουω τα εμα τεκνα εν αληθειᾳ περιπατουντα.

5 Αγαπητε, πιστον ποιεις ὁ εαν εργασῃ εις τους αδελφους
6 και εις τους ξενους, οἱ εμαρτυρησαν σου τῃ αγαπῃ ενωπιον εκκλησιας, ους καλως ποιησεις προπεμψας αξιως
7 του Θεου, ὑπερ γαρ του ονοματος εξηλθον, μηδεν λαμ-
8 βανοντες απο των εθνων. ἡμεις ουν οφειλομεν απολαμβανειν τους τοιουτους, ἱνα συνερ-

THE THIRD EPISTLE OF JOHN.

THE PRESBYTER *to* 1
my dear Gaius, whom
I truly love. I wish, 2
my beloved, you may be as
prosperous with regard to your
health and other circumstan-
ces, as in what concerns your
soul.

For I was greatly pleased 3
when the brethren came and
assured me of your fidelity
and religious conduct. greater 4
joy I cannot have, than to
hear that my children are
attach'd to the truth.

My dear child, whatever 5
you do in behalf of the bre-
thren, and of those who are
strangers, is commendable.
they have made a publick de- 6
claration of your charity, and
you will do well to accompany
them in the most effectual
manner. for they set out up- 7
on account of the gospel, and
refus'd to take any thing of the
Gentiles. it behoves us to give 8
a kind reception to such, that

we

συνεργοι γινωμεθα τη αληθεια.

9 Εγραψα τη εκκλησια, αλλ' ὁ φιλοπρωτευων αυτων Διοτρεφης ουκ επιδεχεται ἡμας. 10 δια τουτο, εαν ελθω, ὑπομνησω αυτου τα εργα ἁ ποιει, λογοις πονηροις φλυαρων ἡμας, και μη αρκουμενος επι τουτοις, ουτε αυτος επιδεχεται τους αδελφους, και τους βουλομενους κωλυει, και εκ της εκκλησιας εκβαλλει. 11 αγαπητε, μη μιμου το κακον, αλλα το αγαθον. ὁ αγαθοποιων, εκ του Θεου εστιν, ὁ δε κακοποιων, ουχ ἑωρακε τον Θεον.

12 Δημητριῳ μεμαρτυρηται ὑπο παντων, και ὑπ' αυτης της αληθειας, και ἡμεις δε μαρτυρουμεν, και οιδατε ὁτι ἡ μαρτυρια ἡμων αληθης εστι. 13 πολλα ειχον γραφειν, αλλ' ου θελω δια μελανος και καλαμου σοι γραψαι. 14 ελπιζω δε ευθεως ιδειν σε, και στομα προς στομα λαλησομεν. 15 ειρηνη σοι. ασπαζονται σε ὁι φιλοι. ασπαζου τους φιλους κατ' ονομα.

we may be assistant in promoting the truth.

I have writ to the church: 9
but Diotrephes, who affects the superiority, has no regard to our representations. for 10
which reason, when I come, I shall animadvert upon his conduct, and the malicious aspersions he casts upon us: not contented with this, he will neither receive the brethren himself, nor suffer those who are better inclin'd, to do it; but drives them out of the church. my beloved, don't 11
imitate vice, but virtue. he that does good, is a child of God: he that does evil, is not acquainted with God.

Demetrius has the applauses 12
of all men, and the testimony of his own virtue: we likewise certify in his behalf, and you know that our testimonial deserves credit. I have many 13
things to write, which I don't think fit to commit to paper and ink: hoping I shall shortly 14
see you, and then communicate them in person. peace be with 15
you. your friends here salute you. salute all our friends, in particular.

ΙΟΥΔΑ ΤΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 ΙΟΥΔΑΣ Ιησου Χριστου δουλος, αδελφος δε Ιακωβου, τοις εν Θεῳ πατρι ἡγιασμενοις, και Ιησου Χριστῳ τετηρημενοις κλητοις,
2 ελεος ὑμιν και ειρηνη και αγαπη πληθυνθειη.

3 Αγαπητοι, πασαν σπουδην ποιουμενος γραφειν ὑμιν περι της κοινης σωτηριας, αναγκην εσχον γραψαι ὑμιν, παρακαλων επαγωνιζεσθαι τῃ ἁπαξ παραδοθειση τοις ἁγιοις πιστει.

4 Παρεισεδυσαν γαρ τινες ανθρωποι οἱ παλαι προγεγραμμενοι εις τουτο το κριμα, ασεβεις, την του Θεου ἡμων χαριν μετατιθεντες εις ασελγειαν, και τον μονον δεσποτην Θεον και Κυριον ἡμων Ιησουν Χριστον αρνουμενοι.

5 Υπομνησαι δε ὑμας βουλομαι, ειδοτας ὑμας ἁπαξ τουτο, ὁτι ὁ Κυριος λαον εκ γης Αιγυπτου σωσας, το δευτερον

THE GENERAL EPISTLE OF JUDE.

JUDE *the ſervant of Jeſus Chriſt, and brother of James, to thoſe that are ſanctified by God the father, and by their vocation are reſerved for Jeſus Chriſt. mercy, peace and love be multiplied to you.* 1 2

My beloved, as I was ſtrongly bent upon writing to you of our common ſalvation, I thought it neceſſary to write to you at preſent, and exhort you to contend earneſtly for the faith, which was once delivered to the ſaints. 3

For certain men have inſinuated themſelves among you, who were formerly proſcrib'd to be puniſh'd; impious men, who pervert the divine favour to licentiouſneſs, and renounce their only maſter, and Jeſus Chriſt our Lord. 4

Now I would call to your remembrance what you once were inform'd of, that when the Lord had delivered the 5

people

τερον τους μη πισ̃ευσανλας
6 απωλεσεν. αγγελους τε τους
μη τηρησανλας την ἑαυλων
αρχην, αλλα απολιπονλας
το ιδιον οικητηριον, εις κρισιν
μεγαλης ἡμερας, δεσμοις αϊ-
7 διοις ὑπο ζοφον τε̃τηρηκεν. ὡς
Σοδομα και Γομορρα, και
αἱ περι αυλας πολεις τον ὁ-
μοιον τουλοις τροπον εκπορ-
νευσασαι, και απελθουσαι
οπισω σαρκος ἑτερας, προ-
κειντ̃αι δειγμα, πυρος αιωνιου
8 δικην ὑπεχουσαι. ὁμοιως μεν-
τοι και ὁυ̃λοι ενυπνιαζομενοι,
σαρκα μεν μιαινουσι, κυριο-
τητ̃α δε αθε̃λουσι, δοξας δε
9 βλασφημουσιν. ὁ δε Μιχα-
ητ̃λ ὁ αρχαγγελος, ὁτε τῳ δι-
αβολῳ διακρινομενος διελεγε̃το
περι του Μωσεως σωμαλος,
ουκ ε̃τολμησε κρισιν επενεγκειν
βλασφημιας, αλλ' ειπεν,
" επιτ̃ιμησαι σοι Κυριος."

10 Ουλοι δε ὁσα μεν ουκ οιδα-
σι, βλασφημουσιν: ὁσα δε
φυσικως, ὡς τα αλογα ζωα,
επισταντ̃αι, εν τουλοις φθειρον-
11 ται. ουαι αυλοις, ὁτι τῃ ὁδῳ
του Καϊν επορευθησαν, και
τῃ πλανῃ του Βαλααμ μισ-
θου εξεχυθησαν, και τῃ αν-
τιλογιᾳ του Κορε απωλοντ̃ο.

ὁυ-

people from the land of Egypt, he afterward deſtroyed thoſe that were diſobedient. and 6
the angels which kept not their original dignity, but deſerted their proper abode, he hath reſerved in everlaſting chains under darkneſs, to the judgment of the great day. ſo it 7
was with Sodom, Gomorrha, and the neighbouring cities, who abandoning themſelves to the ſame licentiouſneſs and abominable paſſions, were made examples by ſuffering the puniſhment of eternal fire. yet 8
theſe viſionary debauchees deſpiſe princes, and traduce dignitys. whereas * Michael the 9
archangel, when contending with the devil, he diſputed about the body of Moſes, did not take the liberty to inveigh againſt him, but ſaid, " the
" Lord rebuke thee."

As for theſe, they inveigh 10
againſt what they do not underſtand: and abuſe thoſe natural inſtincts which regulate brute animals. unhappy crea- 11
tures! they have followed the practices of Cain, they have addicted themſelves to the mercenary illuſions of Balaam, and periſh in their rebellion

* Among other Apocryphal writings of the Jews, there was a book entitled, *the aſſumption of Moſes*, where Michael and the Devil were introduc'd diſputing about the body of Moſes, and where the archangel delivered the anſwer here mention'd.

12 οὗτοι εισιν εν ταις αγαπαις ὑμων σπιλαδες, συνευωχουμενοι, αφοβως ἑαυτους ποιμαινοντες: νεφελαι ανυδροι, ὑπο ανεμων παραφερομεναι, δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα εκριζωθεντα: 13 κυματα αγρια θαλασσης, επαφριζοντα τας ἑαυτων αισχυνας: ασтερες πλανηται, οἱς ὁ ζοφος του σκοτους εις τον αιωνα τετηρηται.

12 *rebellion like Core. they are a disgrace to your love-feasts, they indulge themselves at your festivals without reserve: clouds without water, transported with every wind: trees whose fruit soon withers and is useless,* * *twice dead and rooted up: raging waves of the sea, foaming out their own shame: wandering lights, to whom is reserv'd the thickest darkness for ever.*

14 Προεφητευσε δε και τουτοις ἑβδομος απο Αδαμ Ενωχ, λεγων, "ιδου, ηλθε Κυριος "εν μυριασιν ἁγιαις αὐτου, 15 "ποιησαι κρισιν κατα παντων, και ἐξελεγξαι παντας "τους ασεβεις αυτων περι "παντων των εργων ασε"βειας αυτων ὡν ησεβησαν, και περι παντων των "σκληρων ὡν ελαλησαν "κατ' αυτου ἁμαρτωλοι α"σεβεις."

14 *Of these did Enoch, the seventh from Adam, prophesy in these words, "see! the Lord "is coming with ten thousand "of his saints, to execute judg-* 15 *"ment upon all, and to con"vict all the impious among "them, of all the impious ac"tions they have committed, "and of all the injurious ex"pressions, which impious "sinners have utter'd against "him."*

16 Ουτοι εισι γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας αὐτων πορευομενοι: και το στομα αυτων λαλει ὑπερογκα, θαυμαζοντες προσωπα, ωφελειας χαριν.

16 *These are murmurers,* 16 *complainers, who pursue their own passions: their language swells with flattery, which they offer to the personages of men from a prospect of gain.*

17 Υμεις δε, αγαπητοι, μνησθητε των ῥηματων των προειρημενων ὑπο των αποστολων του Κυριου ἡμων Ιησου 18 Χριστου. ὁτι ελεγον ὑμιν, ὁτι εν εσχατῳ χρονῳ εσονται εμπαικται,

17 *As for you, my beloved,* 17 *remember what the apostles of our Lord Jesus Christ have formerly told you. for they* 18 *assur'd you, there would be impostors in the last days,*

who

* Unprofitable both as Jews, and as Christians.

παικται, κατα τας εαυτων επιθυμιας πορευομενοι των ασεβειων. 19 ουτοι εισιν οι αποδιοριζοντες, ψυχικοι, πνευμα μη εχοντες. 20 υμεις δε, αγαπητοι, τη αγιωτατη υμων πιστει εποικοδομουντες εαυτους, εν πνευματι αγιω προσευχομενοι, 21 εαυτους εν αγαπη Θεου τηρησατε, προσδεχομενοι το ελεος του Κυριου ημων Ιησου Χριστου εις ζωην αιωνιον.

who would follow their own impious paſſions. theſe are they who diſtinguiſh themſelves, though they are ſenſual, and have nothing that is ſpiritual. but you, my brethren, improve yourſelves in your moſt holy faith, preſent your addreſſes by the holy ſpirit, and thereby cultivate the divine favour, in the expectation of eternal life by the mercy of Jeſus Chriſt our Lord. 19 20 21

22 Και ους μεν ελεγχετε διακρινομενοι; 23 ους δε εν φοβω ελεειτε, εκ του πυρος αρπαζοντες, μισουντες και τον απο της σαρκος εσπιλωμενον χιτωνα.

Make uſe of your diſcernment; ſome reprove: of others be compaſſionately tender, ſnatching them, as it were, out of the fire: and avoid even the garment of the infected. 22 23

24 Τω δε δυναμενω φυλαξαι αυτους απταιστους, και στησαι κατενωπιον της δοξης αυτου αμωμους (εν αγαλλιασει) 25 : μονω (σοφω) Θεω σωτηρι ημων δοξα και μεγαλωσυνη, κρατος και εξουσια, και νυν και εις παντας τους αιωνας.

Now to him that is able to keep you from falling, and make you appear in his glorious preſence, without defect, and full of joy: to God only wiſe, our ſaviour, be glory, magnificence, power, and empire, both now and for ever. 24 25

ORIGEN *Comm. in Mat.* p. 488. Euſeb. lib. VI. 14. mention Jude as a writing whoſe authority was not own'd. *Sophronius* ſays, that it was rejected by many, becauſe the author had us'd the authority of a ſpurious book of *Enoch*. ſee Jerom *Ep.* 103. ad Paulinum.

GROTIUS obſerves, that Jude does not ſtile himſelf an apoſtle, as the apoſtles us'd to do, even in their epiſtles to private perſons: beſides, if the epiſtle had been apoſtolical, it would have been tranſlated into the other languages, and received by all the churches, which it was not. wherefore *Grotius* thinks it was writ by JUDE the biſhop of Jeruſalem, in Adrian's time, about the year 130. ſee Euſeb. b. IV. 5. the epiſtle is writ chiefly againſt the Carpocratians, of whoſe *enormous* behaviour, in putting out the *candles*, &c. at the love-feaſts, ſee Clemens Alexand. *Strom.* III. pag. 430.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

1 ΑΠΟΚΑΛΥΨΙΣ Ιησου Χριστου, ἣν εδωκεν αὐτῳ ὁ Θεος, δειξαι τοις δουλοις αὐτου ἃ δει γενεσθαι εν ταχει, και εσημανεν αποστειλας δια του αγγελου αὐτου τῳ δουλῳ αὐ-
2 του Ιωαννῃ: ὃς εμαρτυρησε τον λογον του Θεου, και την μαρτυριαν Ιησου Χριστου, ὁσα ειδε.

3 Μακαριος ὁ αναγινωσκων, και οἱ ακουοντες τους λογους της προφητειας, και τηρουντες τα εν αὐτῃ γεγραμμενα, ὁ γαρ καιρος εγγυς.

4 ΙΩΑΝΝΗΣ ταις ἑπτα εκκλησιαις ταις εν τῃ Ασιᾳ, χαρις ὑμιν και ειρηνη απο του ΟΩΝ και ΟΗΝ και Ο ΕΡΧΟΜΕΝΟΣ, και απο των ἑπτα πνευματων, ἃ εστιν ε-
5 νωπιον του θρονου αὐτου, και απο Ιησου Χριστου, ὁ μαρτυς ὁ πιστος, ὁ πρωτοτοκος εκ των νεκρων, και ὁ αρχων των βα-

THE REVELATION OF JOHN the Divine.

1 *THE* REVELATION *of Jesus Christ, which God gave him, to shew to his servants things which must shortly come to pass; this he signified by his angel whom he dispatch'd to his servant John: who pub-* 2 *lish'd the divine message, and gave his attestation to every thing that he saw concerning Jesus Christ.*

3 *Happy is he that reads, and attends to the words of this prophecy, and observes the matter therein contain'd: for the time draws nigh.*

4 *JOHN to the seven churches which are in* ASIA: *favour and peace be with you from him* WHO IS, WHO WAS, WHO WILL BE; *and from the seven spirits who are before his throne;* 5 *and from Jesus Christ, who is the faithful witness, the first-born of the dead, and the prince*

βασιλεων της γης, τω αγα-
πησανλι ἡμας, και λουσανλι
ἡμας απο των ἁμαρλιων ἡ-
6 μων εν τω ἁιμαλι ἁυλου, και
εποιησεν ἡμας βασιλεις και
ἱερεις τω Θεω και παλρι ἁυ-
του, ἁυλω ἡ δοξα και το κρα-
τος εις τους αιωνας των αιω-
νων. αμην.

7 Ιδου, ερχελαι μελα των νε-
φελων, και οψελαι ἁυλον πας
οφθαλμος, και ὁιτινες ἁυλον
εξεκενλησαν, και κοψονλαι επ᾽
ἁυλον πασαι ἁι φυλαι της
8 γης. ναι, αμην. εγω ειμι το
Α και το Ω, αρχη και τελος,
λεγει ὁ Κυριος, ὁ ων και ὁ ην
και ὁ ερχομενος, ὁ παντοκρα-
τωρ.

9 ΕΓΩ ΙΩΑΝΝΗΣ ὁ αδελ-
φος ὑμων, και συγκοινωνος εν
τη θλιψει και βασιλεια και
ὑπομονη Ιησου Χριλου, εγε-
νομην εν τη νησω τη καλου-
μενη Παλμω, δια τον λογον
του Θεου, και δια την μαρ-
10 τυριαν Ιησου Χριλου. εγε-
νομην εν πνευμαλι εν τη κυ-
ριακη ἡμερα, και ηκουσα ο-
πισω μου φωνην μεγαλην ὡς
11 σαλπιγγος, λεγουσης, (" εγω
" ειμι το Α και το Ω, ὁ
" πρωλος και ὁ εσχαλος, και)
" ὁ βλεπεις, γραψον εις βιβ-
" λιον, και πεμψον ταις εκ-
" κλησιαις (ταις εν Ασια)
" εις Εφεσον, και εις Σμυρ-
" ναν,

prince of the kings of the earth: unto him that loved us, and waſhed us from our ſins by his own blood, who 6
hath made us kings and prieſts to his God and father; to him be glory and dominion for ever and ever. Amen.

See! he is coming on the clouds; and every eye ſhall ſee him, even they who pierced him: then all the tribes of the earth will ſmite their breaſts at the ſight: even ſo it will be. I am ALPHA *and* O- 7 8
MEGA, *the beginning and the end, ſaith the Lord, who is, and who was, and who will be, the almighty.*

I JOHN, *who am your brother, and partake in the tribulation, in the reign, and in the patience of Jeſus Chriſt, was in the iſle called* PAT- 9
MOS, *for the word of God, and for the teſtimony I gave of Jeſus Chriſt. there I was* 10
in an exſtacy on the Lord's day, and heard behind me a loud voice, like the ſound of a trumpet, ſaying, " I am 11
" *Alpha and Omega, the*
" *firſt and the laſt: and, what*
" *you ſhall ſee, write in a book,*
" *and ſend it to the ſeven*
" *churches which are in A-*
" *ſia; to Epheſus, to Smyrna,*
" *to*

" ναν, και εις Περγαμον, και
" εις Θυατειρα, και εις Σαρ-
" δεις, και εις Φιλαδελφειαν,
12 " και εις Λαοδικειαν." και
επεστρεψα βλεπειν την φω-
νην ητις ελαλει μετ' εμου,
και επιστρεψας ειδον επτα
13 λυχνιας χρυσας, και εν μεσω
των (επτα) λυχνιων ομοιον
υιω ανθρωπου, ενδεδυμενον
ποδηρη, και περιεζωσμενον
προς τοις μαστοις ζωνην χρυ-
14 σην. η δε κεφαλη αυτου και
αι τριχες λευκαι ωσει εριον
λευκον, ως χιων, και οι οφ-
θαλμοι αυτου ως φλοξ πυρος,
15 και οι ποδες αυτου ομοιοι χαλ-
κολιβανω, ως εν καμινω πε-
πυρωμενω, και η φωνη αυ-
του ως φωνη υδατων πολλων,
16 και εχων εν τη δεξια αυτου
χειρι αστερας επτα, και εκ
του στοματος αυτου ρομφαια
δισστομος οξεια εκπορευομενη,
και η οψις αυτου ως ο ηλιος
φαινει εν τη δυναμει αυτου.
17 και οτε ειδον αυτον, επεσα
προς τους ποδας αυτου ως νε-
κρος, και επεθηκε την δεξιαν
αυτου (χειρα) επ' εμε, λεγων
μοι,

" ΜΗ φοβου. εγω ειμι ο
18 " πρωτος και ο εσχατος. και
" ο ζων, και εγενομην νεκρος,
" και ιδου ζων ειμι εις τους
" αιωνας των αιωνων (α-
" μην) και εχω τας κλεις
" του θανατου, και του α-
" δου."

" to Pergamos, to Thyatira,
" to Sardis, to Philadelphia,
" and to Laodicea." and I 12
turned to see from whence
the voice came that spake to
me. and turning about, I saw
seven golden candlesticks; and 13
in the midst of the seven
candlesticks, one who resem-
bled the son of man, cloathed
with a garment down to the
foot, and girt below the breast
with a girdle of gold. his head 14
and his hairs were white like
wool, as white as snow; and
his eyes were as a flame of fire;
his feet were like fine brass, 15
when glowing in a furnace; and
his voice as the sound of many
waters. in his right hand he 16
held seven stars: out of his
mouth went a sharp two-edged
sword, and his countenance
was as the sun shining in his
full glory. as soon as I saw 17
him, I fell at his feet as
dead: but he laid his right
hand upon me, and said,

" FEAR not; I am the
" first and the last: I am he 18
" that liveth; I was dead;
" but now you see I am alive
" for all eternity, amen;
" and I have the keys of
" the grave, and of death."

write

Letters to the SEVEN churches of ASIA, the SEVEN golden candlesticks. ver. 13. The SON of MAN described, ib.

19 " δου." γραψον ουν ἁ ειδες,
και ἁ εισι, και μελλει γινεσ-
20 θαι μετα ταυτα. το μυστη-
ριον των ἑπτα ἀστερων ὡν
ειδες επι της δεξιας μου, και
τας ἑπτα λυχνιας τας χρυ-
σας: οἱ ἑπτα ἀστερες, αγγε-
λοι των ἑπτα εκκλησιων εισι,
και αἱ ἑπτα λυχνιαι (ἁς ειδες)
ἑπτα εκκλησιαι εισι.

1 Τῳ αγγελῳ της Εφεσινης
εκκλησιας γραψον, " ΤΑΔΕ
" λεγει ὁ κρατων τους ἑπτα
" ἀστερας εν τῃ δεξιᾳ αὐτου,
" ὁ περιπατων εν μεσῳ των
" ἑπτα λυχνιων των χρυσων,
2 " οιδα τα εργα σου, και τον
" κοπον σου, και την ὑπο-
" μονην σου, και ὁτι ου δυνῃ
" βαστασαι κακους: και ε-
" πειρασω τους φασκοντας
" ειναι αποστολους, και ουκ
" εισι, και ευρες αυτους ψευ-
3 " δεις: και ὑπομονην εχεις,
" και εβαστασας δια το ονο-
" μα μου, και ουκ εκοπια-
4 " σας. αλλ' εχω κατα σου,
" ὁτι την αγαπην σου την
5 " πρωτην αφηκας. μνημο-
" νευε ουν ποθεν εκπεπτωκας,
" και μετανοησον, και τα
" πρωτα εργα ποιησον, ει δε
" μη, ερχομαι σοι ταχει,
" και κινησω την λυχνιαν
" σου εκ του τοπου αὐτης,

19 *write what you have ſeen, the*
things which are, and the
things which ſhall be hereafter.
20 *the conceal'd meaning of the*
ſeven ſtars which you ſaw in
my right hand, and of the ſe-
ven golden candleſticks, is this:
the ſeven ſtars ſignify the *
angels of the ſeven churches:
and the ſeven candleſticks
which you ſaw, ſignify the
ſeven churches.

1 *To the angel of the church*
of EPHESUS, *write,* " HE
" *that holds the ſeven ſtars in*
" *his right hand, who walks*
" *in the midſt of the ſeven*
" *golden candleſticks, ſays*
2 " *thus, I know thy works, thy*
" *labour, and thy patience,*
" *and that thou canſt not bear*
" *thoſe who are evil: thou*
" *haſt tried thoſe who ſay*
" *they are apoſtles, but are*
" *not; and haſt found them*
" *lyars: thou haſt ſuffer'd,*
3 " *haſt patience, for my name's*
" *ſake thou haſt laboured, and*
4 " *haſt not fainted. nevertheleſs,*
" *I have ſomewhat a-*
" *gainſt thee, becauſe thou*
" *haſt left thy firſt love.*
5 " *remember therefore from*
" *whence thou art fallen, and*
" *repent, and do the firſt*
" *works; or elſe I will come*
" *unto thee quickly, and will*
" *remove thy candleſtick out*
" *of his place except thou re-*

" εαν " *pent.*

* The Biſhops or Preſidents of the churches.

6 " εαν μη μετανοησης. αλλα
" τουτο εχεις, ὁτι μισεις τα
" εργα των Νικολαϊτων, ἁ
7 " κἀγω μισω. ὁ εχων ους,
" ακουσατω τι το πνευμα
" λεγει ταις εκκλησιαις, τῳ
" νικωντι δωσω αυτῳ φαγειν
" εκ του ξυλου της ζωης, ὁ
" εστιν εν τῳ παραδισῳ του
" Θεου μου."

8 Και τῳ αγγελῳ της εκ-
κλησιας Σμυρναιων γραψον,
" ΤΑΔΕ λεγει ὁ πρωτος και
" ὁ εσχατος, ὁς εγενετο νεκρος,
" και εζησεν."

9 " Οιδα σου (τα εργα και)
" την θλιψιν και την πτω-
" χειαν, πλουσιος δε ει, και
" την βλασφημιαν εκ των
" λεγοντων Ιουδαιους ειναι ἑ-
" αυτους, και ουκ εισιν, αλ-
" λα συναγωγη του σατα-
10 " να. μηδεν φοβου ἁ μελ-
" λεις πασχειν, ιδου, μελλει
" βαλειν ἐξ ὑμων ὁ διαβολος
" εις φυλακην, ἱνα πειρασ-
" θητε, και ἑξετε θλιψιν ἡμε-
" ρων δεκα: γινου πιστος α-
" χρι θανατου, και δωσω
" σοι τον στεφανον της ζωης.
11 " ὁ εχων ους, ακουσατω τι
" το πνευμα λεγει ταις εκ-
" κλησιαις, ὁ νικων ου μη
" αδικηθῃ εκ του θανατου
" του δευτερου."

12 Και τῳ αγγελῳ της εν
Περγαμῳ εκκλησιας γραψον,
" ΤΑΔΕ λεγει ὁ εχων την
" ῥομφαιαν την διστομον την
" οξει-

" *pent. but in this thou art* 6
" *right, that thou hateſt the*
" *deeds of the Nicolaitans,*
" *which I alſo hate. he that* 7
" *hath an ear, let him hear*
" *what the ſpirit ſaith to*
" *the churches, to him that*
" *overcometh will I give to*
" *eat of the tree of life, which*
" *is in the paradiſe of my*
" *God.*"

And to the angel of the 8
church in SMYRNA, *write,*
" THESE *things ſaith the*
" *firſt and laſt, who was*
" *dead, and is alive.*"

" *I know thy works, thy* 9
" *tribulation and poverty*
" *(tho' thou art rich) and I*
" *know the blaſphemy of*
" *thoſe who ſay they are Jews,*
" *and are not, but are the*
" *ſynagogue of ſatan. fear* 10
" *none of thoſe things which*
" *thou ſhalt ſuffer: behold,*
" *the devil ſhall caſt ſome of*
" *you into priſon, that ye may*
" *be tried; and ye ſhall have*
" *tribulation ten days: be*
" *thou faithful unto death,*
" *and I will give thee a crown*
" *of life. he that hath an ear,* 11
" *let him hear what the ſpi-*
" *rit ſaith to the churches, he*
" *that overcometh, ſhall not*
" *be hurt by the ſecond death.*"

And to the angel of the 12
church in PERGAMOS,
write, " THESE *things, ſaith*
" *he, who hath the ſharp*
" *ſword*

13 " οξειαν, οιδα (τα εργα σου,
" και) που κατοικεις, οπου
" ὁ θρονος του σατανα, και
" κρατεις το ονομα μου, και
" ουκ ηρνησω την πιστιν
" μου, και εν ταις ἡμεραις εν
" αἱς Αντιπας ὁ μαρτυς μου
" ὁ πιστος, ὁς απεκτανθη
" παρ' ὑμιν, ὅπου κατοικει ὁ
" σατανας. αλλ' εχω κατα
14 " σου ολιγα, ὁτι εχεις εκει
" κρατουντας την διδαχην Ba-
" λααμ, ὁς εδιδασκεν εν τῳ
" Βαλακ βαλειν σκανδαλον
" ενωπιον των υἱων Ισραηλ,
" φαγειν (ειδωλοθυτα) και
" πορνευσαι. ουτως εχεις και
15 " συ κρατουντας την διδαχην
" των Νικολαϊτων, ὁ μισω.
16 " μετανοησον, ει δε μη, ερ-
" χομαι σοι ταχυ, και πο-
" λεμησω μετ' αυτων εν τῃ
" ῥομφαιᾳ του στοματος μου.
17 " ὁ εχων ους, ακουσατω τι
" το πνευμα λεγει ταις εκ-
" κλησιαις: τῳ νικωντι δω-
" σω αυτῳ (φαγειν απο) του

" ſword with two edges, I 13
" know thy works, and where
" thou dwelleſt, even where
" the throne of * ſatan is:
" thou maintaineſt my name,
" and haſt not renounced your
" faith in me, even at a time
" when Antipas my faithful
" martyr was ſlain among
" you, where Satan † dwells.
" but I have a few things a- 14
" gainſt thee, becauſe thou
" haſt there thoſe that hold the
" doctrine of ‡ Balaam, who
" counſelled Balac to enſnare
" the children of Iſrael, to eat
" things ſacrificed to idols, and
" to commit fornication. you 15
" have likewiſe thoſe that hold
" the doctrine of the ‖ Nico-
" laitans, which I hate. re- 16
" pent; or elſe I will come
" unto thee quickly, and will
" fight againſt them with the
" ſword of my ** mouth. he 17
" that hath an ear, let him
" hear what the ſpirit ſaith
" unto the churches: to him
" that

" μαννα

* The idol of Æſculapius, which was worſhipped at Pergamos.

† The martyrologys, which are too fabulous to deſerve any credit, ſay, that Antipas was roaſted in a *brazen-bull*. but the Romans had more humanity than ſuch legendary writers, and were utter ſtrangers to that kind of puniſhment.

‡ Balaamite and Nicolaite both ſignify *conqueror of the people*, a proper title for impoſtors.

‖ Irenæus ſays, their doctrine was, that women ſhould be in common: NICOLAUS was one of the ſeven Deacons, who being blamed by the apoſtles for his *jealouſy*, fell into the other *extreme*, and like CATO, indulged his wife to live at her diſcretion: a *precedent* that was ſoon abus'd to great licentiouſneſs. ſee EUSEBIUS Eccleſ. Hiſt. b. 3. c. 29. and IRENÆUS, b. 1. c. 27.

** See chap. i. 16.

" μανναν του κεκρυμμενου,
" και δωσω αυτῳ ψηφον λευ-
" κην, και επι την ψηφον ο-
" νομα καινον γεγραμμενον, ὁ
" ουδεις εγνω ει μη ὁ λαμβα-
" νων."

" that overcometh, will I give
" to eat of the hidden manna,
" and will give him a white
" ſtone, and in the ſtone * a
" new name written, which
" no man underſtands, ex-
" cept he that receives it."

18 Και τῳ αγγελῳ της εν Θυ-
ατειροις εκκλησιας γραψον,
" ΤΑΔΕ λεγει ὁ υἱος του
" Θεου, ὁ εχων τους οφθαλ-
" μους αὐτου ὡς φλογα πυ-
" ρος, και οἱ ποδες αυτου ὁ-
19 " μοιοι χαλκολιβανῳ: οιδα
" σου τα εργα, και την α-
" γαπην, και την διακονιαν,
" και την πιστιν, και την
" ὑπομονην σου, και τα ερ-
" γα σου, τα εσχατα πλει-
20 " ονα των πρωτων. αλλ' ε-
" χω κατα σου (ολιγα) ὁτι
" εας την γυναικα σου Ιε-
" ζαβηλ, ἡ λεγει ἑαυτην προ-
" φητιν, και διδασκει και
" πλανᾳ εμους δουλους, πορ-
" νευσαι και ειδωλοθυτα φα-
21 " γειν. και εδωκα αυτῃ χρο-
" νον ἱνα μετανοηση και ου
" θελει μετενοησαι εκ της
22 " πορνειας αυτης. ιδου, εγω
" βαλλω αυτην εις κλινην,
" και τους μοιχευοντας μετ'
" αυτης, εις θλιψιν μεγαλην,
" εαν μη μετανοησωσιν εκ
23 " των εργων αὐτων. και τα
" τεκνα αυτης αποκτενω εν
" θα-

18 *And unto the angel of the church in* THYATIRA, *write,* " THESE *things*
" *ſaith the ſon of God, whoſe*
" *eyes are like a flame of fire,*
" *and his feet like fine braſs;*
19 " *I know thy works, your*
" *charitable offices, your*
" *faith, and your patience,*
" *and that your laſt works*
20 " *exceed the firſt. notwith-*
" *ſtanding, I have a few*
" *things againſt thee, becauſe*
" *thou ſuffereſt that woman*
" † *Jezabel, who ſtiles her-*
" *ſelf a propheteſs, and teaches*
" *and ſeduces my ſervants to*
" *commit fornication, and to*
" *eat things ſacrificed to i-*
21 " *dols. I gave her ſpace to*
" *repent of her fornication,*
22 " *but ſhe repented not. be-*
" *hold, I will confine her to*
" *her bed, and thoſe that*
" *commit adultery with her*
" *I will ſeverely afflict, ex-*
" *cept they repent of their*
23 " *actions. I will ſtrike*
" *her children dead; and*
" *all*

* The conqueror in the Grecian games us'd to receive a white ſtone with his name, and the value of his prize, writ thereon.

† The antient Fathers ſay, that by Jezabel was meant the Biſhop's wife.

" θαναλῳ, και γνωσονλαι
" πασαι αἱ εκκλησιαι ὁτι
" εγω ειμι ὁ ερευνων νεφρους
" και καρδιας, και δωσω ὑ-
" μιν ἑκασλῳ καλα τα εργα
24 " ὑμων. ὑμιν δε λεγω τοις
" λοιποις τοις εν Θυαλειροις,
" ὁσοι ουκ εχουσι την διδα-
" χην ταυλην, και οἱλινες ουκ
" εγνωσαν τα βαθη του σα-
" τανα, ὡς λεγουσιν, ου βα-
" λω εφ' ὑμας αλλο βαρος,
25 " πλην ὁ εχελε: κραλησαλε
26 " αχρις ου αν ἡξω. και ὁ
" νικων, και ὁ τηρων αχρι
" τελους τα εργα μου, δω-
" σω αυλῳ εξουσιαν επι των
27 " εθνων, και ποιμανει αυ-
" τους εν ῥαβδῳ σιδηρᾳ, ὡς
" τα σκευη τα κεραμικα συν-
" τριβελαι, ὡς κἀγω ειλη-
" φα παρα του πατρος μου,
28 " και δωσω αυλῳ τον ασ-
29 " τερα τον πρωϊνον. ὁ ε-
" χων ους, ακουσαλω τι το
" πνευμα λεγει ταις εκκλη-
" σιαις."

" all the churches shall know
" that I am he who search-
" eth the reins and the heart:
" and I will give to every
" one of you according to
" your works. but I say to 24
" the rest that are in Thya-
" tira, who do not follow
" this doctrine, and * have
" not been initiated in the
" depths, as they are called,
" of satan, I will put upon
" you † no other burden,
" but what you have: hold 25
" that fast till I come. he 26
" that overcometh, and keep-
" eth my works unto the end,
" to him will I give power
" over the nations: he shall 27
" rule them with a rod of
" iron: as the vessels of a
" potter shall they be broken
" to shivers, according to the
" power I have received of
" my father. I will even give 28
" him the lustre of the morn-
" ing-star. he that hath an 29
" ear, let him hear what the
" spirit saith to the churches."

1 Και τῳ αγγελῳ της εν Σαρδεσιν εκκλησιαις γραψον, " ΤΑΔΕ λεγει ὁ εχων τα " πνευματα του Θεου, και " τους ἑπλα αστερας: οιδα " σου τα εργα, ὁτι το ονο-

And unto the angel of the 1
church in SARDIS, *write,*
" THESE *things saith he that*
" *hath the seven spirits of*
" *God and the seven stars; I*
" *know thy works, that thou*
" *hast the reputation of be-*

" μα " *ing*

* The Gnosticks, who were a branch of the Nicolaitans, pretended their doctrine was so secret and profound, that the apostles themselves were strangers to it. Iren. lib. 1. c. 1. † See Acts xv. 28, 29.

" μα εχεις ὁτι ζῃς, και νε-
2 " κρος ει. γινου γρηγορων,
" και στηριξον τα λοιπα ἁ
" μελλει αποθανειν, ου γαρ
" ευρηκα σου τα εργα πε-
" πληρωμενα ενωπιον του
3 " Θεου μου. μνημονευε ουν
" πως ειληφας και ηκουσας,
" και τηρει, και μετανοησον.
" εαν ουν μη γρηγορησῃς, ἡ-
" ξω επι σε ὡς κλεπτης, και
" ου μη γνῳς ποιαν ὡραν ἡξω
4 " επι σε. εχεις ολιγα ονο-
" ματα εν Σαρδεσιν, ἁ ουκ ε-
" μολυναν τα ἱματια ἀυτων,
" και περιπατησουσι μετ' ε-
" μου εν λευκοις, ὁτι ἀξιοι
5 " εισιν. ὁ νικων, ὁυτος πε-
" ριβαλειται εν ἱματιοις λευ-
" κοις, και ου μη εξαλειψω
" το ονομα αυτου εκ της βι-
" βλου της ζωης, και εξο-
" μολογησομαι το ονομα αυ-
" του ενωπιον του πατρος
" μου, και ενωπιον των αγ-
6 " γελων αυτου. ὁ εχων ους,
" ακουσατω τι το πνευμα
" λεγει ταις εκκλησιαις."

7 Και τῳ αγγελῳ της εν
Φιλαδελφειᾳ εκκλησιας γρα-
ψον, " ΤΑΔΕ λεγει ὁ ἁ-
" γιος, ὁ αληθινος, ὁ εχων
" την κλειδα του Δαβιδ, ὁ
" ανοιγων, και ουδεις κλειει,
" και κλειει, και ουδεις ανοι-
8 " γει: οιδα σου τα εργα:
" ιδου, δεδωκα ενωπιον σου
" θυραν ανεῳγμενην, και ου-
" δεις δυναται κλεισαι αυ-
" την: ὁτι μικραν εχεις δυ-
" ναμιν,

" ing alive, but art dead. be 2
" watchful, and fortify the
" reſt that are ready to die:
" for I have not found thy
" works perfect before God.
" remember therefore what 3
" thou haſt received and
" heard: obſerve it and re-
" pent. if therefore thou art
" not vigilant, I will come
" upon thee as a thief, thou
" ſhalt not know what hour
" I will come upon thee.
" thou haſt a few perſons in 4
" Sardis who have not de-
" filed their garments; they
" ſhall walk with me in
" white: for they are wor-
" thy. he that overcometh, 5
" the ſame ſhall be cloathed
" in white raiment; I will
" not efface his name out of
" the book of life, but I will
" own him before my father,
" and before his angels. he 6
" that hath an ear, let him
" hear what the ſpirit ſaith
" unto the churches."

And to the angel of the 7
church in PHILADELPHIA,
write, " THESE things ſaith
" He that is holy, He that is
" true, He that hath the
" key of David, He that o-
" peneth what no man can
" ſhut; and ſhutteth what
" no man can open: I know 8
" thy works: behold, I have
" ſet before thee an open door,
" and no man can ſhut it:
" for

" ναμιν, και ελπησας μου
" τον λογον, και ουκ ηρνη-
" σω το ονομα μου. ιδου,
9 " διδωμι εκ της συναγωγης
" του σαλανα των λεγοντων
" εαυτους Ιουδαιους ειναι, και
" ουκ εισιν, αλλα ψευδον-
" ται: ιδου, ποιησω αυτους
" ινα ηξωσι και προσκυνη-
" σωσιν ενωπιον των ποδων
" σου, και γνωσιν οτι εγω
10 " ηγαπησα σε. οτι ετηρη-
" σας τον λογον της υπο-
" μονης μου, καγω σε τηρη-
" σω εκ της ωρας του πει-
" ρασμου της μελλουσης
" ερχεσθαι επι της οικου-
" μενης ολης, πειρασαι τους
" καθοικουντας επι της γης.
11 " ερχομαι ταχυ: κρατει ο
" εχεις, ινα μηδεις λαβη τον
12 " στεφανον σου. ο νικων,
" ποιησω αυτον στυλον εν
" τω ναω του Θεου μου,
" και εξω ου μη εξελθη ετι:
" και γραψω επ' αυτον το
" ονομα του Θεου μου, και
" το ονομα της πολεως του
" Θεου μου της καινης Ιε-
" ρουσαλημ, η καταβαινου-
" σα εκ του ουρανου απο
" του Θεου μου, και το ο-
13 " νομα μου το καινον. ο
" εχων ους, ακουσατω τι το
" πνευμα λεγει ταις εκκλη-
" σιαις."

" *for tho' few in number, you*
" *have kept my word, and*
" *have not renounced my*
" *name. you ſhall ſee I will* 9
" *make thoſe of the ſynagogue*
" *of ſatan, who ſay they are*
" *Jews, and are not, but do*
" *lye: you ſhall ſee I will*
" *make them come, and throw*
" *themſelves at your feet,*
" *and they ſhall know that*
" *you are the objects of my*
" *love. becauſe you have* 10
" *kept my ‡ precept about*
" *patience, I alſo will keep*
" *you in the time of † perſe-*
" *cution, which ſhall happen*
" *to all the world, to try the*
" *inhabitants of the earth.*
" *behold, I come quickly: hold* 11
" *that faſt which you have,*
" *let no man take your crown.*
" *him that overcomes, will* 12
" *I make a pillar in the tem-*
" *ple of my God, and he ſhall*
" *go out no more: I will*
" *write upon him the name*
" *of my God, and the name*
" *of the city of my God,*
" *which is new Jeruſalem,*
" *which deſcends from heaven*
" *from my God: even my*
" *new name * will I write.*
" *he that hath an ear, let* 13
" *him hear what the ſpirit*
" *ſaith unto the churches."*

Και

And

‡ Luke xxi. 19.
* Rev. xix. 16.

† Under NERO. ſee chap. xii.

14 Και τω αγγελω της εκκλη-
σιας Λαοδικεων γραψον,
" ΤΑΔΕ λεγει ὁ Αμην, ὁ
" μαρτυς ὁ πιστος και αλη-
" θινος, ἡ αρχη της κτισεως
15 " του Θεου: οιδα σου τα
" εργα, ὁτι ουτε ψυχρος ει,
" ουτε ζεστος: οφελον ψυ-
16 " χρος ης, ἡ ζεστος. ουτως
" ὁτι χλιαρος ει, και ουτε ψυ-
" χρος ουτε ζεστος, μελλω σε
" εμεσαι εκ του στοματος μου.
17 " ὁτι λεγεις, ὁτι πλουσιος ει-
" μι, και πεπλουτηκα, και ου-
" δενος χρειαν εχω. και ουκ
" οιδας ὁτι συ ει ὁ ταλαι-
" πωρος, και ελεεινος, και
" πτωχος, και τυφλος, και
18 " γυμνος. συμβουλευω σοι
" αγορασαι παρ' εμου χρυ-
" σιον πεπυρωμενον εκ πυ-
" ρος, ἱνα πλουτησης; και
" ἱματια λευκα, ἱνα περι-
" βαλη, και μη φανερωθη
" ἡ αισχυνη της γυμνοτητος
" σου; και κολλουριον εγ-
" χρισον τους οφθαλμους
19 " σου, ἱνα βλεπης. εγω ὁ-
" σους εαν φιλω, ελεγχω
" και παιδευω: ζηλωσον
20 " ουν, και μετανοησον. ιδου,
" ἑστηκα επι την θυραν,
" και κρουω: εαν τις ακου-
" ση της φωνης μου, και α-
" νοιξη την θυραν, εισελευ-
" σομαι προς αυτον, και δει-
" πνησω μετ' αυτου, και
21 " αυτος μετ' εμου. ὁ νικων
" δωσω αυτω καθισαι μετ'
" εμου εν τω θρονω μου, ὡς

And unto the angel of the 14
church of the LAODICE-
ANS, *write,* "*these things*
"*ſaith the* AMEN, *the faith-*
"*ful and true witneſs, the*
"*beginning of the creation*
"*of God; I know thy works,* 15
"*that thou art neither cold*
"*nor hot: I would thou*
"*wert cold or hot. but ſince* 16
"*thou art lukewarm, and*
"*neither cold nor hot, I*
"*will ſpue thee out of my*
"*mouth. you ſay you are* 17
"*rich, and have increaſed*
"*your gain, and have need*
"*of nothing; but you do*
"*not conſider that you are*
"*wretched, miſerable, poor,*
"*blind, and naked. I coun-* 18
"*ſel thee to purchaſe of me*
"*gold tried in the fire, that*
"*thou mayſt be rich; and*
"*white raiment, that thou*
"*mayſt be cloathed, and*
"*that the ſhame of thy na-*
"*kedneſs may not appear;*
"*and an ointment for thine*
"*eyes to make you ſee clear.*
"*as many as I love, I re-* 19
"*buke and chaſtiſe: be warm*
"*therefore with zeal, and*
"*repent. behold, I ſtand at* 20
"*the door, and knock: if*
"*any man hear my voice,*
"*and open the door, I will*
"*come in to him, I will ſup*
"*with him, and he ſhall af-*
"*terwards be entertained by*
"*me. to him that overcom-* 21
"*eth*

καγω

" καγω ενικησα, και εκα-
" θισα μετα του πατρος μου
22 " εν τω θρονω αυτου. ὁ
" εχων ους, ακουσατω τι
" το πνευμα λεγει ταις εκ-
" κλησιαις."

" eth will I grant to sit with
" me in my throne, even as I
" also overcame, and am set
" down with my father in his
" throne. he that hath an ear, 22
" let him hear what the spi-
" rit saith unto the churches."

1 ΜΕΤΑ ΤΑΥΤΑ ειδον, και ιδου θυρα ηνεωγμενη εν τω ουρανω, και ἡ φωνη ἡ πρωτη ἡν ηκουσα ὡς σαλπιγγος λαλουσης μετ' εμου, λεγουσα, " αναβα ὡδε, και δει-
" ξω σοι ἁ δει γενεσθαι μετα
" ταυτα."

1 AT ANOTHER TIME I had a vision, when I saw a door was opened in heaven: and the first voice which I heard talking to me, was like the sound of a trumpet; which said, " come up hither,
" and I will shew thee things
" which must be hereafter."

2 Και ευθεως εγενομην εν πνευματι: και ΙΔΟΥ, ΘΡΟΝΟΣ εκειτο εν τω ουρανω, και επι του θρονου καθημενος.
3 (και ὁ καθημενος ην) ὁμοιος ὁρασει λιθῳ ιασπιδι, και σαρδινῳ: και ιρις κυκλοθεν του θρονου ὁμοιος ὁρασει σμαραγδινῳ.
4 και κυκλοθεν του θρονου θρονοι εικοσι και τεσσαρες: και επι τους θρονους ειδον τους εικοσι και τεσσαρας ΠΡΕΣΒΥΤΕΡΟΥΣ καθημενους, περιβεβλημενους εν ἱματιοις λευκοις; και εσχον επι τας κεφαλας ἀυτων στεφανους χρυσους.
5 και εκ του θρονου εκπορευονται ασταπαι και βρονται και φωναι: και ἑπτα λαμπαδες πυρος καιο-

2 Immediately I was in an extasy: and I SAW a throne placed in heaven, and one sitting on the throne. he that 3
sat, appear'd to the sight, like a jasper, and a sardine stone: and there was an arch like a rain-bow, round about the throne, which had the appearance of an emerald.
round about the throne were 4
four and twenty seats: and upon the seats I saw four and twenty † ELDERS sitting, cloathed in white raiment; and they had on their heads crowns of gold. out of the 5
throne proceeded lightnings, * and thundrings, and voices: and there were seven lamps of

Chap. IV. THE SECOND VISION of the THRONE, XXXIV ELDERS, and the IV ANIMALS.

† 1 Chron. xxiv. 4. Acts xv.

* Lightnings and thunders, signify the divine threatnings.

καιομεναι ενωπιον του θρονου, αἱ εισι τα ἑπτα πνευματα του Θεου.

6 Και ενωπιον του θρονου θαλασσα ὑαλινη, ὁμοια κρυσταλλῳ: και εν μεσῳ του θρονου και κυκλῳ του θρονου τεσσαρα ΖΩΑ γεμοντα οφθαλμων εμπροσθεν και οπισθεν. 7 και το ζωον το πρωτον ὁμοιον λεοντι, και το δευτερον ζωον ὁμοιον μοσχῳ, και το τριτον ζωον εχον το προσωπον ὡς ανθρωπος, και το τεταρτον ζωον ὁμοιον 8 αετῳ πετωμενῳ. και τεσσαρα ζωα, ἑν καθ' ἑαυτο, ειχον ανα πτερυγας ἑξ κυκλοθεν, και εσωθεν γεμοντα οφθαλμων; και αναπαυσιν ουκ εχουσιν ἡμερας και νυκτος, λεγοντα, ἁγιος, ἁγιος, ἁγιος Κυριος ὁ Θεος ὁ παντοκρατωρ, ὁ ην και ὁ ων και ὁ ερχομενος. 9 και ὁταν δωσουσι τα ζωα δοξαν και τιμην και ευχαριστιαν τῳ καθημενῳ επι του θρονου, τῳ ζωντι εις τους αιωνας των 10 αιωνων, πεσουνται οἱ εικοσι και τεσσαρες πρεσβυτεροι ενωπιον του καθημενου επι του θρονου, και προσκυνουσι τῳ ζωντι εις τους αιωνας των αιωνων, και βαλλουσι τους

of fire burning before the throne, which are the seven spirits of God.

Before the throne there 6
was * *a sea of glass like unto crystal: and towards the throne, and round about the throne* ‡ *were four* ANIMALS *full of eyes before and behind. the first animal was* 7
like a lion, the second animal like a calf, the third animal appear'd like a man, and the fourth animal was like a flying eagle. the four 8
animals had each of them six wings about him, and they were full of eyes within; and they never ceas'd day and night, crying, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHO WAS, WHO IS, AND WHO WILL BE. *and when those* 9
animals gave glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the 10
four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne,

say-

* In the temple was the brazen-sea: Exod. xxx. 18. by the *sea* is meant the christian people at Jerusalem. Rev. xvii. 15. Hab. ii. 14.

‡ See 1 Kings x. 19. by the IV animals are meant IV apostolical men. 1. PETER. 2. JAMES the brother of *Jesus*. 3. MATTHEW. 4. PAUL.

τους στεφανους αυτων ενωπιον
11 του θρονου, λεγοντες, " αξιος
" ει Κυριε λαβειν την δοξαν
" και την τιμην και την δυ-
" ναμιν, ὁτι συ εκτισας τα
" παντα, και δια το θελημα
" σου εισι, και εκτισθησαν."
1 Και ειδον επι την δεξιαν
του καθημενου επι του θρονου
ΒΙΒΛΙΟΝ γεγραμμενον εσω-
θεν και οπισθεν, κατεσφρα-
γισμενον ΣΦΡΑΓΙΣΙΝ ἑπτα.
2 και ειδον ἀγγελον ισχυρον κη-
ρυσσοντα φωνῃ μεγαλῃ, " τις
" εστιν αξιος ανοιξαι το βιβ-
" λιον, και λυσαι τας σφρα-
3 " γιδας αυτου?" και ουδεις
ηδυνατο εν τῳ ουρανῳ, ουδε
επι της γης, ουδε ὑποκατω
της γης, ανοιξαι το βιβ-
4 λιον, ουδε βλεπειν αυτο. και
εγω εκλαιον πολλα, ὁτι ου-
δεις αξιος ευρεθη ανοιξαι και
αναγνωναι το βιβλιον, ουτε
5 βλεπειν αυτο. και εις εκ των
πρεσβυτερων λεγει μοι, μη
κλαιε, ιδου ενικησεν ὁ λεων ὁ
ων εκ της φυλης Ιουδα, ἡ ῥι-
ζα Δαβιδ, ανοιξαι το βιβ-
λιον, και λυσαι τας ἑπτα
σφραγιδας αυτου.
6 Και ειδον, και ιδου εν με-
σῳ του θρονου και των τεσ-
σαρων ζωων, και εν μεσῳ
των πρεσβυτερων, αρνιον ἑστ-
ηκος ὡς εσφαγμενον, εχον
κερατα ἑπτα, και οφθαλμους
ἑπτα, οἱ εισι τα ἑπτα του
Θεου πνευματα τα απεστα-
λ-

saying, " *thou art worthy,* 11
" *O Lord, to receive glory,*
" *and honour, and power:*
" *for thou haſt created all*
" *things, by thy* WILL *they*
" *ſubſiſt, and were crea-*
" *ted.*"

And I ſaw in the right 1
hand of him that ſate on the throne, A BOOK *written within and on the backſide, ſealed with ſeven* SEALS. *and I ſaw a powerful angel* 2
proclaiming with a loud voice, " *who is worthy to*
" *open the book, and to*
" *looſe the ſeals thereof.*" *and no one in heaven, nor* 3
in earth, nor under the earth, was able to open the book, or to look therein. and I wept much, becauſe no 4
man was found worthy to open and read the book, nor to look therein. and one of the 5
elders ſaid to me, weep not: behold, the lion of the tribe of Juda, the offſpring of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

And I beheld, and ſaw be- 6
fore the throne, in the midſt of the four animals, and in the midſt of the elders, a lamb which ſeem'd to have been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God ſent forth into

7 μενα εις πασαν την γην. και
πλθε, και ειληφε το βιβλιον
εκ της δεξιας του καθημενου
8 επι του θρονου. και ὁτε ε-
λαβε το βιβλιον, τα τεσ-
σαρα ζωα και οἱ εικοσιτεσσα-
ρες πρεσβυτεροι επεσον ενω-
πιον του αρνιου, εχοντες ἑ-
καστος κιθαρας και φιαλας
χρυσας γεμουσας θυμιαμα-
των, αἱ εισιν αἱ προσευχαι
9 των ἁγιων. και ᾀδουσιν ῳ-
δην καινην, λεγοντες, "αξιος
"ει λαβειν το βιβλιον, και
"ανοιξαι τας σφραγιδας αυ-
"του, ὁτι εσφαγης, και η-
"γορασας τῳ Θεῳ ἡμας εν
"τῳ αἱματι σου, εκ πασης
"φυλης και γλωσσης και
10 "λαου και εθνους. και ε-
"ποιησας ἡμας τῳ Θεῳ ἡ-
"μων βασιλεις και ἱερεις,
"και βασιλευσομεν επι της
"γης."
11 Και ειδον, και ηκουσα
φωνην αγγελων πολλων κυ-
κλοθεν του θρονου και των
ζωων και των πρεσβυτερων,
μυριαδες μυριαδων, και χιλι-
12 αδες χιλιαδων, λεγοντες φωνῃ
μεγαλῃ, "αξιον εστι το αρ-
"νιον το εσφαγμενον λαβειν
"την δυναμιν και πλουτον
"και σοφιαν και ισχυν και
"τιμην και δοξαν και ευλο-
13 "γιαν." και παν κτισμα,
ὁ εστιν εν τῳ ουρανῳ, και εν
τῃ γῃ, και ὑποκατω της γης,
και επι της θαλασσης ἁ εστι,
και τα εν αυτοις παντα, η-

all the earth. and he came 7
and took the book out of the
right hand of him that ſate up-
on the throne. when he had 8
taken the book, the four ani-
mals, and the four and twenty
elders fell down before the 14
lamb, every one of them ha-
ving harps, and golden vials
full of odours, which are
the prayers of the ſaints.
and they ſung a new ſong, 9
ſaying, "thou art worthy 1
"to take the book, and to
"open the ſeals thereof:
"for thou waſt ſlain, and
"haſt redeemed us to God by 2
"thy blood, out of every
"tribe, and language, and
"people, and nation; and 10
"haſt made us kings and
"prieſts unto our God: and
"we ſhall reign on the
"earth." 3
Then in my viſion I heard 11
the voice of many angels which 4
ſurrounded the throne, the ani-
mals, and the elders: to the
number of ten thouſand times
ten thouſand, and thouſands of
thouſands; ſaying with a loud 12
voice, "worthy is the lamb
"that was ſlain to receive
"power, and riches, and
"wiſdom, and ſtrength, and 5
"honour, and glory, and
"bleſſing." and every crea- 13
ture which is in heaven, on the
earth, under the earth, and
ſuch as are in the ſea, and all

ηκουσα

that

κουσα λεγονλας, " τῳ καθη-
" μενῳ επι του θρονου και
" τῳ αρνιῳ ἡ ευλογια και ἡ
" τιμη και ἡ δοξα και το
" κραλος εις τους αιωνας των
" αιωνων." και τα τεσ-
14 σαρα ζωα ελεγον, αμην. και
οἱ εικοσιλεσσαρες πρεσβυλεροι
επεσαν, και προσεκυνησαν
ζωνλι εις τους αιωνας των
αιωνων.

1 Και ειδον ὁτε ηνοιξε το αρ-
νιον μιαν εκ των σφραγιδων,
και ηκουσα ἑνος εκ των τεσ-
σαρων ζωων λεγονλος, ὡς
φωνης βρονλης, " ερχου και
2 " βλεπε." και ειδον, και ι-
δου ἱππος λευκος, και ὁ κα-
θημενος επ' αυλῳ εχων τοξον,
και εδοθη αυλῳ σλεφανος, και
εξηλθε νικων, και ἱνα νικη-
ση.

3 Και ὁτε ηνοιξε την δευ-
τεραν σφραγιδα, ηκουσα του
δευλερου ζωου λεγονλος, " ερ-
4 " χου και βλεπε." και εξ-
ηλθεν αλλος ἱππος πυρρὸς,
και τῳ καθημενῳ επ' αυλῳ ε-
δοθη αυλῳ λαβειν την ειρηνην
απο της γης, και ἱνα αλλη-
λους σφαξωσι, και εδοθη αυ-
τῳ μαχαιρα μεγαλη.

5 Και ὁτε ηνοιξε την τρι-
την σφραγιδα, ηκουσα του
τριλου ζωου λεγονλος, " ερ-
" χου και βλεπε." και ει-
δον, και ιδου ἱππος μελας,
και

that are in them, heard I, say-
ing, " bleſſing, and honour,
" and glory, and power be
" unto him that ſitteth upon
" the throne, and unto the
" lamb for ever and ever."
and the four animals ſaid, a- 14
men. and the four and twen-
ty elders fell down and wor-
ſhipped him that liveth for
ever and ever.

Then I ſaw the lamb open 1
one of the ſeals, when I heard
one of the four animals with
a voice like thunder, ſay,
" come, and ſee." I look'd, 2
and there was a white horſe;
and he that ſat on him had
a bow, and a crown was
given unto him, and he went
forth like a conqueror, to gain
conqueſts.

When he had opened the ſe- 3
cond ſeal, I heard the ſecond
animal ſay, " come and ſee."
and there went out another 4
horſe that was red: and power
was given to him that ſat
thereon, to * *baniſh peace from*
the land, and to make men
kill one another: and there
was given unto him a great
ſword.

When he had opened the 5
third ſeal, I heard the third
animal ſay, " come and ſee."
and I beheld, and ſaw a
black horſe; and he that

Chap. VI. The SEALS opened.

* See Joſephus's wars of the Jews. B. IV, V, VI.

και ὁ καθημενος επ' αυτῳ, εχων ζυγον εν τῃ χειρει αὐτου.
6 και ηκουσα φωνην εν μεσῳ των τεσσαρων ζωων λεγουσαν, " χοινιξ σιτου δηναριου, " και τρεις χοινικες κριθης δη- " ναριου, και το ελαιον και " τον οινον μη αδικησῃς."
7 Και ὁτε ηνοιξε την σφραγιδα την τεταρτην, ηκουσα φωνην του τεταρτου ζωου λεγουσαν, " ερχου και βλεπε."
8 και ειδον, και ιδου ἱππος χλωρος, και ὁ καθημενος επανω αυτου, ονομα αυτῳ ὁ Θανατος, και ὁ Αδης ακολουθει μετ' αυτου, και εδοθη αυτοις εξουσια αποκτειναι επι το τεταρτον της γης, εν ῥομφαιᾳ και εν λιμῳ και εν θανατῳ, και ὑπο των θηριων της γης.
9 Και ὁτε ηνοιξε την πεμπτην σφραγιδα, ειδον ὑποκατω του θυσιαστηριου τας ψυχας των εσφαγμενων δια τον λογον του Θεου, και δια
10 την μαρτυριαν ἡν ειχον, και εκραζον φωνῃ μεγαλῃ, λεγοντες, " εως ποτε ὁ δεσποτης " ὁ ἁγιος και ὁ αληθινος, ου " κρινεις και εκδικεις το ἁιμα " ἡμων απο των κατοικουν- " των

sat on him had a balance in his hand. and I heard a 6
voice from amidst the four animals say, " * a measure of " wheat for a penny, and " three measures of barley for " a penny; but don't touch " the oil and the wine."

When he had opened the 7
fourth seal, I heard the voice of the fourth animal say, " come and see." and 8
I looked, and there was a pale horse; the name of him that sat thereon was † DEATH, and the Grave followed with him: and power was given to them, over the fourth part of the land to kill with sword, with famine, with pestilence, and with wild beasts.

When he had opened the 9
fifth seal, I saw under the altar the souls of those that were slain for the word of God, and for the testimony which they maintain'd. and 10
they cried with a loud voice, saying, " how long, O Lord, " holy and true, dost thou de- " fer doing justice, and a- " venging our blood on those that

* Acts xi. 28. A great famine happen'd in the 2d year of Claudius: and another in the 9th and 10th years of that emperor.

† The pestilence. see Grotius. Mat. xxiv. 7.

Chap. VI. 6. The scarcity was to affect the necessarys of Life, but not the superfluitys.

Chap. VI. 8. Josephus says, eleven hundred thousand Jews were kill'd by famine and the sword, and ninety thousand sold for slaves. lib. VI. c. 44.

11 " των επι της γης ? " και εδοθησαν εκασοις στολαι λευκαι, και ερρεθη αυτοις ινα αναπαυσωνται ετι χρονον μικρον, εως ου πληρωσονται και οι συνδουλοι αυτων και οι αδελφοι αυτων, οι μελλοντες αποκτεινεσθαι ως και αυτοι.

12 Και ειδον οτε ηνοιξε την σφραγιδα την εκτην, και ιδου σεισμος μεγας εγενετο, και ο ηλιος εγενετο μελας ως σακκος τριχινος, και η σεληνη
13 ολη εγενετο ως αιμα, και οι αστερες του ουρανου επεσαν εις την γην, ως συκη βαλλει τους ολυνθους αυτης, υπο με-
14 γαλου ανεμου σειομενη. και ουρανος απεχωρισθη ως βιβλιον ειλισσομενον, και παν ορος και νησος εκ των τοπων
15 αυτων εκινηθησαν, και οι βασιλεις της γης, και οι μεγιστανες, και οι πλουσιοι, και οι χιλιαρχοι, και οι δυνατοι, και πας δουλος και πας ελευθερος εκρυψαν εαυτους εις τα σπηλαια και εις τας πετρας
16 των ορεων, και λεγουσι τοις ορεσι και ταις πετραις, " πε-
" σετε εφ' ημας, και κρυψα-
" τε ημας απο προσωπου
" του καθημενου επι του
" θρονου, και απο της οργης
17 " του αρνιου, οτι ηλθεν η ημε-
" ρα

" *that dwell on the earth?*" *and white robes were given* 11 *to every one of them, and it was said unto them, that they should have patience yet for a little while, till the number of their fellow-servants, and their brethren, that should be killed, as they were, should be complete.*

And when I beheld the 12 *opening of the sixth seal, there was a great earthquake: the sun* * *became black as sackcloth of hair, and the moon became as blood; the stars* 13 *of heaven fell down to the earth, even as a fig-tree casteth its untimely figs when it is shaken by a mighty wind: the heaven disappeared as a* 14 *book when it is rolled up: every mountain and island were moved out of their places: the kings of the earth,* 15 *the great men, the rich men, the chief captains, and the mighty men, every bond-man, and every free-man, hid themselves in the caverns, and in the rocks of the mountains; and said to the moun-* 16 *tains, and to the rocks,* " *fall* " *on us, and hide us from* " *the face of him that sitteth* " *on the throne, and from the* " *wrath of the lamb: for the* 17 " *great*

* Dion LX. mentions a solar eclipse, in the VIth year of Claudius, and in his VIIth year there was a total eclipse of the moon. and August 1st, A. D. 64. at 11 in the morning, an eclipse of the sun was accompany'd with claps of thunder. Philost. *Vit. Apol. Tyan.*

" μερα ἡ μεγαλη της οργης
" αὐτου, και τις δυναται
" σταθηναι?"

" great day of his wrath is
" come; and who ſhall be
" able to ſubſiſt?"

1 Και μετα ταυτα ειδον τεσσαρας αγγελους ἑστωτας επι τας τεσσαρας γωνιας της γης, κρατουντας τους τεσσαρας ανεμους της γης, ἱνα μη πνεη ανεμος επι της γης, μητε επι της θαλασσης, μητε επι παν δενδρον. 2 και ειδον αλλον αγγελον αναβαντα απο ανατολης ἡλιου, εχοντα σφραγιδα Θεου ζωντος, και εκραξε φωνη μεγαλη τοις τεσσαρσιν αγγελοις, οἱς εδοθη αὐτοις αδικησαι την γην και την θαλασσαν, 3 λεγων, " μη αδικησητε την γην, μητε την
" θαλασσαν, μητε τα δενδρα, αχρις οὐ σφραγιζωμεν τους δουλους του Θεου
" ἡμων επι των μετωπων αὐτων."

1 AFTER *theſe things, I ſaw* FOUR ANGELS *ſtanding on the four corners of the land, holding the four winds of the land, that the wind ſhould not blow on the land, nor on the ſea, nor on any tree.* 2 *and I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea,* 3 *ſaying,* " *hurt not the earth,*
" *nor the ſea, nor the trees,*
" *till we have ſealed the*
" *ſervants of our God in*
" *their foreheads.*"

4 Και ηκουσα τον αριθμον των εσφραγισμενων, ρμδ' χιλιαδες εσφραγισμενοι, εκ πασης φυλης υἱων Ισραηλ. 5 εκ φυλης Ιουδα, ιβ' χιλιαδες εσφραγισμενοι, εκ φυλης Ρουβην, ιβ' χιλιαδες εσφραγισμενοι, εκ φυλης Γαδ, ιβ' χιλιαδες

4 *And I heard the number of thoſe who were ſealed: and there were ſealed an hundred forty and four thouſand, of all the tribes of the children of Iſrael.* 5 *of the tribe of Juda were ſealed twelve thouſand. of the tribe of Reuben were ſealed twelve thou-*

Chap. VII. 1. Under king Agrippa's adminiſtration, Judea enjoy'd a profound peace. Joſep. II. 17.

Ib. By trees are meant citys or temples. the temple of Jeruſalem was called Libanus, being built of that wood. Jer. xxii. 7.

Chap. VII. 3. Don't lay waſte the land, nor the people, nor their citys or temple. it was an eaſtern cuſtom for ſlaves to have their maſter's name mark'd upon their foreheads. Euſebius ſays. the chriſtians by a divine warning retired from Jeruſalem ſome time before the ſiege, to a city call'd PELLA. Hiſt. Eccleſ. b. iii. c. 5.

6 λιαδες εσφραγισμενοι, εκ φυ-
λης Ασηρ, ιβ' χιλιαδες εσ-
φραγισμενοι, εκ φυλης Νεφ-
θαλειμ, ιβ' χιλιαδες εσφρα-
γισμενοι, εκ φυλης Μανασ-
ση, ιβ' χιλιαδες εσφραγισμε-
7 νοι, εκ φυλης Συμεων, ιβ'
χιλιαδες εσφραγισμενοι, εκ
φυλης Λουϊ, ιβ' χιλιαδες εσ-
φραγισμενοι, εκ φυλης Ισα-
χαρ, ιβ' χιλιαδες εσφραγισ-
8 μενοι, εκ φυλης Ζαβουλων,
ιβ' χιλιαδες εσφραγισμενοι, εκ
φυλης Ιωσηφ, ιβ' χιλιαδες
εσφραγισμενοι, εκ φυλης Βε-
νιαμιν, ιβ' χιλιαδες εσφρα-
γισμενοι.

thouſand. of the tribe of Gad were ſealed twelve thouſand. of the tribe of Aſer were ſealed twelve thouſand. of the tribe of Nephthalim were ſealed twelve thouſand. of the tribe of Manaſſes were ſealed twelve thouſand. of the tribe of Simeon were ſealed twelve thouſand. of the tribe of Levi were ſealed twelve thouſand. of the tribe of Iſachar were ſealed twelve thouſand. of the tribe of Zabulon were ſealed twelve thouſand. of the tribe of Joſeph were ſealed twelve thouſand. of the tribe of Benjamin were ſealed twelve thouſand.

6 7 8

9 Μετα ταυτα ειδον, και ιδου
οχλος πολυς, ον αριθμησαι
αυτον ουδεις ηδυνατο, εκ παν-
των εθνους και φυλων και
λαων και γλωσσων, εστω-
τες ενωπιον του θρονου και
ενωπιον του αρνιου, περι-
βεβλημενοι στολας λευκας, και
φοινικες εν ταις χερσιν αυτων.
10 Και κραζουσες φωνη μεγαλη,
λεγουσες, "η σωτηρια τω κα-
"θημενω επι του θρονου του
"Θεου ημων, και τω αρνιω."
11 και παντες οι αγγελοι εστηκε-
σαν κυκλω του θρονου και των
πρεσβυτερων και των τεσσα-
ρων ζωων, και επεσον ενω-
πιον του θρονου επι προσωπον
αυτων, και προσεκυνησαν τω
12 Θεω, λεγουσες, αμην, η ευ-
λογια,

After this I beheld, and there was a great multitude, which no man could number, of every nation, tribe, people, and language, who ſtood before the throne, and before the lamb cloathed in white robes, having palms in their hands. 9

They cried with a loud voice, "ſalvation from our "God who ſits upon the "throne, and unto the lamb." and all the angels who ſtood round about the throne, and about the elders, and the four animals fell before the throne on their faces, and worſhipped God, ſaying, amen: 10 11 12 *praiſe, and glory, and wiſ-*

λογια, και ἡ δοξα, και ἡ σοφια, και ἡ ευχαριστια, και ἡ τιμη, και ἡ δυναμις, και ἡ ισχυς τῳ Θεῳ ἡμων εις τους αἰωνας των αἰωνων. αμην.

13 Και απεκριθη εἰς εκ των πρεσβυτερων, λεγων μοι, ουτοι οἱ περιβεβλημενοι τας στολας τας λευκας, τινες εισι, 14 και ποθεν ηλθον? και ειρηκα αυτῳ, Κυριε μου, συ οιδας. και ειπε μοι, ουτοι εισιν οἱ ερχομενοι εκ της θλιψεως της μεγαλης, και επλυναν τας στολας αὐτων, και ελευκαναν αυτας εν τῳ αἱματι του αρνιου. 15 δια τουτο εισιν ενωπιον του θρονου του Θεου, και λατρευουσιν αυτῳ ἡμερας και νυκτος εν τῳ ναῳ αυτου, και ὁ καθημενος επι του θρονου, σκηνωσει επ' αυτους. 16 ου πεινασουσιν ετι, ουδε διψησουσιν ετι, ουδε μη πεσῃ επ' αυτους ὁ ἡλιος, ουδε παν καυμα. 17 ὁτι το αρνιον το ανα μεσον του θρονου ποιμανει αυτους, και ὁδηγησει αυτους επι ζωσας πηγας ὑδατων, (και εξαλειψει ὁ Θεος παν δακρυον απο των οφθαλμων αὐτων.)

1 Και ὁτι ηνοιξε την σφραγιδα την ἑβδομην, εγενετο σιγη εν τῳ ουρανῳ ὡς ἡμιωριον.

Και

dom, and thankſgiving, and honour, and power, and might be to our God for ever and ever. amen.

Then one of the elders ſpake, and ſaid to me, who are thoſe that are arrayed in white robes? and whence do they come? my Lord, anſwer'd I, you can tell. and he ſaid to me, theſe are they who came out of great tribulation, and have waſhed their robes, and made them white in the blood of the lamb. therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall cover them, as a pavillion. they ſhall no more ſuffer hunger or thirſt, neither ſhall the ſun dart on them, nor any heat moleſt them. for the lamb who is in the midſt before the throne, ſhall feed them, and ſhall lead them to living fountains of waters: and * God ſhall wipe away all tears from their eyes.

AT the opening of the † SEVENTH SEAL, there was ſilence in heaven about the ſpace of half an hour.

Then

* Iſa. xxv. 8.

† The VIIth SEAL opened. the VII TRUMPETS, relating to the ſiege of Jeruſalem. trumpets are the ſignals of battles. Jerem. xlii. 14. Hoſ. v. 8.

2 * ΚΑΙ ειδον τους ἑπτα αγ-
γελους, οἱ ενωπιον του Θεου
ἑστηκασι, και εδοθησαν αυ-
3 τοις ἑπτα σαλπιγγες. και αλ-
λος αγγελος ηλθε, και εστα-
θη επι το θυσιαστηριον, ε-
χων λιβανωτον χρυσουν, και
εδοθη αυτῳ θυμιαματα πολ-
λα, ἱνα δωσῃ ταις προσευ-
χαις των ἁγιων παντων, επι
το θυσιαστηριον το χρυσουν
4 το ενωπιον του θρονου. και
ανεβη ὁ καπνος των θυμια-
ματων ταις προσευχαις των
ἁγιων, εκ χειρος του αγγελου,
5 ενωπιον του Θεου. και ει-
ληφεν ὁ αγγελος το λιβανω-
τον, και εγεμισεν αυτο εκ του
πυρος του θυσιαστηριου, και
εβαλεν εις την γην, και εγε-
νοντο φωναι και βρονται και
αστραπαι και σεισμος.

6 Και οἱ ἑπτα αγγελοι εχον-
τες τας ἑπτα σαλπιγγας, ἡ-
τοιμασαν ἑαυτους ἱνα σαλ-
7 πισωσι. και ὁ πρωτος αγγε-
λος εσαλπισε, και εγενετο
χαλαζα και πυρ μεμιγμενα
αἱ-

Then I ſaw the ſeven angels who attend in the preſence of God; and to them were given ſeven trumpets. 2 *and another angel came and ſtood at the altar, having a golden cenſer; and there was given to him much incenſe, that he ſhould offer it with the prayers of all the ſaints upon the golden altar, which was before the throne.* 3 *and the ſmoke of the incenſe together with the prayers of the ſaints, aſcended up before God, out of the angel's hand.* 4 *and the angel took the cenſer, and having filled it with the fire of the altar, he caſt it upon the land: and there was a noiſe of thunders, and lightnings, and an earthquake.* 5

Then the ſeven angels who had the ſeven trumpets, prepared themſelves to ſound. 6 *the firſt angel ſounded, and there followed hail and fire mingled with blood, which* 7 *fell*

* The IIId VISION.

Chap. VIII. 5. By land is generally meant the land of JUDEA. Joſephus ſays, a comet appear'd for a whole year.—that on the 8th of April, between the hours of twelve and three in the morning, it was as light as day, and he relates it as a prodigy almoſt incredible, that there was an appearance of armys running up and down in the clouds, which our Aſtronomers call *Aurora Boreales*.—that a Cow led to be ſacrificed by the high-prieſt, brought forth a lamb in the midſt of the temple, the eaſtern gate of which, made all of braſs, and ſo maſſy, it required twenty men to ſhut it, opened of its own accord. ſee Joſeph. b. VI. and Taciti Hiſtor. l. V.

Ver. 7. The hail and fire mingled with blood, ſignify that *obdurate* temper, and *ſanguinary* zeal which diſtinguiſh'd the Jews from all other nations in the world.

αἱμαῖι, και εβληθη εις την γην, και το τριτον της γης, και το τριτον των δενδρων κατεκαη, και πας χορτος χλωρος κατεκαη.

8 Και ὁ δευτερος αγγελος εσαλπισε, και ὡς ορος μεγα πυρι καιομενον εβληθη εις την θαλασσαν, και εγενετο το τριτον της θαλασσης, αἱμα.

9 και απεθανε το τριτον των κτισματων των εν τῃ θαλασσῃ, τα εχοντα ψυχας, και το τριτον των πλοιων διεφθαρη.

10 Και ὁ τριτος αγγελος εσαλπισε, και επεσεν εκ του ουρανου ασηρ μεγας καιομενος ὡς λαμπας, και επεσεν επι το τριτον των ποταμων, και επι τας πηγας ὑδατων.

11 και το ονομα του αστερος λεγεται ὁ αψινθος, και γινεται το τριτον εις αψινθον, και πολλοι ανθρωπων απεθανον εκ των ὑδατων, ὁτι επικρανθησαν.

fell upon the earth: and a third part of the earth, and a third part of the trees was burnt up, and all the green graſs.

And the ſecond angel ſounded, and a great mountain as it were all on fire was caſt into the ſea; and the third part of the ſea became blood: and the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

And the third angel ſounded, and there fell a great ſtar from heaven, burning like a flambeau, and it fell upon the third part of the rivers, and upon the fountains of waters. the name of the ſtar was wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

Και

And

Ib. The *green* graſs ſignifys the prieſts. ſee Luke xxiii. 31. Exod. ix. 24.

Ver. 8. In the prophetic ſtile, a *mountain* is a *tower*. ſee Iſaiah. xiii. 2. Ezek. xxxviii. 20. Mich. i. 4. iii. 12. iv. 1. Amos vi. 1. Obed. 8, 9. The tower of *Antonia* is here meant, which the Romans batter'd and took by ſtorm: when twenty or thirty thouſand Jews were deſtroy'd, either by the fall of the tower, or by the ſword.

Ib. As the people are repreſented by the *ſea*, ſo the moveables, the plunder of the temple, is ſignified by the ſhips.

Ver. 10, 11. By *falling ſtars* are frequently meant corrupt leaders. the *Egyptian* impoſtor ſeems here pointed at: who being excluded the city, invaded the *rivers* and *fountains*, that is, the leſſer towns and villages. he was followed as a prophet by a great part of the Jews; Joſephus ſays, theſe *Banditti* ravag'd the whole country in ſeparate *bodys*: they *plunder'd* the houſes of the wealthy, whom they put to the *ſword*, and laid the villages in *aſhes*. Wars of the Jews, II. 23.

12 Και ὁ τεταρτος αγγελος εσαλπισε, και επληγη το τριτον του ἡλιου, και το τριτον της σεληνης, και το τριτον των ἀστερων, ἱνα σκοτισθῃ το τριτον αὐτων, και ἡ ἡμερα μη φαινῃ το τριτον
13 ἀυτης, και ἡ νυξ ὁμοιως. και ειδον, και ηκουσα ἑνος ἀετου πετωμενου εν μεσουρανηματι, λεγοντος φωνῃ μεγαλῃ, ουαι ουαι ουαι τοις κατοικουσιν επι της γης, εκ των λοιπων φωνων της σαλπιγγος των τριων ἀγγελων των μελλοντων σαλπιζειν.

And the fourth angel 12
ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkned, and the day loſt a third part of its light, and the night likewiſe. then I beheld, and 13
heard an eagle flying thro' the midſt of heaven, ſaying with a loud voice, wo, wo, wo to the inhabitants of the earth, by reaſon of the ſound of the trumpets which the other three angels are yet to ſound.

1 Και ὁ πεμπτος ἀγγελος εσαλπισε, και ειδον ἀστερα εκ

And the fifth angel ſound- 1
ed, and I ſaw a ſtar fall from

Ver. 12. The obſcurity of the ſun, moon, and ſtars ſignifies great calamities. ſee Iſa. xiii. 10. Jerem. xv. 9. GROTIUS on Matth. xxiv. 29. here it may denote the diſtreſſes of the Jews at the loſs of ſo many towns, and ſo many lives, by Veſpaſian's march. the third part of Judea were involv'd in this calamity: they could not follow their employments by day, nor purſue their journeys by night.

Ver. 13. The Eagle preſages ſlaughter. the three Wo's relate to what paſs'd before the *ſiege*, at the *ſiege*, and after the *ſiege*. Joſephus in his vith book *of the wars of the Jews*, ſays, that one JESUS the ſon of Ananus, an ordinary country-fellow, coming to the feaſt of the tabernacles, ſet up a cry, "a voice from the Eaſt, a voice from the Weſt, "a voice from the four winds, a voice againſt Jeruſalem, and the "temple, a voice againſt the bridegrooms, and the brides, a voice a-"gainſt all the people;" for which he was laſh'd to the very bones, but inſtead of ſhedding any tears, at every ſtripe with a mournful tone he cry'd, Wo, Wo to Jeruſalem. for ſeveral years he never was heard to pronounce any other words: but at the time of the ſiege, he went about the ramparts, crying, Wo, Wo to the city, and to the temple, and to the people; and upon his adding Wo to me too, a ſtone from the beſiegers ſeaſonably came, and put an end to his lamentable life. Hudſon, pag. 1282, 3.

Chap. IX. 1, 5. He that broaches *ſeditious* doctrine, which is called the *depths* of ſatan, is ſaid to have the *keys* of the *pit*. that *maxim*, that *no obedience was due to the Romans*, ſpread like ſmoke, and in-

εκ του ουρανου πεπτωκοτα εις
την γην, και εδοθη αυτω ἡ
κλεις του φρεατος της αβυσ-
2 σου. και ηνοιξε το φρεαρ
της αβυσσου, και ανεβη
καπνος εκ του φρεατος ὡς
καπνος καμινου μεγαλης, και
εσκοτισθη ὁ ἡλιος και ὁ αηρ
εκ του καπνου του φρεατος.
3 και εκ του καπνου εξηλθον
ακριδες εις την γην, και εδοθη
αυταις εξουσια, ὡς εχουσιν
εξουσιαν ὁι σκορπιοι της γης.
4 και ερρεθη αυταις ἱνα μη αδι-
κησωσι τον χορτον της γης,
ουδε παν χλωρον, ουδε παν
δενδρον, ει μη τους ανθρω-
πους οἱτινες ουκ εχουσι την
σφραγιδα του Θεου επι των
5 μετωπων αὐτων. και εδοθη
αυταις ἱνα μη αποκτεινωσιν
αυτους, αλλ' ἱνα βασανισ-
θωσι μηνας πεντε, και ὁ βα-
σανισμος αυτων ὡς βασανισ-
μος σκορπιου, ὁταν παισῃ
6 ανθρωπον. και εν ταις ἡμε-
ραις εκειναις ζητησουσιν ὁι
ανθρωποι τον θανατον, και
ουχ ευρησουσιν αυτον, και ε-
πιθυμησουσιν αποθανειν, και
φευξεται ὁ θανατος απ' αυ-
7 των. και τα ὁμοιωματα των
ακρι-

from heaven unto the earth:
and to him was given the key
of the bottomleſs pit. and he 2
opened the bottomleſs pit, and
there aroſe a ſmoke out of the
pit, as the ſmoke of a great
furnace; and the ſun and
the air were darkned by rea-
ſon of the ſmoke of the pit.
and there came out of the 3
ſmoke locuſts upon the land;
and to them was given power,
as the ſcorpions of the earth
have power. and they were 4
commanded not to hurt the
fruits of the earth, nor any
green thing, nor any tree;
but thoſe men who have not
the ſeal of God in their fore-
heads. and to them was 5
power given, not to kill them,
but to torment them five
months: and their pain was
like the pain which a ſcor-
pion produces when it ſtrikes
a man. in thoſe days ſhall men 6
ſeek for death, but ſhall not
find it; they will deſire to
die, and death will ſhun
them. the figure of the lo- 7
cuſts were like that of horſes
prepared to battle; but on
their

volv'd the Jews in utter ruin. ELEAZAR the ſon of Ananias was the patron of this doctrine, which gave riſe to that pernicious faction, the ZEALOTS, thoſe locuſts, as Joſephus calls them, who fill'd the city with rapine, miſery, and blood, for ſeveral months, till Titus came.

Ver. 6. "In the famine, people deſir'd the plunderers to diſpatch "them out of the way; but were loaded with inſults, and left to "ſtarve." Joſeph. pag. 1252.

ακριδων ὁμοια ἱπποις ἡτοι-
μασμενοις εις πολεμον, και
επι τας κεφαλας αυτων ὡς
στεφανοι ὁμοιοι χρυσῳ, και
τα προσωπα αυτων ὡς προ-
8 σωπα ανθρωπων. και ειχον
τριχας ὡς τριχας γυναικων,
και οἱ οδοντες αυτων ὡς λεον-
9 των ησαν. και ειχον θωρα-
κας ὡς θωρακας σιδηρους, και
ἡ φωνη των πτερυγων αυτων
ὡς φωνη ἁρματων ἱππων πολ-
λων τρεχοντων εις πολεμον.
10 και εχουσιν ουρας ὁμοιας σκορ-
πιοις, και κεντρα. και εν ταις
ουραις αυτων ἡ εξουσια αυτων
αδικησαι τους ανθρωπους
11 μηνας πεντε. και εχουσιν εφ'
αὐτων βασιλεα τον αγγελον
της αβυσσου, ονομα αυτῳ Ε-
βραϊστι Αβαδδων, και εν τῃ
Ελληνικῃ ονομα εχει Απολ-
λυων.

their heads they had, as it were, crowns like gold, and their faces were as the faces of men. their hair was like 8
that of women, and their teeth like the teeth of lions. 9
they were veſted with breaſt-plates, as it were of iron; and the ſound of their wings was like the ſound of chariots and many horſes running to battle. 10
they had ſtings in their tails like ſcorpions; and they had leave to moleſt men for five months with their ſtings. 11
they had for their king the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is ABADDON, *but in the Greek his name is* APOLLYON.

H

One

Ib. They had crowns *like* GOLD, but were *ſubſtantial* BRASS. their heads were ſo giddy with an *imaginary* ſovereignty, their *prieſts* affected to be *kings*, nay, to have more of the king than the greateſt *monarchs* upon earth. ſee Philo Noah's plantation.

Ib. " They called themſelves zealots, pretending to have a *zeal* for " religion, when, at the ſame time, they were guilty of the moſt ex- " travagant villanys. they diſguiſed themſelves in women's habits, " eſſenc'd and curl'd their hair, touch'd their faces with white and " red, affected an effeminate air and gait, and abandon'd themſelves to " the vileſt enormitys. under this *vizard* of a *woman* they conceal'd " the *heart* of an *aſſaſſine*; ſtealing on with a janty ſtep, on a ſudden " their *ponyards* were drawn, and buried in the firſt man they met: " he that eſcap'd JOHN, fell a prey to the more ſavage SIMON. Joſe- " phus pag. 1171, 1201." ſee Joel i. 6.

Ver. 11. The tutelary deity of the Cæſars was APOLLO, i. e. the deſtroyer;

Et cum Cæſarea tu, Phœbe domeſtice, Veſta. *Ovid.*

for which the zealots hated the Cæſars, and yet they themſelves were the moſt diabolical deſtroyers, and maſſacred 12000 men of the beſt quality in one ſingle action. Joſeph. ib.

12 Η ουαι ἡ μια απηλθεν, ιδου ερχονται ετι δυο ουαι μετα
13 ταυτα. και ὁ ἑκτος αγγελος εσαλπισε, και ηκουσα φωνην μιαν εκ των τεσσαρων κερατων του θυσιαστηριου του χρυσου του ενωπιον του Θεου,
14 λεγουσαν τῳ ἑκτῳ αγγελῳ, ὁ εχων την σαλπιγγα, "λυσον τους τεσσαρας αγγε-
" λους τους δεδεμενους επι τῳ
" ποταμῳ τῳ μεγαλῳ Ευ-
" φρατῃ."
15 και ελυθησαν οἱ τεσσαρες αγγελοι οἱ ἡτοιμασμενοι εις την ὡραν και ἡμεραν και μηνα και ενιαυτον, ἱνα αποκτεινωσι το τριτον των
16 ανθρωπων. και ὁ αριθμος στρατευματων του ἱππικου, δυο μυριαδες μυριαδων, και ηκουσα τον αριθμον αυτων.
17 και ουτως ειδον τους ἱππους εν τῃ

One WO *is past, and now* 12
two woes are to follow.
then the sixth angel sounded, 13
and I heard a voice from
the four horns of the golden
altar, which is before God,
saying to the sixth angel who 14
had the trumpet, "*loose the*
"*four angels which are*
"*bound in the great river*
"EUPHRATES." *and the* 15
four angels were loosed, who
were prepared for an hour,
and a day, and a month,
and a year, to slay the third
part of men. and the number 16
of the horse of that army were
two hundred millions: for I
heard them number'd. the 17
horses I saw in my vision

fire,

Ver. 13. The *golden altar* is the altar of incense, by which is meant the prayers of the saints.

Ver. 14. The four angels or generals were Vespasian, Titus, Mucianus, and Tiberius Alexander, whose numerous forces reach'd to Euphrates. three of them march'd with their forces to join Titus, in order to besige Jerusalem.

Ver. 15. A third part of the inhabitants of Jerusalem were destroyed by famine, and the sword, before the city was taken.

Ver. 16. A certain number for an uncertain one; to signify the numerous horse and foot of the main army, in conjunction with the auxiliarys sent from the states of Syria, from Sohemus, and other Arabians, from Agrippa, and other nations, who rivall'd one another in making their court to the new Emperor, and his son Titus. see Joseph. lib. V.

Ver. 17. Their breast-plates, according to the several nations, were of different colours, red, violet, and yellow.—the *war horses* are compar'd to *lions:* and their *military fire-works* are poetically describ'd: they were a case fill'd with a composition of sulphur, resin, bitumen, oil, and tow, which were call'd *incendiarys*: with these the horsemen bombarded the towers of the city. *Valerius Flaccus* speaking of this siege, thus describes TITUS;

——SOLYMO

τη ὁρασει, και τους καθημενους επ' αυτων, εχοντας θωρακας πυρινους και ὑακινθινους και θειωδεις, και αἱ κεφαλαι των ἱππων ὡς κεφαλαι λεοντων, και εκ των στοματων αυτων εκπορευεται πυρ και
18 καπνος και θειον. απο των τριων τουτων απεκτανθησαν το τριτον των ανθρωπων, εκ του πυρος και εκ του καπνου και εκ του θειου του εκπορευομενου εκ των στοματων
19 αυτων. ἡ γαρ εξουσια των ἱππων εν τῳ στοματι αυτων εστι, και εν ταις ουραις αυτων: αἱ γαρ ουραι αυτων ὁμοιαι οφεσιν, εχουσαι κεφαλας, και εν αυταις ἀδικουσι.
20 Και οἱ λοιποι των ανθρωπων οἱ ουκ απεκτανθησαν εν ταις

had this appearance: the riders had breaſt-plates of fire, of jacinth, and brimſtone: the heads of the horſes were like the heads of lions; and out of their mouths iſſued fire, ſmoke, and brimſtone. by theſe three the third 18 *part of men were killed, by the fire, by the ſmoke, and by the brimſtone, which iſſued out of their mouths. for* 19 *the power of theſe horſes is in their mouths, and in their tails: for their tails were like ſerpents, and had heads, with which they do miſchief.*

As for the reſt of the men 20 *who were not killed by theſe plagues,*

——— Solymo nigrantem pulvere fratrem
Spargentemq; faces, & in omni turre furentem.

Cover'd with ſmoke the HERO's rage o'er-powers,
With miſſionary flames, proud SALEM's towers.

Ib. Theſe *bombs* or *grenadoes*, if I may ſo ſay, were fir'd ſo near the horſes heads, they ſeem'd to be *projected* from their mouths.

Ver. 19. It was uſual for the Roman *Troopers* to carry a *Grenadier* behind him, who was to diſmount upon occaſion: ſuch are here pertinently ſtil'd the *tail* of the horſe, and they did more execution at a ſiege than the horſemen.

Ver. 20. Joſephus in his vith book breaks out into this pathetic exclamation:

Τι τηλικουτον, ω τλημονεστατη πολις, πεπονθας ὑπο Ρωμαιων, οἱ σου τα εμφυλια μυση περικαθαιρουντες εισηλθον. Θεου μεν γαρ ουτε τις ἐτι χωρος, ουτε μενειν εδυνασο, ταφος οικειων γενομενη σωματων, και πολεμου τον

Ah, miſerable city! muſt the Romans come to purge your hereditary abominations by flames? but what is that to your preſent diſtreſs? you are now but a ſepulchre for your own children, and your civil diſcords have turn'd the

ταις πληγαις ταυταις, ουτε μετενοησαν εκ των εργων των χειρων αυτων, ινα μη προσκυνησωσι τα δαιμονια, και ειδωλα τα χρυσα και τα αργυρα (και τα χαλκα) και τα λιθινα και τα ξυλινα, α ουτε βλεπειν δυναται, ουτε ακ-
21 κουειν, ουτε περιπατειν. και ου μετενοησαν εκ των φονων αυτων, ουτε εκ των φαρμακειων αυτων, ουτε εκ της πορνειας αυτων, ουτε εκ των κλεμματων αυτων. Και

plagues, they did not repent of their evil actions, ſo as to forbear worſhipping demons, and idols of gold and ſilver, and braſs, and ſtone, and of wood: which can neither ſee, nor hear, nor walk: nor did they repent of their 21 *murders, of their poiſoning, of their brutality, nor of their robberys.*

τον ναον εμφυλιου ποιησασα πολυανδριον. δυναιο δ'αν γενεσθαι παλιν αμεινων, ειγε πως τον πορθησαντα Θεον εξελασῃ.—Οι σωσασθαι δε και βλεποντες ου μετανοουν — πεπηρωτο γαρ υπο του χρεων, ὁ τηδε πολει και αυτοις ηδη παρην. ib. pag. 1256.

Then the temple to a charnel-houſe: the deity has forſaken you, and now you muſt ſink. perhaps you might recover, if you could appeaſe his vindictive hand by repentance. —— but nothing could make the ſeditious repent, blinded as they were by their impending fate.

Ib. Before, and during the ſiege, there was but one continued ſcene of rapine and murder. Joſephus ſays, it was a common practice to pillage even the dead, and thoſe that were half dead, they would ſtrip, and then cover them with wounds and indignitys. even their prieſts were defrauded of their food by their chief-prieſts. mammon was their God, and to him they ſacrificed the neareſt in blood. "many "hunt after gold and ſilver, as thinking that Happineſs is chiefly to "be attain'd by thoſe gifts of blind PLUTUS. theſe are thoſe IDOLS, "which like ſhadows and ſpectres, have nothing ſubſtantial and laſt-"ing." Philo *de Monarchia*. Sirach xxxi. 7.

Ver. 21. "The rich were *murder'd* for their wealth, but under "pretence of preventing their deſertion.——thoſe that Simon had "pillag'd were carried to John, and John's prey were ſent to Simon: "thus they pledg'd one another in the *blood* of their citizens. it is "impoſſible to enumerate all their enormitys. in a word, never was "city reduc'd to ſuch miſery, never did the earth groan with ſuch "a load of villainy.——when the *pillage* fail'd, John fell to *ſacrilege*: "making *booty* of the ſacred veſſels, and the other furniture, not ab-"ſtaining from thoſe rich *Ewers*, which *Auguſtus*, and the *Empreſs*, "had dedicated to the *temple*.——I can't ſuppreſs the *ſwellings* of my "grief. had the ROMANS been dilatory in their *vengeance*, ſure I "am, the city would have been ſwallowed up by ſome *earthquake* "or *deluge*: or by thunder and lightning have felt the cataſtrophe of "SODOM; the Jews being by far a more *atheiſtical* race, than the "people of Sodom were." Joſephus B. VI. pag. 1246, 1256.

1 Και ειδον αλλον αγγελον ισχυρον καταβαινοντα εκ του ουρανου, περιβεβλημενον νεφελην, και ἡ ιρις επι της κεφαλης, και το προσωπον αυτου ὡς ὁ ἡλιος, και οἱ ποδες αυτου ὡς στυλοι πυρος.
2 και ειχεν εν τῃ χειρι αὐτου βιβλαριδιον ανεῳγμενον, και εθηκε τον ποδα αὐτου τον δεξιον επι την θαλασσαν, τον δε ευωνυμον επι την γην.
3 και εκραξε φωνῃ μεγαλῃ ὡσπερ λεων μυκαται, και ὁτε εκραξεν, ελαλησαν αἱ ἑπτα βρονται τας ἑαυτων φωνας.
4 και ὁτε ελαλησαν αἱ ἑπτα βρονται (τας φωνας ἑαυτων) εμελλον γραφειν, και ηκουσα φωνην εκ του ουρανου, λεγουσαν μοι, "σφραγισον ἁ "ελαλησαν αἱ ἑπτα βρον- "ται, και μη ταυτα γρα- "ψῃς."
5 Και ὁ αγγελος ὁν ειδον ἑστωτα επι της θαλασσης και επι της γης, ηρε την χει-
6 ρα αὐτου εις τον ουρανον, και ωμοσεν εν τῳ ζωντι εις τους αιω-

Then I ſaw another mighty angel come down from heaven, inveſted with a cloud, a rainbow was upon his head, his face was like the ſun, and his feet like pillars of fire. 1
he held in his hand a little book open: his right foot was upon the ſea, and his left foot on the land.* 2
his voice was as loud as the roaring of a lion: and when he had cried, ſeven thunders uttered their voices. 3
and when the ſeven thunders had uttered their voices, I was about to write: but I heard a voice ſaying to me, "ſeal up thoſe "things which the ſeven "thunders uttered, and "write them not." 4

Then the angel which I ſaw ſtanding upon the ſea, and upon the land, lifted up his hand to heaven, and ſware by him that liveth for ever and 5 6

Chap. X. 1. By the *angel* is meant Chriſt; by the *rainbow*, the covenant; by the *ſun*, majeſty; by *feet*, actions. ſee i. 15. by *pillars* ſtability; by *fire*, efficacy.

* The *ſentence* ready to be pronounc'd. the *ſea* is the people in the city; the *land*, Judea then cover'd with the Roman armys.

Ver. 3. See chap. v. 5. Iſa. xxxi. 4. Amos iii. 8.

Ver. 4. *Seal up.* to ſignify that no body could fully conceive the miſerys that would attend the ſiege, but only the Jews, who were to ſuffer them.

Ver. 6. The oath is the ſame, as to the *form*, as the angel's in Dan. xii. 7.

αιωνας των αιωνων, ὁς εκτισε τον ουρανον και τα εν αυτῳ, και την γην και τα εν αυτῃ, και την θαλασσαν και τα εν αυτῃ, " ὁτι χρονος
7 " ουκ εσται ἐτι." αλλα εν ταις ἡμεραις της φωνης του ἑβδομου αγγελου, ὁταν μελλῃ σαλπιζειν, τελεσθῃ το μυστηριον του Θεου, ὡς ευηγγελισε τοις ἑαυτου δουλοις τοις προφηταις.

8 Και ἡ φωνη ἡν ηκουσα εκ του ουρανου, παλιν λαλουσα μετ' εμου, και λεγουσα, " ὑπαγε, λαβε το βιβλα-
" ριδιον το ηνεῳγμενον εν τῃ
" χειρι αγγελου του ἑστωτος
" επι της θαλασσης και επι
9 " της γης." και απηλθον προς τον αγγελον, λεγων αυτῳ, " δος μοι το βιβλαρι-
" διον." και λεγει μοι, " λαβε,
" και καταφαγε αυτο, και
" πικρανει σου την κοιλιαν,
" αλλ' εν τῳ στοματι σου
10 " εσται γλυκυ ὡς μελι." και ελαβον το βιβλαριδιον εκ της χειρος του αγγελου, και κατεφαγον αυτο, και ην εν τῳ στοματι μου ὡς μελι, γλυκυ, και

and ever, who created the heaven and all that is therein, the earth and all that is therein, the ſea and all that is therein, " that the time ſhould
" be no longer defer'd." but when the ſeventh angel 7
ſhould ſpeak, and the trumpet ſhould ſound, the myſtery of God ſhould be accompliſh'd, as he hath declared to his ſervants the prophets.

And the voice which I 8
heard from heaven, ſpake to me again, and ſaid, " go,
" take the little book that is
" open, from the hand of the
" angel who ſtands upon the
" ſea, and upon the land."
ſo I went to the angel, and 9
ſaid to him, " give me the
" little book." and he ſaid
to me, " take it, and eat it
" up; it ſhall prove bitter
" in thy bowels, but in thy
" mouth it ſhall be as ſweet
" as honey." immediately 10
having took the little book out of the angel's hand, I ſwallowed it down: and in my mouth it was as ſweet as honey:

I'. *Time*, &c. ſee Iſa. xiii. 22. Hab. ii. 3. Eccleſ. vii. 16. xiv. 12.
Ver. 7. *Angel-ſound*. ſee chap. xi. 15. *myſtery*, i. e. what was *hitherto* unknown. ſee Rom. xi. 25. xvi. 25. 1 Cor. ii. 7. iv. 1. xiii. 2. xiv. 2. xv. 51.
Ver. 9. Ezek. iii. 3. Philo ſays, *eating*, myſtically ſignifys, that *comprehenſion* of things which is ſubſequent to *meditation*. Jerem. xv. 16.
Ib. *Bitter*. it was impoſſible to reflect upon that ſcene of miſery, without being affected with great *compunction*: though they could not but be *ſenſible*, the judgments were juſt.
Ver 10. ——Quis talia fando Temperet a lachrymis?——

και ὁτε εφαγον αὐτο, επι-
11 κρανθη ἡ κοιλια μου. και
λεγει μοι, "δει σε παλιν
"προφητευσαι επι λαοις και
"εθνεσι και γλωσσαις και
"βασιλευσι πολλοις."

Και εδοθη μοι καλαμος ὁ-
1 μοιος ῥαβδῳ, λεγων, "εγει-
ραι, και μετρησον τον να-
ον του Θεου, και το θυ-
σιαστηριον, και τους προσ-
2 κυνουντας εν αὐτῳ. και την
αυλην την εξωθεν του να-
ου εκβαλε εξω, και μη αυ-
την μετρησης, ὁτι εδοθη τοις
εθνεσι, και την πολιν την ἁ-
γιαν πατησουσι μηνας τεσ-
3 σαρακοντα δυο. και δωσω
τοις δυσι μαρτυσι μου, και
προφητευσουσιν ἡμερας χιλιας
διακοσιας ἑξηκοντα, περιβε-
4 βλημενοι σακκους. ὁυτοι ει-
σιν αἱ δυο ελαιαι, και δυο
λυχ-

ney: but as ſoon as I had ſwallowed it, it was bitter within me. then he ſaid to me, 11
"thou muſt propheſy again of "many people, nations, pro-"vinces, and kings."

Then there was given me a 1
reed like a rod: with this direction, riſe and meaſure the temple of God, with the altar, and thoſe that worſhip therein. but don't meaſure 2
the court which is without; for it is given to the Gentiles: and the holy city ſhall they trample under foot two and forty months. by virtue of 3
my power, my two witneſſes ſhall propheſy a thouſand two hundred and threeſcore days cloathed in ſackcloth. theſe 4
are the two olive-trees, and the two candleſticks ſtand-
ing

Ver. 11. i. e. you have not heard the whole of their calamitys. Ezek. ii. 3.
——— Erunt etiam altera bella.

Chap. XI. 2. The emperor Ælius Adrianus, on the ground without the area of the temple, built a new city, call'd from his own name *Ælia*, peopled chiefly with foreigners, and built a temple in mount Sion, which he dedicated to *Jupiter Capitolinus*: from which time, to the inſurrection of the impoſtor Barchochebas, were *forty two months*, or three years and a half.

Ver. 3. In this new city *Ælia* were two ſorts of chriſtian churches, the one conſiſted of converts of Jewiſh extraction, the other of foreigners: the firſt are compar'd to Moſes, becauſe they attack'd the *vices* of the *Jews*, as Moſes did; the other, to Elias, becauſe they attack'd *idolatry* as he did. theſe are call'd the *two witneſſes*, collective numbers being frequently repreſented as one myſtical body. ſee Hoſ. xi. Jerem. xxxi. 20.

Ver. 4. They are call'd *two Olive-trees*, as Joſhuah the prieſt, and Zerobabel the prince, are ſtill'd Zechar. iv. 3, 11. ſo chriſtians are here ſtil'd kings and prieſts, chap. i. 6. v. 10. and two *candleſticks*, as in chap. i. 20.—*ſtanding, &c.* ſee Zech. iv. 14.

λυχνιαι αἱ ενωπιον του Κυριου
5 της γης εστωτες. και ει τις
αυτους θελη αδικησαι, πυρ
εκπορευεται εκ του στοματος
αυτων, και κατεσθιει τους ε-
χθρους αυτων, και ει τις αυτους
θελη αδικησαι, ουτω δει αυτον
6 αποκτανθηναι. ουτοι εχουσιν
εξουσιαν κλεισαι τον ουρανον,
ινα μη βρεχη ὑετος εν ἡμεραις
της προφητειας αυτων, και ε-
ξουσιαν εχουσιν επι των ὑ-
δατων, στρεφειν αυτα εις αἱ-
μα, και παταξαι την γην πα-
σῃ πληγῃ, ὁσακις εαν θελη-
7 σωσι. και ὁταν τελεσωσι
την μαρτυριαν αὐτων, το θη-
ριον το αναβαινον εκ της α-
βυσσου ποιησει πολεμον μετ'
αυτων, και νικησει αυτους,
8 και αποκτενει αυτους. και τα
πτωματα αυτων επι της πλα-
τειας πολεως της μεγαλης,
ἡτις καλειται πνευματικως Σο-
δομα και Αιγυπτος, ὁπου ὁ
9 Κυριος αὐτων εσταυρωθη. και
βλεπουσιν εκ των λαων και
φυ-

ing before the Lord of the earth. if any man should 5
offer to hurt them, fire will proceed out of their mouth, and deſtroy their enemies: whoever ſhould hurt them, would by this means periſh. during their prophecy they 6
have power to prevent any rain deſcending from heaven: their power extends over waters to turn them to blood, and to ſmite the earth with what plagues they pleaſe. when they ſhall have 7
finiſhed their teſtimony, the beaſt that aſcends out of the bottomleſs pit, will make war againſt them, overcome them, and kill them. their 8
dead bodies ſhall lie in the ſtreet of the great city, which in the myſtical ſtile is called Sodom and Egypt, where our Lord was crucified. the 9
people of different tribes,

lan-

Ver. 5. *Fire.* ſee chap. viii. 4, 5. Rom. xii. 20. it is a myſtical application of 1 Kings i. 10, 12.

Ver. 6. i.e. there is nothing ſo ſtupendous but what may be effected by prayer, if *heaven* think fit.

Ver. 7. *Beaſt.* this was BARCHOCHEBAS, whoſe name ſignifys *a ſtar*, but he was a *murderer* and *robber* by profeſſion; by virtue of his name he *monſtrouſly* ſeduc'd his followers, by telling them they were *ſlaves*, and that he was a *ſtar* deſcended from heaven to enlighten them who were now oppreſs'd with ſlavery. but at length he was deſtroyed, together with myriads of men, women, and children: from that time the whole nation were baniſh'd, and not allow'd to come within ſight of their native ſoil. Euſeb. Hiſt. Eccleſ. B. iv. ch. 6. the ſame author in his chronicon ſays, this *impoſtor* butcher'd the chriſtians with the cruelleſt tortures, becauſe they would not join with him in the rebellion.

φυλων και γλωσσων και εθ-
νων τα πτωματα αυτων ἡ-
μερας τρεις και ἡμισυ, και τα
πτωματα αυτων ουκ αφησουσι
10 τεθηναι εις μνημα. και οἱ
κατοικουντες επι της γης χα-
ρουσιν ἐπ' αυτοις, και ευ-
φρανθησονται, και δωρα πεμ-
ψουσιν αλληλοις, ὁτι ὁυτοι οἱ
δυο προφηται εβασανισαν
τους κατοικουντας επι της γης.
11 και μετα τας τρεις ἡμερας και
ἡμισυ, πνευμα ζωης εκ του
Θεου εισηλθεν ἐπ' αυτους, και
εστησαν επι τους ποδας ἀυ-
των, και φοβος μεγας επεσεν
επι τους θεωρουντας αυτους.
12 και ἡκουσαν φωνην μεγαλην
εκ του ουρανου, λεγουσαν αυ-
τοις, "αναβητε ὡδε." και
ανεβησαν εις τον ουρανον εν
τῃ νεφελῃ, και εθεωρησαν
13 αυτους οἱ εχθροι αυτων. και
εν εκεινῃ τῃ ὡρᾳ εγενετο σεισ-
μος μεγας, και το δεκατον της
πολεως επεσε, και απεκταν-
θησαν εν τῳ σεισμῳ ονοματα
ανθρωπων χιλιαδες ἑπτα, και
οἱ λοιποι εμφοβοι εγενοντο,
και εδωκαν δοξαν τῳ Θεῳ
14 του ουρανου. ἡ ουαι ἡ δευ-
τερα απηλθεν, ιδου ἡ ουαι ἡ
τριτη ερχεται ταχυ.

15 Και ὁ ἑβδομος αγγελος ε-
σαλπισε, και εγενοντο φωναι
μεγαλαι εν τῳ ουρανῳ, λεγου-
σαι,

languages, and nations ſhall ſee their dead bodies three days and an half, and not ſuffer them to be buried in the grave. the inhabitants 10
of the land will rejoice, and triumph over them, they will ſend preſents to one another; becauſe the two prophets had gall'd the inhabitants of the land. but after 11
three days and an half, the ſpirit of life from God enter'd into them: they ſtood upon their feet, and great fear fell upon thoſe who ſaw them. then they heard a 12
great voice from heaven, ſaying to them, "come up hi-
"ther." and they aſcended up to heaven in a cloud, and their enemies beheld them. at the ſame time 13
there was a great earthquake; the tenth part of the city fell, and in the earthquake ſeven thouſand men were ſlain: and the remnant were frighted, and gave glory to the God of heaven. the ſecond wo is paſt, and 14
behold, the third wo ſoon follows.

The ſeventh angel ſounded, 15
and there were great voices in heaven, crying, "the
"king-

Ver. 9. *Three days and a half,* that is, as long as Barchochebas's faction prevail'd in Ælia.

Ver. 13. The tenth part of the *faction,* and their followers. the reſt fled from *Ælia.*

σαι, " εγενετο ἡ βασιλεια
" του κοσμου, του Κυριου
" ἡμων, και του Χριστου αυ-
" του, και βασιλευσι εις
" τους αιωνας των αιωνων."
16 και οἱ εικοσι και τεσσαρες
πρεσβυτεροι οἱ ενωπιον του
Θεου καθημενοι επι τους θρο-
νους αὐτων, επεσαν επι τα
προσωπα αὐτων, και προσε-
17 κυνησαν τῳ Θεῳ, λεγοντες,
" ευχαριστουμεν σοι, Κυριε ὁ
" Θεος ὁ παντοκρατωρ, ὁ ων
" και ὁ ην, ὁτι ειληφας την
" δυναμιν σου την μεγαλην,
18 " και εβασιλευσας. και τα
" εθνη ωργισθησαν, και ηλ-
" θεν ἡ οργη σου, και ὁ καιρος
" των νεκρων, κριθηναι,
" και δουναι τον μισθον τοις
" δουλοις σου τοις προφη-
" ταις, και τοις ἁγιοις και
" τοις φοβουμενοις το ονομα
" σου, τοις μικροις και τοις
" μεγαλοις, και διαφθειραι
" τους διαφθειροντας την γην."

19 ΚΑΙ ηνοιγη ὁ ναος του
Θεου εν τῳ ουρανῳ, και ωφ-
θη ἡ κιβωτος της διαθηκης αυ-
του εν τῳ ναῳ αὐτου, και
εγενοντο ἀστραπαι και φωναι
και βρονται (και σεισμος) και
χα-

" kingdom of * this world is
" become the kingdom of our
" Lord, and of his Chriſt,
" and he ſhall reign for ever
" and ever." then the four 16
and twenty elders, who ſat
before God on their thrones,
fell upon their faces, and
worſhipped God, ſaying, " we 17
" give thee thanks, O Lord
" God almighty, who art,
" and who waſt; becauſe
" thou haſt aſſum'd thy
" great power, and haſt
" reigned. the † nations 18
" were enrag'd, but the time
" of thy vengeance is come,
" and the time when the
" dead are to be judged,
" when thou wilt reward
" thy ſervants the prophets,
" the ſaints, and thoſe that
" fear thy name, ſmall and
" great, and exterminate
" thoſe who have corrupted
" the land."

THEN the temple of God 19
was opened in heaven, and
there was ſeen in his temple
the ark of his teſtament:
and there were lightnings,
voices, and thunders, and an
earth-

Ver. 15. The viith TRUMPET.

* JUDEA was frequently ſtil'd *the world* by the Jews. ſee chap. iii. 10. Luke ii. 1. when the Jews were baniſhed from Judea, the Chriſtians were allowed to ſtay there unmoleſted.

† The nations, *that is*, the JEWS, who were now no longer worthy of that name. εξωμολογησαντο δ', ὁπερ ησαν, ειναι δουλοι, συγκλυδες, και νοθα του εθνους φθαρματα. " they own'd themſelves to be, as indeed " they were, a profligate company of SLAVES and BASTARDS." Joſephus c. 10. pag. 1246.

χαλαζα μεγαλη. και σημειον μεγα ωφθη εν τω ουρανω, γυνη περιβεβλημενη τον ηλιον, και η σεληνη υποκατω των ποδων αυτης, και επι της κεφαλης αυτης στεφανος αστερων δωδεκα, και εν γαστρι εχουσα, κραζει ωδινουσα, και βασανιζομενη τεκειν.

earthquake, and great hail.
and there appeared a great 1
wonder in heaven, a WOMAN inveſted with glory like the ſun: the moon was under her feet, and upon her head a crown of twelve ſtars: ſhe was with child, 2
and cried in her labour with the pangs of her delivery.

Και ωφθη αλλο σημειον εν τω ουρανω, και ιδου δρακων μεγας πυρρος, εχων κεφαλας επτα και κερατα δεκα, και επι τας κεφαλας αυτου διαδηματα επτα. και η ουρα αυτου συρει το τριτον των αστερων του ουρανου, και εβαλεν αυτους εις την γην, και ο δρακων εστηκεν ενωπιον της γυναικος της μελλουσης τεκειν, ινα οταν τεκη, το τεκνον αυτης καταφαγη. και ετεκεν υιον αρρενα, ος μελλει ποιμανειν παντα τα εθνη εν ραβδω σιδηρα, και ηρπασθη το τεκνον αυτης προς τον Θεον και τον θρονον αυτου. και η

And there appeared an- 3
other wonder in heaven, it was a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads. his tail ſwept 4
the third part of the ſtars of heaven; and caſt them to the earth: and the dragon ſtood before the woman who was ready to be delivered, in order to devour her child as ſoon as it was born. and ſhe 5
brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up to be with God, and about his throne. but the woman fled 6

γυνη

into

Chap. XII. The IVth viſion of the WOMAN and the DRAGON, MICHAEL and the DEVIL.

Chap. XII. 1. Chriſt is compar'd to the *ſun*, Epheſ. v. 14. the *moon* ſignifys the Moſaic law. the XII ſtars, the XII apoſtles. the *heaven*, the air. the *woman* is the church.

Ver. 3. ROME ſtood upon VII hills. the VII *crowns* were the VII *emperors* that diſtreſs'd the chriſtians; the *horns* were the tributary kings.

Ver. 4. His *tail*, i. e. his inſtrument Simon Magus, who in the very infancy of chriſtianity ſeduced ſo great a number of chriſtians, there was no appearance of them at Rome: and what does *not appear* to men, is ver. 5. ſaid to be with God. ſee *Grotius* on John. i. 1. and Iſa. lxvi. 7.

γυνη εφυγεν εις την ερημον, ὁπου εχει τοπον ἡτοιμασμενον απο του Θεου, ἱνα εκει τρεφωσιν αὐτην ἡμερας χιλιας διακοσιας ἑξηκοντα.

7 Και εγενετο πολεμος εν τῳ ουρανῳ, ὁ Μιχαηλ και οἱ αγγελοι αὐτου επολεμησαν κατα του δρακοντος, και ὁ δρακων επολεμησε, και οἱ αγγελοι
8 αὐτου, και ουκ ισχυσαν, ουδε τοπος ἑυρεθη αὐτων ἑτι εν τῳ
9 ουρανῳ. και εβληθη ὁ δρακων ὁ μεγας, ὁ οφις ὁ αρχαιος, ὁ καλουμενος διαβολος, και ὁ σατανας, ὁ πλανων την οικουμενην ὁλην, εβληθη εις την γην, και οἱ αγγελοι αὐτου μετ'
10 αὐτου εβληθησαν. και ηκουσα φωνην μεγαλην λεγουσαν εν τῳ ουρανῳ, "αρτι ε-
" γενετο ἡ σωτηρια και ἡ δυ-
" ναμις και ἡ βασιλεια του
" Θεου ἡμων, και ἡ ἐξουσια
" του Χριστου αὐτου, ὁτι
" κατεβληθη ὁ κατηγορος των
" αδελφων ἡμων, ὁ κατηγο-
" ρων αὐτων ενωπιον του
" Θεου ἡμων ἡμερας και νυκ-
11 " τος. και αὐτοι ενικησαν
" αὐτον δια το αἱμα του αρ-
" νιου, και δια τον λογον
" της μαρτυριας αὐτων, και
" ουκ ἠγαπησαν την ψυχην
12 " αὐτων αχρι θανατου. δια
" τουτο ευφραινεσθε οἱ ουρα-
" νοι και οἱ εν αὐτοις σκηνουν-
" τες. ουαι τῃ γῃ και τῃ
" θα-

into the wilderneſs, where God had prepared a place for her maintenance, during a thouſand two hundred and threeſcore days.

Then there was war in 7
heaven; Michael and his angels fought againſt the dragon; on the other ſide fought the dragon with his angels: but theſe were defeated, they 8
loſt their place in heaven: the great dragon was caſt 9
out, that old ſerpent, call'd the devil or ſatan, which deceiveth the whole world: he was caſt down to the earth, and his angels were precipitated with him. then I 10
heard a loud voice, which cry'd in the heaven, "the "time of ſalvation, and "power, the kingdom of "our God, and the autho-"rity of his Chriſt are now "come: for the accuſer of "our brethren, who ac-"cuſed them before our God "day and night, is caſt "down. they overcame him 11
"by the blood of the lamb, "and by the word to which "they gave teſtimony; for "their lives they expos'd "to the laſt. therefore re- 12
"joice, ye heavens, and ye "that dwell in them. wo "to the land, and to the "ſea:

Ver. 6. *Wilderneſs*, i. e. leſs frequented towns and places. Iſa. xxxv. 1. xli. 19.

" θαλασσῃ, ὁτι καλεβη ὁ
" διαβολος προς ὑμας εχων
" θυμον μεγαν, ειδως ὁτι ο-
" λιγον καιρον εχει."

13 Και ὁτι ειδεν ὁ δρακων ὁτι
εβληθη εις την γην, εδιωξε
την γυναικα ἥτις ἐτεκε τον
14 ἀρρενα. και εδοθησαν τῃ γυ-
ναικι δυο πτερυγες του ἀετου
του μεγαλου, ἱνα πτηται εις
την ερημον εις τον τοπον ἀυ-
της, ὁπου τρεφεται εκει καιρον και καιρους, και ἡμισυ
καιρου, ἀπο προσωπου του
15 ὀφεως. και εβαλεν ὁ ὀφις
οπισω της γυναικος εκ του
στοματος ἀυτου ὑδωρ ὡς πο-
ταμον, ἱνα ταυτην ποταμο-
16 φορητον ποιησῃ. και εβοη-
θησεν ἡ γη τῃ γυναικι, και η-
νοιξεν ἡ γη το στομα ἀυτης,
και κατεπιε τον ποταμον ὁν ε-
βαλεν ὁ δρακων εκ του στο-
17 ματος ἀυτου. και ωργισθη ὁ
δρακων επι τῃ γυναικι, και
απηλθε ποιησαι πολεμον με-
τα των λοιπων του σπερμα-
τος αυτης, των τηρουντων
τας ἐντολας του Θεου, και ε-
χοντων την μαρτυριαν του Ι-
18 ησου. και ἐσταθη επι την
ἀμμον της θαλασσης.

" *sea: for the devil is come*
" *down unto you, in great*
" *rage, becauſe he knows*
" *that his time is but ſhort.*"

The dragon then finding 13
that he was precipitated to
the earth, perſecuted the wo-
man, who brought forth the
man-child. but to the woman 14
were given two wings of a
great eagle, that ſhe might fly
from the ſerpent into the wil-
derneſs, to her place, where
ſhe is to be maintain'd for a
time, and times, and half a
time. and the ſerpent ſpouted 15
from his throat a flood of wa-
ter, after the woman, in or-
der to drown her with the
flood. but the earth helped the 16
woman, for the earth opened
its jaws, and ſwallowed up
the flood which the dragon
threw out of his throat. which 17
ſo enrag'd the dragon againſt
the woman, that he went to
make war with the reſt of
her race, who keep the com-
mandments of God, and bear
teſtimony to Jeſus. and he 18
ſtood upon the ſea-ſhore.

Και *Then*

Ver. 15. Rivers or floods ſignify adverſitys. ſee Grotius on Mat. vii. 27. Pſalm cxxiv. 4. Iſa. viii. 7. lix. 19. Jer. xlvi. 8.

Ver. 16. The Romans were ſo taken up with their own misfortunes, they had not time, for a while, to think of the chriſtians.

1 Και ειδον εκ της θαλασσης θηριον αναβαινον, εχον κεφαλας ἑπτα και κερατα δεκα, και επι των κερατων αυτου δεκα διαδηματα, και επι τας κεφαλας αυτου ονομα βλασ-
2 φημιας. και το θηριον ὁ ειδον ην ὁμοιον παρδαλει, και οἱ ποδες αυτου ὡς αρκτου, και το στομα αυτου ὡς στομα λεοντος. και εδωκεν αυτῳ ὁ δρακων την δυναμιν αὐτου, και τον θρονον αὐτου, και εξουσιαν μεγα-
3 λην. και ειδον μιαν των κεφαλων αυτου ὡς εσφαγμενην εις θανατον. και ἡ πληγη του θανατου αυτου εθεραπευθη, και εθαυμασεν ὁλη ἡ γη οπισω του θηριου.

1 *Then I ſaw a beaſt riſe up out of the ſea, having ſeven heads, and ten horns; upon his horns were ten crowns, and upon his heads the name of blaſphemy.* 2 *and the beaſt which I ſaw was like a leopard, his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.* 3 *and I ſaw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world went wondring after the beaſt.*

Και

They

The BEAST with VII heads and X horns.

Ch. XIII. 1. By the *ſea* here is meant the Roman empire; by the *beaſt*, idolatry. by the VII *heads*, the VII *Ceſars*, Claudius, Nero, Galba, Otho, Vitellius, Veſpaſianus, and Titus. ROME was ſtil'd THE ETERNAL CITY, which is the *name* of *blaſphemy*.

Ver. 2. By the *mouth* of a *lion*, DOMITIAN is ſuppos'd to be meant, ver. 15.

Ver. 3. Some of the antients thought NERO was here pointed at; others think it deſcribes the *fall* of the *capitol*, which was ſituated upon one of the chief *hills* of Rome, and in the civil wars under Vitellius, was taken by ſtorm, when the *temple* was plunder'd and then reduc'd to *aſhes*. Tacitus obſerves, that many nations were of opinion, the *fall* of the *capitol* was to uſher in the cataſtrophe of the Roman empire; *Hiſtor. lib.* IV. becauſe the *fate* of the *city* was believ'd to reſide in that *temple*. Livij lib. V. Virgil ſays;

Dum Domus Æneæ CAPITOLI immobile ſaxum
Incolet, imperiumq; Pater Romanus habebit.

——dum CAPITOLIUM
Scandet cum tacitâ virgine Pontifex. HOR. lib. III.

but notwithſtanding the general *deſpair*, *the mortal wound was healed* by VESPASIAN, who reſtor'd the city, the empire, and the capitol; for which his coin had this legend, ROMA RESURGES. ſee Taciti *Hiſtor. lib.* IV.

4 Και προσεκυνησαν τω δρα-
κοντι ὁτι εδωκεν εξουσιαν τω
θηριω, και προσεκυνησαν το
θηριον, λεγοντες, " τις ὁμοιος
" τω θηριω? τις δυναται πο-
5 " λεμησαι μετ' αυτου?" και
εδοθη αυτω στομα λαλουν με-
γαλα και βλασφημιαν, και
εδοθη αυτω εξουσια ποιησαι
6 μηνας τεσσαρακοντα δυο. και
ηνοιξε το στομα αὐτου εις
βλασφημιαν προς τον Θεον,
βλασφημησαι το ονομα αυ-
του, και την σκηνην αυτου,
και τους εν τω ουρανω σκη-
7 νουντας. και εδοθη αυτω πο-
λεμον ποιησαι μετα των ἁ-
γιων, και νικησαι αυτους, και
εδοθη αυτω εξουσια επι πα-
σαν φυλην και γλωσσαν και
8 εθνος. και προσκυνησουσιν
αυτω παντες οἱ καθοικουντες επι
της γης, ὡν ου γεγραπται το
ονομα

They worſhipped the dragon 4
which had given his power to
the beaſt: and they worſhipped
the beaſt, ſaying, " who is
" like unto the beaſt? who is
" able to make war with
" him?" there was given to 5
him a mouth ſpeaking great
things, and blaſphemy; and
power was given to him for
two and forty months. and 6
he opened his mouth in blaſ-
phemy againſt God, to blaſ-
pheme his name, and his ta-
*bernacle, and * thoſe that*
dwell in heaven. he was 7
permitted to make war with
the ſaints, and to overcome
them: and power was given
him over all the tribes, and
provinces, and nations. all 8
that dwell upon the earth will
worſhip him, whoſe names are
not

Ver. 5. See Dan. viii. 4, 7. Rev. xvii. DOMITIAN was the firſt who aſſum'd the title of DOMINUS and DEUS, which was never given before to any till they were dead, and *ſuppos'd* to be deified. idolatrous practices are frequently call'd *blaſphemy*. 2 Macc. viii. 4. Ezek. xxxv. 12. Domitian began to perſecute the chriſtians in the xiiith year of his reign, and was *kill'd* in the xvith year, the perſecution having laſted iii years and a half, or *forty two months*. ſee Auguſtin *de Civitate Dei*, xviii. 52.

Ver. 6. When it thunder'd, Domitian was us'd to ſay, FERIAT QUEM VOLET, " let it ſtrike whom it will."

* *Thoſe that dwell in heaven*; that is, the chriſtians, who are ſtil'd the citizens of heaven, Philip. iii. 20. ſo here chap. iv. 1, 4. the xxiv elders ſignify the presbyters of the church of Jeruſalem. ſee Acts xv. 2, 4, 6, 23. xvi. 4.

Ver. 7. Roman idolatry was greatly propagated by the conqueſts Domitian made of the Daci, Catti and Sarmatæ.

Ver. 8. *The earth*, that is, the Roman empire.

ονομα εν τω βιβλιω της ζωης του αρνιου εσφαγμενου, απο
9 καταβολης κοσμου. ει τις ε-
10 χει ους, ακουσατω. ει τις αιχμαλωσιαν συναγει, εις αιχμαλωσιαν υπαγει, ει τις εν μαχαιρα αποκτενει, δει αυτον εν μαχαιρα αποκτανθηναι, ωδε εστιν ἡ ὑπομονη και ἡ πιστις των ἁγιων.

11 Και ειδον αλλο θηριον αναβαινον εκ της γης, και ειχε κερατα δυο ὁμοια αρνιω, και
12 ελαλει ὡς δρακων. και την εξουσιαν του πρωτου θηριου πασαν ποιει ενωπιον αυτου, και ποιει την γην και τους κατοικουντας εν αυτη ἱνα προσκυνησωσι το θηριον το πρωτον, ου εθεραπευθη ἡ πληγη του

not written from the foundation of the world in the book of life of the lamb, that was slain. if any man have an ear, 9
let him hear. he that leadeth 10
into captivity, shall be led into captivity: he that killeth with the sword, shall perish by the sword. here is the patience and the faith of the saints.

Then I beheld another 11
beast coming out of the earth, it had two horns like a lamb, but it spake like a dragon. he 12
exercised all the power of the first beast by his authority, and caused the earth, and those who dwell therein, to worship the first beast, whose deadly wound was healed.

Ib. The *book of life* of the lamb. this is an allusion to the practice of several *states* at that time, who kept *a register* of the names of all the citizens, and their familys.

Ver. 10. Domitian was slain by his own domestics.

Ver. 11. The BEAST with two horns.

Ver. 11. Grotius thinks, that by this *other beast* is meant the *doctrine* of the MAGI, who endeavoured to render christianity contemptible, by pretending they were masters of a more exalted *system*. their fundamental article consisted in a rigid abstinence from wine, from animal food, and from venery; so that *temperance*, and *chastity* were the *two horns*, with which they attack'd those *innocent gratifications*, that were allow'd by the apostolical canon, Acts xv. 29. the Pythagorean *Magi* gave this definition of their philosophy, "it is that doctrine by "which human nature is purified and brought to its utmost perfec-"tion." Hierocles *Comment. on Pythag.* by this plausible *balsam* they heal'd the *wound* idolatry had receiv'd, ver. 12. and by this refin'd morality, assisted by the mathematical sciences, and a diligent study of nature, they were capable of performing several surprizing *Phænomena*, which easily pass'd for real *miracles*, especially with the *credulous*. for as Apollonius observ'd, "when people labour under a *distemper*, that "makes them an easy prey to the *impostures* even of old women; no "wonder they part with their *gold* for a *pebble*, which beyond all "doubt was transported from the *moon*." Philostr. lib. VII. c. 39.

13 του θανατου αυτου. και ποι-
ει σημεια μεγαλα, ινα και
πυρ ποιη καταβαινειν εκ του
ουρανου εις την γην, ενωπιον
14 των ανθρωπων. και πλανα
τους κατοικουντας επι της
γης, δια τα σημεια α εδοθη
αυτω ποιησαι ενωπιον του
θηριου, λεγων τοις κατοικου-
σιν επι της γης, ποιησαι ει-
κονα τω θηριω ο εχει την
πληγην της μαχαιρας, και
15 εζησε. και εδοθη αυτω δου-
ναι

*healed. he perform'd great wonders, ſo as to make fire come down from heaven on the earth, in the ſight of men. and he deceived the inhabitants of the earth, by the prodigys which he had power to effect by the influence of the beaſt, by telling the inhabitants of the earth, that he had made an * image to the beaſt, which had the wound by a ſword, but yet did revive. he had power like-*

13 14 15

Ver. 13. What then could not Apollonius effect by virtue of *his skill in the ſecret propertys of* FIRE, which he learn'd from the Philoſophers of *Indus*, who were able to deſtroy a whole army by means of their artificial *lightning* and *thunder*? ſee Philoſt. lib. v. 25. & lib. II. 33. where *Phraotes* the Indian king gives *Apollonius* this account of the *Brachmans*. " thoſe philoſophers have their reſidence between " *Hyphaſis* and the *Ganges*, where Alexander never advanc'd: and tho' " he ſhould have conquer'd *Hyphaſis*, and the adjacent territory, yet, " with an army of forty thouſand men, all like Achilles and Ajax, " he would not have been able to have maſter'd the *lodge* of the *Sophi*: " for inſtead of engaging their invaders with military *arms*, they rout- " ed them by hurling *lightnings* and *thunder-bolts*, for they are the " ſacred favourites of heaven. thus it was with the Ægyptian *Her-* " *cules* and *Bacchus*, who made an excurſion to India, and with uni- " ted forces endeavour'd to ſtorm the *place*. the *Sophi* did not inter- " rupt their *works*, and, to appearance, did nothing. but as ſoon as " the beſiegers began the attack, exploſions of FIRE, and a ſtorm of " thunder-bolts over-whelm'd the army." and in lib. III. 14, 15. it appears, the Brachmans were not ſtrangers to *Barometers*, and the preparation of *Phoſphorus*. See II. Maccab. I. 19. Pauſan. Eliac. 1.

Ver. 14. Apollonius is ſaid to have perform'd ſeveral prodigys, and predicted the deaths of Galba, Otho, Vitellius, and that of Domitian, the very hour it was effected, Apollonius being then at Epheſus: and that he raiſed the ghoſt of Achilles, and order'd his *ſtatues* to be erected and worſhipped. *Euſebius* in his anſwer to *Hierocles* owns the fact, but aſcribes it to diabolical arts. and Vopiſcus ſays, *he raiſed the dead to life*.

If λεγων ποιησαι be render'd, *he order'd an image to be made*: it may refer to the *ſtatue* erected to *Apollonius*, by which oracles were delivered, as the author of *Reſponſiones ad Orthodoxos*, which is aſcrib'd to *Juſtin Martyr*, aſſerts. *Vopiſcus* ſays expreſſly, that he was deified: and *Lactantius* declares, his *ſtatue* remain'd at Epheſus in his time.

ναι πνευμα τῃ εικονι του θηριου, ἱνα και λαλησῃ ἡ εικων του θηριου, και ποιησῃ, ὁσοι αν μη προσκυνησωσι την εικονα του θηριου, ἱνα
16 αποκλανθωσι. και ποιει παντας, τους μικρους και τους μεγαλους, και τους πλουσιους και τους πτωχους, και τους ελευθερους και τους δουλους, ἱνα δωσῃ αυτοις χαραγμα επι της χειρος αυτων της δεξιας, ἡ επι των μετωπων αυτων.
17 και ἱνα μη τις δυνηται αγορασαι ἡ πωλησαι, ει μη ὁ εχων το χαραγμα, ἡ το ονομα του θηριου, ἡ τον αριθμον του ονοματος αυτου.
18 ὡδε ἡ σοφια εστιν. ὁ εχων τον νουν, ψηφισατω τον αριθμον του θηριου, αριθμος γαρ ανθρωπου εστι, και ὁ αριθμος αυτου χξϛ'. Και

likewiſe to animate the image made for the beaſt, ſo that the image was made to ſpeak, and as many as would not worſhip the image were order'd to be killed. 16 *he likewiſe obliged all, both ſmall and great, rich and poor, the freeman and the ſlave, to receive a mark in their right hand, or in their forebeads: and order'd, that no body* 17 *ſhould buy or ſell unleſs he had the mark, or the name of the beaſt, or the number of his name.* 18 *here is wiſdom. let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred ſixty ſix.*

THEN

Ver. 16. The *Magi* prevail'd upon Trajan to ſuppreſs all the *ſodalitys* or *companys* at Rome, who did not *conform* to the eſtabliſhed religion. every member of the ſeveral *companys* were mark'd with the *ſymbolical* character, or *name* of ſome deity, or with the *number* contain'd in the letters of that name. with a red-hot needle they *punctur'd* the hand, or wriſt, or forehead. chriſtians, who would not take the *teſt*, were diſqualified for all offices of *honour* and *truſt*, and ſtript of the common privileges of citizens, by an edict of Trajan.

Ver. 18. It being generally agreed, that by the beaſt is meant the idolatry of Rome; the very learned critic M. Le Clerc conjecturing, that the *mark* of the *name*, or the *number* of the beaſt muſt contain the number made by the letters of the names of Jupiter and Juno, and the letters that ſignify, the bearer of that mark was a worſhipper of thoſe *deitys*, found the number of the beaſt χξϛ', 666. in theſe words, ΔΙΟΣ ΕΙΜΙ Η ΗΡΑΣ, viz.

Δ I O Σ. E I M I. H. H P A Σ.
4, 10, 70, 200. 5, 10, 40, 10. 8. 8, 100, 1, 200. = 666.

ſo that if theſe letters χξϛ' which made 666, were written on the wriſt, it was the ſame as if theſe words had been written, Διος ειμι η Ηρας, I belong to JUPITER or JUNO, the principal deities of the capitol.

1 Και ειδον, και ιδου αρνιον ἑστηκος επι το ορος Σιων, και μετ' αυτου ἑκατον τεσσαρακοντατεσσαρες χιλιαδες, ἐχουσαι το ονομα αυτου, και το ονομα του πατρος αυτου γεγραμμενον επι των μετωπων 2 αὐτων. και ηκουσα φωνην εκ του ουρανου, ὡς φωνην ὑδατων πολλων, και ὡς φωνην βροντης μεγαλης, και φωνην ηκουσα ὡς κιθαρῳδων κιθαριζοντων εν ταις κιθαραις αὐ- 3 των. και ᾀδουσιν ὠδην καινην ενωπιον του θρονου, και ενωπιον των τεσσαρων ζωων, και των πρεσβυτερων, και ουδεις ηδυνατο μαθειν την ὠδην, ει μη αἱ ἑκατον τεσσαρακοντατεσσαρες χιλιαδες, οἱ ηγορασμενοι απο της γης. 4 οὗτοι οἱ μετα γυναικων ουκ εμολυνθησαν, παρθενοι γαρ εισιν. οὗτοι εισιν οἱ ακολουθουντες τῳ αρνιῳ ὁπου αν ὑπαγῃ. οὗτοι ηγορασθησαν απο των ανθρωπων, απαρχη 5 τῳ Θεῳ και τῳ αρνιῳ. και εν τῳ στοματι αυτων ουχ ευρεθη ψευδος: αμωμοι γαρ εισιν.

6 Και ειδον (αλλον) αγγελον πετωμενον εν μεσουρανηματι, ἐχοντα ευαγγελιον αιωνιον, ευαγγελισαι τους καθημενους

THEN I looked, and I saw a lamb on mount Sion, and with him an hundred forty and four thouſand, having his name and his father's name writ on their foreheads. and I heard a voice from heaven, which was like the noiſe of many waters, or like a great thunder-clap: I heard too a ſound like that of a harp, when touch'd by the hand of a muſician. and a new ſong was ſung before the throne, and before the four animals, and the elders: and no one could learn that ſong, but the hundred forty four thouſand, who were ranſom'd from the earth. theſe are they who were not defiled with women: for they are virgins: theſe are they who follow the lamb wherever he goes: theſe were † ranſom'd from among men, being the firſt fruits unto God, and to the lamb. in their mouth was found no guile: for they are without defect.

Then I ſaw another angel fly in the mid-heaven, having the everlaſting goſpel to preach to thoſe that dwell on the

Chap. XIV. 1. The LAMB on mount SION.

Ver. 4. They were not tainted with idolatry. Zech. iv. 2. Jer. iii. 6. Philo ſays, "the ſoul is like a *virgin*, when it is holy, diſpaſſionate, "and free from ſenſual affections." lib. *de Legib. ſpecial.*

† They were delivered from vice, as ver. 3.

Ver. 5. Idolatry and impoſture are nearly ally'd. ſee chap. xxi. 8. Rom. i. 25. Iſa. xxviii. 15. Jer. xvi. 19. Pſal. xxxii. 2.

μενους επι της γης, και επι παν εθνος και φυλην και γλωσσαν και λαον, λεγοντα εν φωνη μεγαλη, " φοβηθητε τον Κυριον, και δοτε αυτω δοξαν, ὁτι ηλθεν ἡ ὡρα της κρισεως αυτου, και προσκυνησατε τω ποιησαντι τον ουρανον και την γην, και θαλασσαν και πηγας ὑδατων."

the earth, to every nation, tribe, province, and people, crying with a loud voice, " *fear the Lord, and give* " *glory to him, for the hour* " *of his judgment is come:* " *adore therefore him that* " *made the heaven, the earth,* " *the sea, and the foun-* " *tains.*"

8 Και αγγελος δευτερος ηκολουθησε, λεγων, " επεσεν, επεσε Βαβυλων ἡ μεγαλη, " ὁτι εκ του οινου του θυμου της πορνειας αὐτης πεποτικε παντα τα εθνη."

And a second angel followed, saying, " BABYLON *the* " *great is fallen, is fallen,* " *becauſe ſhe has made all* " *nations drink of the dead-* " *ly wine of her fornication.*"

9 Και τριτος αγγελος ηκολουθησεν αυτοις, λεγων εν φωνη μεγαλη, " ει τις το θηριον " προσκυνει και την εικονα " αυτου, και λαμβανει χαραγμα επι του μετωπου " αὐτου, η επι την χειρα αὐτου, 10 " και αυτος πιεται εκ του οινου του θυμου του " Θεου, του κεκερασμενου " ακρατου εν τω ποτηριω της " ὀργης αυτου, και βασανισθησεται εν πυρι και θειω " ενωπιον των ἁγιων αγγελων και ενωπιον του αρνιου. 11 " και ὁ καπνος του " βασανισμου αυτων αναβαινει εις αιωνας αιωνων, " και ουκ εχουσιν αναπαυσιν ἡμερας και νυκτος ὁι " προσ-

And a third angel followed them, crying with a loud voice, " *if any man worſhip* " *the beaſt, or his image, or* " *receive his mark on his* " *forehead, or in his hand,* " *he ſhall drink of the wine* " *of the divine vengeance,* " *the ſtrongeſt wine that can* " *be poured out of the cup of* " *his indignation; He ſhall* " *be tormented with fire and* " *brimſtone, in the preſence* " *of the holy angels, and in* " *the preſence of the lamb:* " *the ſmoke of their torment* " *ſhall aſcend for ever and* " *ever: they who worſhip* " *the*

Ver. 8. BABYLON falls.

Ib. BABYLON, i. e. idolatrous ROME, as Jeruſalem is ſtil'd myſtical *Egypt* and *Sodom*, chap. xi. 8.

" προσκυνουνλες το θηριον
" και την εικονα αυλου, και
" ει τις λαμβανει το χα-
" ραγμα του ονομαλος αυλου."
12 ωδε υπομονη των αγιων εσλιν,
οι τηρουνλες τας ενλολας του
Θεου, και την πισλιν Ιη-
σου.

13 Και ηκουσα φωνης εκ του
ουρανου, λεγουσης, " γραψον,
" μακαριοι οι νεκροι οι εν
" Κυριῳ αποθνησκονλες: α-
" παρλι, ναι, λεγει το πνευ-
" μα, ινα αναπαυσωνλαι εκ
" των κοπων αυλων, τα
" δε εργα αυλων ακολουθει
14 " μετ' αυλων." και ειδον,
και ιδου νεφελη λευκη, και
επι την νεφελην καθημε-
νος ομοιος υιῳ ανθρωπου, ε-
χων επι της κεφαλης αυλου
σλεφανον χρυσουν, και εν τῃ
15 χειρι αυλου δρεπανον οξυ. και
αλλος αγγελος εξηλθεν εκ του
ναου, κραζων εν μεγαλῃ φω-
νῃ τῳ καθημενῳ επι της νε-
φελης: " πεμψον το δρε-
" πανον σου, και θερισον:
" οτι ηλθε ἡ ωρα του θερι-
" σαι, οτι εξηρανθη ὁ θερισ-
16 " μος της γης." και εβαλεν
ὁ καθημενος επι την νεφελην
το δρεπανον αυλου επι την
γην, και εθερισθη ἡ γη.

17 Και αλλος αγγελος εξηλθεν
εκ του ναου του εν τῳ ουρα-
νῳ, εχων και αυλος δρεπα-
18 νον οξυ. και αλλος αγγελος
εξηλθεν εκ του θυσιασληριου,

" *the beaſt or his image,*
" *they who receive the mark*
" *of his name, ſhall have*
" *no reſt either day or night.*"
here is the patience of the 12
ſaints, who keep the com-
mandments of God, and the
faith of Jeſus.

Then I heard a voice from 13
heaven, ſaying to me, "write,
" *bleſſed are the dead who*
" *die in the Lord; yes,*
" *from henceforth, ſaith the*
" *ſpirit, they ſhall reſt from*
" *their labours; and the re-*
" *compence of their labours*
" *ſhall follow them.*" *again* 14
I looked, and I ſaw a white
cloud, and there was ſitting
upon the cloud one like the
ſon of man, having a crown
of gold upon his head, and a
ſharp ſickle in his hand. and 15
another angel came out of the
temple, crying with a loud
voice to him that ſat on the
cloud, " thruſt in thy ſickle,
" *and reap: for the reap-*
" *ing time is come; for the*
" *harveſt of the earth is*
" *ripe.*" *ſo he that ſat on* 16
the cloud, ſtretch'd out his
ſickle to the earth; and the
earth was reaped.

Then another angel came 17
out of the temple which is in
heaven, he alſo having a
ſharp ſickle. and another an- 18
gel came out from the altar,

Ver. 18. The NUMBER of the BEAST.

εχων εξουσιαν επι του πυρος, και εφωνησε κραυγη μεγαλη τω εχοντι τω δρεπανον το οξυ, λεγων, " πεμψον σου " το δρεπανον το οξυ, και " τρυγησον τους βοτρυας της " αμπελου της γης, ὁτι ηκ- " μασαν αἱ σταφυλαι αυ- 19 " της." και εβαλεν ὁ αγγελος το δρεπανον αὐτου εις την γην, και ἐτρυγησε την αμπελον της γης, και εβαλεν εις την ληνον του θυμου του 20 Θεου την μεγαλην. και επατηθη ἡ ληνος ἐξωθεν της Πολεως, και ἐξηλθεν αἱμα εκ της ληνου αχρι των χαλινων των ἱππων, απο σταδιων χιλιων ἑξακοσιων.

who preſided over the fire; and cried with a loud cry to him that had the ſharp ſickle, " *ſtretch out thy ſharp ſickle,* " *and gather the cluſters of* " *the vine of the earth; for* " *her grapes are full ripe.*" *ſo the angel ſtretch'd out his* 19 *ſickle to the earth, and gathered the vintage of the earth, and caſt it into the great wine-preſs of the divine vengeance. and the grapes* 20 *were preſs'd without the City, and blood came out of the wine-preſs, even to the horſe-bridles: for the ſpace of ſixteen hundred furlongs.*

1 Και ειδον αλλοσημειον εν τω ουρανω μεγα και θαυμαστον, αγγελους ἑπτα, εχοντας πληγας ἑπτα τας εσχατας, ὁτι εν αὐταις ἐτελεσθη ὁ θυ- 2 μος του Θεου. και ειδον ὡς θαλασσαν ὑαλινην μεμιγμενην πυρι, και τους νικωντας εκ του θηριου, και εκ της εικονος αὐτου, και εκ του αριθμου

I SAW *another prodigy in* 1 *heaven, great and marvellous,* SEVEN ANGELS, *having the ſeven laſt plagues, for by them the divine vengeance is conſummated. and* 2 *I ſaw as it were a ſea of glaſs, mingled with fire; and thoſe that had been victorious over the beaſt, and over his*

Ver. 18. *Over the fire.* ſee chap. viii. 5, 7. ix. 17. xi. 5.

Ib. The Jewiſh nation were ſtil'd the divine *vineyard*, Iſa. v. Jer. xii. 10. but now by their rebellion and cruelty they are *ripe* for vengeance.

Ver. 20. Of ninety thouſand captive Jews, the greateſt part were ſold for ſlaves to work in the mines of Egypt, and other places; ſeveral thouſand were deſtroy'd in the public *ſhows*, in combats with beaſts, and one another; the reſt were carried to Rome, to adorn the triumph; after this, about 5000 were kill'd at *Macharus* and *Jardes*, beſides the ſlaughters of *Maſſada*, *Alexandria*, and *Cyrene*: and all the lands of the Jews order'd to be ſold; Judea being reckon'd 1600 *furlongs* in length.

Chap. XV. 1. The vth viſion of the VII ANGELS, with the VII plagues.

ριθμου του ονομαΐος αυΐου,
εσΐωΐας επι την θαλασσαν
την υαλινην, εχονΐας κιθαρας
του Θεου. και ᾄδουσι την
3 ωδην Μωσεως δουλου του
Θεου, και την ωδην του αρ-
νιου, λεγονΐες, " μεγαλα και
" θαυμασΐα τα εργα σου,
" Κυριε ὁ Θεος ὁ παντοκρα-
" τωρ, δικαιαι και αληθιναι
" αἱ ὁδοι σου, ὁ βασιλευς
" των αιωνων. τις ου μη
4 " φοβηθῃ σε, Κυριε, και
" δοξασῃ το ονομα σου? ὁ-
" τι μονος ὁσιος, ὁτι παντα
" τα εθνη ἥξουσι, και προσ-
" κυνησουσιν ενωπιον σου,
" ὁτι τα δικαιωμαΐα σου ε-
" φανερωθησαν."

5 Και μεΐα ταυΐα ειδον, και
ιδου ηνοιγη ὁ ναος της σκηνης
του μαρΐυριου εν τῳ ουρανῳ.
6 και εξηλθον οἱ ἑπΐα αγγελοι
εχονΐες τας ἑπΐα πληγας (εκ
του ναου) ενδεδυμενοι λινον
καθαρον λαμπρον, και πε-
ριεζωσμενοι περι τα σΐηθη
7 ζωνας χρυσας. και ἑν εκ
των τεσσαρων ζωων εδωκε
τοις ἑπΐα αγγελοις ἑπΐα φια-
λας χρυσας, γεμουσας του
θυμου του Θεου του ζωνΐος
εις τους αιωνας των αιωνων.
8 και εγεμισθη ὁ ναος καπνου εκ
της δοξης του Θεου, και εκ
της δυναμεως αυΐου, και ου-
δεις ηδυναΐο εισελθειν εις τον
ναον, αχρι τελεσθωσιν αἱ
ἑπΐα

his image, and over the number of his name, ſtanding on the ſea of glaſs, with their divine harps in their hands.
and they ſung the ſong of 3
Moſes, the ſervant of God, and the ſong of the lamb, ſaying, " great and marvel-
" lous are thy works, Lord
" God almighty; juſt and
" true are thy ways, thou
" king of ages. who will 4
" not fear thee, O Lord,
" and glorify thy name?
" for thou only art holy:
" and all nations ſhall come
" to adore thee; becauſe thy
" judgments have been diſ-
" play'd."

After that I looked, and 5
the tabernacle of the teſtimony in the heavenly temple was opened: then the 6
ſeven angels, who held the ſeven plagues, came out of the temple, cloathed in pure white linen, wearing upon their breaſts girdles of gold.
and one of the four animals 7
gave to the ſeven angels, ſeven golden vials full of the wrath of God, who liveth for ever and ever.
the temple was filled with ſmoke 8
from the emanations of divine power; and no one could enter into the temple, till the ſeven plagues were

Ver. 8. To enter into the temple, is to penetrate into the *divine ſecrets.*

ἑπτα πληγαι των ἑπτα αγγελων.

1 Και ηκουσα φωνης μεγαλης εκ του ναου, λεγουσης τοις ἑπτα αγγελοις, "ὑπαγετε "και εκχεατε τας φιαλας "του θυμου του Θεου εις "την γην."

2 Και απηλθεν ὁ πρωτος, και εξεχεε την φιαλην αὐτου επι την γην, και εγενετο ἑλκος κακον και πονηρον εις τους ανθρωπους τους εχοντας το χαραγμα του θηριου, και τους τῃ εικονι αὐτου προσκυνουντας.

3 Και ὁ δευτερος αγγελος εξεχεε την φιαλην αὐτου εις την θαλασσαν, και εγενετο αἱμα ὡς νεκρου, και πασα ψυχη ζωσα απεθανεν εν τῃ θαλασσῃ.

executed by the ſeven angels.

1 *THEN I heard a terrible voice from the temple, crying to the ſeven angels, "go pour out the* VIALS *of "divine vengeance upon the "earth."*

2 *Immediately the* FIRST *went, and poured out his vial upon the earth; and there fell a noiſom and grievous ulcer upon the men who had the mark of the beaſt, and upon thoſe who worſhipped his image.*

3 *The* SECOND *angel poured out his vial upon the ſea; and it became as the blood of a dead man: and every living ſoul died in the ſea.*

Και *The*

Chap. XVI. 1. Grotius thinks what follows, is a more particular account of what has been already delivered in general, as is uſual with the prophets, who frequently mingle paſt events, with ſuch as are future. *De Antichriſto*, pag. 499.

Ver. 2. The VII VIALS poured out.

Ib. *Ulcer* ſignifies the peſtilence, or any epidemic diſeaſe. PLINY obſerves, that new diſtempers appear'd at Rome, and other parts, in Tiberius's time. the patient was infected with ſtrange ulcers, that eat away the part, unleſs it was cauteriz'd to the bone. they were call'd the *carbuncle*, the *mentagrum*, and *colum*. the ſecond had its name from *mentum*, the chin: "the diſeaſe was ſo noi-"ſome, any death was preferable to ſuch a ſtate." Plin. lib. xxvi. 1. Manilius Cornutus gave above a thouſand pound ſterling to an Egyptian doctor for his cure. Tiberius was the firſt that had the *colum*: the novelty of the name rais'd abundance of ſpeculations. ib. 6. magnâ civitatis ambage, cum edicto ejus excuſantis valetudinem legeretur *nomen incognitum*. but the caſe was too plain to be conceal'd by an *ambiguity*. "nudus capillo vertex, ulceroſa facies, ac plerumque medi-"caminibus interſtincta." Tacit. lib. iv. in this patch'd condition he retired for ſeveral years to *Campania*, and *Capreæ*, to hide, if poſſible, his *deformity* and his *debaucheries*; but they were too *flagrant* to admit of any concealment, or any cure

Ver. 3. *Every living*, &c. i. e. a prodigious ſlaughter.

4 Και ὁ τριτος (αγγελος) εξε-
χεε την φιαλην αὐτου εις τους
ποταμους και εις τας πηγας
των ὑδατων, και εγενετο αἱ-
5 μα. και ηκουσα του αγγε-
λου των ὑδατων, λεγοντος:
" δικαιος ει, ὁ ων, και ὁ ην
" ὁσιος, ὁτι ταυτα εκρινας,
6 " ὁτι αἱμα ἁγιων και προ-
" φητων εξεχεαν, και αἱμα
" αὐτοις εδωκας πιειν, ἀξιοι
7 " γαρ εισι." και ηκουσα εκ
του θυσιαστηριου, λεγοντος,
" ναι Κυριε, ὁ Θεος ὁ παν-
" τοκρατωρ, αληθιναι και
" δικαιαι αἱ κρισεις σου."

8 Και ὁ τεταρτος αγγελος εξε-
χεε την φιαλην αὐτου επι
τον ἡλιον, και εδοθη αὐτῳ
καυματισαι τους ανθρωπους
9 εν πυρι. και εκαυματισθη-
σαν

The THIRD *angel poured* 4
out his vial upon the rivers
and fountains; and they be-
came blood. and I heard the 5
angel of the waters say,
" *thou art just, who art,*
" *and hast always been holy,*
" *because thou hast judged*
" *thus: for they have shed* 6
" *the blood of saints and pro-*
" *phets: thou hast given them*
" *blood to drink; for they*
" *have* * *deserv'd it.*" *and I* 7
heard another from the altar
say, "*oh! Lord God almighty,*
" *true and just are thy judg-*
" *ments.*"

The FOURTH *angel poured* 8
out his vial upon the sun;
and power was given to
him to scorch mankind with
its fire. and men were 9
scorched

Ver. 4. *Rivers*, &c. the lesser towns and villages.

Ver. 5. *Angel of the waters.* see chap. i. 8. iv. 8. xi. 17.

Ver. 3, 4, 5, 6. Tacitus's history may serve as a commentary upon this place. " what prodigies, warnings, and presages! the SEA was of " the colour of BLOOD, on the shore was an *appearance* of human bo- " dies and colonies destroy'd. never such terrible *lightnings* and *thun-* " *ders*: the alarms of a COMET, monsters of various shapes, and an u- " niversal *Panic*." Annal. xiv, xv. " three civil wars, and GALBA, " OTHO, and VITELLIUS kill'd in the compass of a few months. what " seditions, revolts, and foreign invasions! the SLAUGHTERS were so fu- " rious, and the divine JUDGEMENTS so *just*, never did the GODS give " so signal a proof, that the Roman people were not the object of " their protection, but of their vengeance." TACIT. Hist. i, 2.

* Chap. xix. 8.

Ver. 8. SUN——with its FIRE. NERO affected the habit and attributes of Apollo: Annal. xiv. and so his coins represent him. who could so justly merit the name of APOLLO or the SUN, as that mon- strous INCENDIARY, who was at the same time the instrument and the object of vindictive justice? the pride of the empire, the envy of the world is now all in flames! the most direful disaster that Rome ever felt, fills the people with *despair*, but the tyrant with *mirth*. while the

σαν οἱ ανθρωποι καυμα μεγα, και εβλασφημησαν το ονομα του Θεου του εχοντος εξουσιαν επι τας πληγας ταυτας, και ου μετενοησαν δουναι αυτω δοξαν.

ſcorched with great heat, and blaſphemed the name of God, who hath power over theſe plagues: and they repented not, to give him glory.

Και

And

Prince raves the people rage, and every quarter rings with diſtreſs and diſtraction: numbers are *preſs'd* to death, ſome fly into the fields, others throw themſelves into the *flames* out of meer deſpondency. See Tacit. Annal. xv. but Rome was reſtored, that is, new fewel was prepared for another *conflagration*, which happen'd ſoon after. in the mean time, the CAPITOL, the *ſeat* of the GODS, the *pledge* of the empire, the *bulwark* of Rome, is all in a BLAZE. "an event the moſt ſhameful, and "the moſt calamitous that ever befel the Roman People: and this "without the intervention of a foreign enemy, and when the Gods "were as propitious as they could be, conſidering our vices. the ſeat "of Jupiter ſupremely great and good, founded by our anceſtors, and "made by divine preſages the *pledge* of a laſting empire: this temple, "which neither Porſenna, when the city was ſurrender'd, nor the "Gauls when they took it by ſtorm, this temple, which they durſt not "prophane, is laid waſte by the fury of our princes!" Taciti Hiſtor. lib. iii. and lib. iv. the hiſtorian ſpeaking of the commotions in *Gaul*, and other places, ſays, "it was the *burning* of the CAPITOL, that fill'd "their minds with ſo ſtrong a perſuaſion, that the *cataſtrophe* of the "Roman empire was now to be unravell'd: the *city* had been formerly "taken by the *Gauls*, but becauſe the *ſeat* of JUPITER ſtood untouch'd, "they imputed the duration of the empire entirely to that: whereas "the *vial* of divine diſpleaſure was now poured out in a fatal conflagration: and the DRUIDS pronounc'd in their enthuſiaſtical *warnings*, "that the empire of the world was now to be tranſplanted into foreign nations." but however ſuperſtitious this perſuaſion might be in the opinion of the hiſtorian, when once the belief of ſuch an event had generally obtain'd, it effectually contributed to the producing of that *event*.

Ver. 9. *Blaſphemed.* The books of the *Sibyls* were conſulted: proceſſions and prayers were made to *Vulcan*, *Ceres*, and *Proſerpine*: the ladies offer ſacrifices in the capitol, and ſprinkle the ſtatue of Juno with *holy-water*: the matrons celebrate ſolemn vigils and feaſts, all this to appeaſe the incenſed Gods: but all their offerings, ceremonies, and ſacrifices were not able to purge the emperor from the imputation of being the author of this *tragedy*. the accuſation was ſo ſtrong, he could not clear himſelf of that *villany*, even by *blaſphemy*: he charged the chriſtians with the fact, and order'd numbers of them to be executed, as incendiaries. tired with ſuch ſcenes of cruelty, the people revolt, his creatures abandon him: remorſe without *repentance*, rage without power, and deſpair without pity are his only retinue: where can he fly! conſcience purſues, arms him with a dagger, directs his own hand to give the blow, and diſpatch the ſovereign MONSTER. Tacit. Annal. xv. & Hiſtor. i.

10 Και ὁ πεμπτος αγγελος εξε-
χεε την φιαλην αὐτου επι
τον θρονον του θηριου, και
εγενετο ἡ βασιλεια αὐτου εσ-
κοτωμενη, και εμασσωντο τας
γλωσσας αὐτων εκ του πο-
11 νου, και εβλασφημησαν τον
Θεον του ουρανου εκ των
πονων αὐτων, και εκ των ἑλ-
κων αὐτων, και ου μετενο-
ησαν εκ των εργων αὐτων.

Και ὁ εκτος αγγελος εξεχεε
12 την φιαλην αὐτου επι τον
ποταμον τον μεγαν τον Ευ-
φρατην, και εξηρανθη το ὑ-
δωρ αὐτου, ἱνα ἑτοιμασθη ἡ
ὁδος των βασιλεων των απο
13 ανατολων ἡλιου. και ειδον εκ
του στοματος του δρακοντος,
και

And the FIFTH *angel* 10
poured out his vial upon the seat of the beaſt; and his kingdom was full of darkneſs, and they gnawed their tongues for pain. and blaſ- 11
phemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds.

And the SIXTH *angel* 12
poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared. and I ſaw three 13
unclean ſpirits like frogs come

Ver. 10. his kingdom was full of *darkneſs*. this GLOOMY ſtate is drawn by Tacitus and Dion with all the *accompagnements* of horror. a comet appears, and preſently an eclipſe of the moon diſtinct with the moſt fatal colours: during which, the Roman ſoldiers of the different factions alternately riot with drinking together like friends, and then fall to ſlaughter, to the number of fifty thouſand kill'd that night and the next day; as many were ſlain in the action at Rome. *Sæva* ac *deformis* urbe totâ facies: alibi prœlia & vulnera, alibi balneæ popinæque. Simul cruor * * *. Tacit. Hiſt. lib. iii.

Ver. 12. EUPHRATES, &c. By the death of VITELLIUS, the *fluctuating* ſtate of the civil broils of Rome ſubſided to a profound calm: the temple is to be rebuilt: the Veſtal virgins conſecrate the ground by the waters of the TYBER. Summer winds, and a pacific ſea prepare the way for the PRINCES of the EAST. The hiſtorian ſpeaking of the ſiege of Jeruſalem, ſays, "the gates of the temple on a ſudden flew open, "and a divine voice broke out in theſe words, THE GODS ARE DEPARTED "FROM YOU. immediately a *ruſhing* noiſe was heard, which ſtruck "ſome with terror, but the moſt with this reflection, that there was a "prophecy in their ſacred records, that about this time the EAST was "to prevail: and that ſome perſons were to march out of JUDÆA to "poſſeſs the empire of the world: which predictions were unravel'd "in the perſons of Veſpaſian and Titus." Tacit. Hiſt. lib. v. Joſephus, lib. vii.

Ver. 13. The capitol is rebuilt, idolatry revives for a while: the augurs, the aruſpices, and their miſſionary diviners rear up their heads. APOLLONIUS is upon his peregrination, is courted by princes, performs

ſeveral

και εκ του στοματος του θη-
ριου, και εκ του στοματος
του ψευδοπροφητου, πνευμα-
τα τρια ακαθαρτα ως βατρα-
14 χοι. εισι γαρ πνευματα δαι-
μονιων ποιουντα σημεια εκ-
πορευεσθαι επι τους βασιλεις
(της γης και) της οικουμενης
ολης, συναγαγειν αυτους εις
πολεμον της ημερας εκεινης
της μεγαλης του Θεου του
15 παντοκρατορος. " ιδου, ερ-
" χομαι ως κλεπτης. μακα-
" ριος ο γρηγορων, και τηρων
" τα ιματια αυτου, ινα μη
" γυμνος περιπατη, και βλε-
" πωσι την αισχημοσυνην
16 " αυτου." και συνηγαγεν αυ-
τους εις τον τοπον τον καλου-
μενον Εβραϊστι Αρμαγεδδων.

17 Και ο εβδομος (αγγελος)
εξεχεε την φιαλην αυτου εις
τον αερα, και εξηλθε φωνη
(μεγαλη) απο του ναου (του
ουρανου) απο του θρονου,
18 λεγουσα, " γεγονε." και ε-
γενοντο

come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. 13
for they are the ſpirits of demons working miracles, which make a progreſs to the kings of the whole world, to gather them to the battle of that great day of God almighty. " *I ſhall come* 15
" *with ſurprize, happy he* " *that is upon the watch,* " *and keepeth his* * *gar-* " *ments pure, that his vices* " *may not put him to* " *ſhame.*" *and he gathe-* 16
red them together into a place called in the Hebrew tongue, Armageddon.

And the SEVENTH *angel* 17
poured out his vial into the air; and there a loud voice iſſued from the temple of heaven, from the throne, ſaying, " *it is done.*" *and there* 18
were

ſeveral wonderful actions, and thereby raiſes the credit of the eſtabliſh'd worſhip. " he was ſo celebrated for his magical arts, that the Pagans, " and particularly Hierocles, ſet him upon the level with CHRIST. did " not then ſo remarkable an adverſary to chriſtianity deſerve to be " mark'd out? to doubt of his having executed ſome things really " marvellous, whereby he did great ſervice to the cauſe of idolatry, is " a mark of the moſt ſhameful obſtinacy." GROTIUS, de Antichriſto, pag. 497. a.

Ver. 16. ARMAGEDDON, i. e. the mountain of the congreſs.

Ver. 17. *the temple*, which correſponds to the temple of *Jeruſalem*, Chap. xi. 19.

Ib. *it is done*. ſee Chap. x, 6, 7. " at the feaſt of Pentecoſt, as the " prieſts were entring by night into the inner-temple to officiate as " uſual, they heard a noiſe in the air, and then an articulate voice cry, " LET US BE GONE, LET US BE GONE." Joſephus makes this reflection. " this

γενοῦλο φωναι, και βρουλαι, και ἀσ̃ραπαι, και σεισμος εγενε̃λο μεγας, ὁιος ουκ εγενε̃λο ἀφ᾽ ὁυ ὁι ἀνθρωποι εγενουλο επι της γης, τηλικουλος σεισ-
19 μος ὁυλω μεγας. και εγενε̃λο ἡ πολις ἡ μεγαλη εις τρια μερη, και αἱ πολεις των εθνων επεσον, και Βαβυλων ἡ μεγαλη εμνησθη ενωπιον του Θεου, δουναι αὐλῃ το πο̃τηριον του οινου του θυμου της οργης ἀυ-
20 του. και πασα νησος εφυγε,
21 και ορη ουχ ἑυρεθησαν. και χαλαζα μεγαλη ὡς ταλαντιαια κα̃ταβαινει εκ του ουρανου επι τους ανθρωπους,

και

*were voices, thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an * earthquake and so great. and* 19 *the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath. and* 20 *every iſland fled away, and the mountains were not found. and there fell upon men a great* 21 *hail out of heaven, every ſtone about the weight of a* TALENT:

"this miſerable people were the *dupes* of impoſtors and falſe prophets; "but when real prodigies denounc'd their approaching ruin, they gave "no attention: but as if they were thunder-ſtruck, and had loſt their "eyes and their underſtanding, they were inſenſible to the divine "warnings." and juſt before the hiſtorian obſerves, that "ſix thou-"ſand perſons, who had fled to the temple by the perſuaſion of an *en-"thuſiaſt*, were burnt to death, or otherwiſe deſtroy'd."

Ver. 18. Lightnings——earthquake. See note on Chap. viii. 5.

* The final *cataſtrophe* of the Jewiſh nation.

Ver. 19. *the great city*, i. e. JERUSALEM. ſee Chap. xi. 8.

Ib. *three parts*. the three factions headed by ELEAZAR, JOHN and SIMON, the chief inſtruments of the city's ruin. ſee Joſephus, lib. vi, vii.

Ib. *the nations*, i. e. the JEWS. ſee note on Chap. xi. 18.

Ver. 20. *Iſles*. ranges of buildings ſurrounded by ſtreets, were by the Romans call'd *iſles*.

Ver. 21. *great hail from the air*: every ſtone about the weight of a TALENT. Joſephus, pag. 1232. ſays, "every Roman legion was fur-"niſh'd with wonderful engines, eſpecially the tenth legion, which "were for larger *ſhot*, and of a greater *random*: by which they ſwept "the beſieged in their ſallies, and gall'd them upon the ramparts. they "projected ſtones of a TALENT weight each, above two furlongs diſ-"tance——the ſhocks of their artillery rung thro' the city, which was "fill'd with terror, and eccho'd with their outcries. at length a breach "was made by *Nicon*, i. e. the *conqueror*, a name the Jews gave to one "of the largeſt RAMS." pag. 1233, 4. a *talent* is 60 lb. weight.

και εβλασφημησαν οι ανθρωποι τον θεον, εκ της πληγης της χαλαζης, οτι μεγαλη εστιν η πληγη αυτης σφοδρα.

1 Και ηλθεν εις εκ των επτα αγγελων των εχοντων τας επτα φιαλας, και ελαλησε μετ' εμου, λεγων, "δευρο, δειξω "σοι το κριμα της πορνης "της μεγαλης, της καθημε-"νης επι των υδατων των 2 "πολλων, μεθ' ης επορνευ-"σαν οι βασιλεις της γης, "και εμεθυσθησαν εκ του "οινου της πορνειας αυτης "οι κατοικουντες την γην."

3 και απηνεγκε με εις ερημον εν πνευματι, και ειδον γυναικα καθημενην επι θηριον κοκκινον, γεμον ονοματων βλασφημιας, εχον κεφαλας επτα και κερατα δεκα. 4 και η γυνη ην περιβεβλημενη πορφυρα και κοκκινω, και κεχρυσωμενη χρυσω και λιθω τιμιω και μαργαριταις, εχουσα χρυσουν ποτηριον εν τη χειρι αυτης, γεμον βδελυγματων και ακαθαρτητος πορνειας αυτης.

5 Και επι το μετωπον αυτης ονομα γεγραμμενον, μυστηριον,

LENT: *and men blaſphemed God becauſe of the plague of the hail, for the plague thereof was exceeding great.*

Then there came one of the 1
ſeven angels that had the ſeven vials, and talked with me, ſaying "come hither, I "will explain to you the "judgment of the great "whore, that ſitteth upon "many waters: by whom 2
"the kings of the earth be-"came idolaters, and the in-"habiters of the earth have "been made drunk with the "wine of idolatry." So he 3
carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns. and the 4
woman was arrayed in purple, and ſcarlet colour, and decked with gold and precious ſtone and pearls, having a golden cup in her hand, full of the abominable impurities of idolatry.

Upon her forehead this 5
myſtical title was written,

Ba-

Ib. *blaſphemed God.* "there was not a Roman ſoldier, that did not "look upon the temple with a religious veneration, and earneſtly wiſh "the faction (τους ληστους) would repent before their ſufferings were "paſt all remedy. Titus compaſſionated their caſe, and ſent Joſephus "to entreat them to take pity of their native country, to forbear pro-"phaning the ſacred place, to preſerve the temple from the approach-"ing flames (μηδε εις τον Θεον πλημμελειν) and ceaſe to affront the di-"vine BEING. but JOHN, after loading Joſephus with reproaches and "curſes, *blaſphemouſly* reply'd, *the city of God——could be in no danger* "*of periſhing.*" Joſeph. p. 1267, 1268.

ριον, Βαβυλων ἡ μεγαλη, ἡ μητηρ των πορνων και των
6 βδελυγματων της γης. και ειδον την γυναικα μεθυουσαν εκ του αἱματος των ἁγιων, και εκ του αἱματος των μαρτυρων Ιησου, και εθαυμασα, ιδων αυτην, θαυμα μεγα. και
7 ειπε μοι ὁ ἀγγελος, διατι εθαυμασας? εγω σοι ερω το μυστηριον της γυναικος, και του θηριου του βασταζοντος αυτην, του εχοντος τας ἑπτα κεφαλας και τα δεκα κερατα.
8 θηριον ὁ ειδες, ην, και ουκ εστι, και μελλει αναβαινειν εκ της ἀβυσσου, και εις απωλειαν ὑπαγειν, και θαυμαζονται οἱ κατοικουντες επι της γης, ὡν ου γεγραπται τα ονοματα επι το βιβλιον της ζωης απο καταβολης κοσμου, βλεποντων το θηριον, ὁ, τι ην και ουκ εστι, και παρεσ-
9 ται. ὡδε ὁ νους ὁ εχων σοφιαν.

Babylon the great, the mother of harlots, and abominations of the earth. and I ſaw the 6
woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondred with great admiration. and the angel ſaid to 7
me, wherefore didſt thou marvel? I will tell thee the myſtical meaning of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns. the beaſt that thou ſaweſt, 8
*was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth, * whoſe names were not written in the book of life from the foundation of the world, ſhall wonder when they behold the beaſt that was, and is not, but ſhall be. the* 9
meaning is very comprehenſive.

AI THE

Chap. xvii. ver. 8. *was, and is not.* ſee Chap. xiii. 2. DOMITIAN was regent during his father's abſence, but went beyond his commiſſion, ſays Tacitus, and then retired to a private ſtudious life. Dion ſays, Veſpaſian writ to him, "I thank you, ſon, for not uſurping the em-"pire." but after he had been *in altitudinem conditus*, buried in the abyſs for ſome time, his ſavage diſpoſition broke out, the monſter raged, embrew'd his hands in the blood of his brother Titus, and rais'd a dreadful perſecution, but at length was ſtab'd by his own domeſtics.

* That is, they who were converſant in the ſcriptures, would not wonder to ſee *Domitian* at Rome involv'd in ruin, as Balthazar was at Babylon, neither being able to avoid the fatal prediction. Daniel v. 30.

Ver. 9. *Wiſdom.* In the prophetical writings paſt and future events are frequently repreſented together, becauſe of their connection or reſemblance, as in Ezekiel xvii, xix, xxiii, xxxi. Zach. v, vi, xi.

ΑΙ ΕΠΤΑ κεφαλαι, ορη εισιν ἑπτα, ὁπου ἡ γυνη καθηται επ' αυτων. και βασιλεις ἑπτα εισιν, οἱ πεντε επεσαν, και ὁ εἱς εστιν, ὁ αλλος ουπω ηλθε, και ὁταν ελθη, ολιγον αυτον δει μειναι. και το θηριον ὁ ην, και ουκ εστι, και αυτος ογδοος εστι, και εκ των ἑπτα εστι, και εις απωλειαν ὑπαγει. και τα δεκα κερατα ἁ ειδες, δεκα βασιλεις εισιν, οἱτινες βασιλειαν ουπω ελαβον, αλλ' ἐξουσιαν ὡς βασιλεις μιαν ὡραν λαμβανουσι

THE SEVEN *heads are seven mountains, on which the woman ſitteth. they likewiſe ſignify ſeven kings: five are fallen, and one is, and the other is not yet come; when he comes, he will continue but a ſhort ſpace. the beaſt that was, and is not, is himſelf the eighth: he is of the ſeven, and ſhall be deſtroy'd. the ten horns which you ſaw, are ten kings, who have received no kingdom as yet; but receive power as kings for a while with*

Ver. 10. *Five are fallen* by a violent death; viz. CLAUDIUS, NERO, GALBA, OTHO, VITELLIUS. Claudius was the firſt emperor that moleſted the chriſtians.

Ib. *One now exiſts*, VESPASIAN, who was favourable to the chriſtians.

Ib. *The other is not yet come* to the government, TITUS, who reign'd but two years and two months.

Ver. 11. The beaſt, &c. DOMITIAN, ſtil'd by Tertullian, "NERO the "bald, a limb of Nero's cruelty;" as Nero was ſtil'd a *lyon* by PAUL and SENECA: ſo he is call'd the *mouth* of the beaſt. Chap. xiii. 2.

Ib. is *of the* ſeven. εκ των for εκ τινος των, is the ſon of one of the ſeven, i. e. of Veſpaſian. ſo Chap. ii. 10. εξ ὑμων for τινας εξ ὑμων. ſee Matt. xxiii. 34. Luke xxi. 16. for the like *Elliptſis*.

Ver. 12. *Ten*, a perfect number, denoting univerſality. *Horns*, ſee Dan. vii. 7.

Ib. *Kings*. Tacitus obſerves, "it was the antient policy of the Ro-"mans to make kings the inſtruments of the peoples ſlavery. but "now they ſaw the Roman grandeur upon the decline: that an army "rais'd from foreign nations, though fluſh'd with ſucceſs, adverſity "would ſoon disband: enemys and ſlaves are ſecur'd but by a ſlen-"der *tye*: the terror once remov'd, *hatred* ſucceeds to *dread*.——— "accordingly, what armys were loſt in *Meſia*, in *Dacia*, in *Germany*, "and *Pannonia*, by the temerity or ſupineneſs of the generals! ſo many "horſe and foot defeated and taken! 'tis not the bank of a river, or "the boundarys of our empire, but our very quarters and poſſeſſions "now lie at ſtake! misfortunes croud ſo thick, every new year is "checquer'd with variety of deſtruction! O! happy AGRICOLA! in ſo "ſeaſonable an *exit*, not to be a ſpectator of the laſt *ſcene* of time, "when DOMITIAN diſpatch'd the common-wealth, not allowing any "lucid *intervals* or reſpite, but by *one* continued *blow*!" TACITUS de Jul. Agricolæ Vitâ.

13 νουσι μετα του θηριου. ουτοι μιαν γνωμην εχουσι, και την δυναμιν και την εξουσιαν εαυτων τω θηριω δια-
14 διδωσουσιν. ουτοι μετα του αρνιου πολεμησουσι, και το αρνιον νικησει αυτους, οτι Κυριος κυριων εστι και βασιλευς βασιλεων, και οι μετ' αυτου, κλητοι και εκλεκτοι και πιστοι.

13 *with the beaſt. they all agree in this, to give their power and ſtrength to the*
14 *beaſt. they will make war with the lamb, but the lamb, who is lord of lords, and king of kings, together with thoſe that are called, choſen, and faithful, ſhall overcome them.*

15 Και λεγει μοι, τα υδατα α ειδες, ου η πορνη καθηται, λαοι και οχλοι εισι, και εθνη
16 και γλωσσαι. και τα δεκα κερατα α ειδες επι το θηριον, ουτοι μισησουσι την πορνην, και ηρημωμενην ποιησουσιν αυτην και γυμνην, και τας σαρκας αυτης φαγονται, και αυτην κατακαυσουσιν εν πυρι.
17 ο γαρ Θεος εδωκεν εις τας καρδιας αυτων ποιησαι την γνωμην αυτου, και ποιησαι μιαν γνωμην, και δουναι την βασιλειαν αυτων τω θηριω, αχρι τελεσθη τα ρηματα του
18 Θεου. και η γυνη ην ειδες, εστιν η πολις η μεγαλη, η εχουσα βασιλειαν επι των βασιλεων της γης.

15 *Then he ſaid to me, the waters which you ſaw, where*
16 *the proſtitute has her ſeat, are the people, the multitude, nations, and provinces. the ten horns which you ſaw upon the beaſt, they ſhall hate the whore, they ſhall plunder, and ſtrip her, eat her fleſh, and burn her with fire. for*
17 *God hath put it in their hearts to execute his deſigns, in agreeing to give their kingdom to the beaſt, until the divine oracles ſhall be accompliſhed. and the woman*
18 *which you ſaw, is that great city, which reigns the empreſs of the kings of the earth.*

1 Και μετα ταυτα ειδον αλλον αγγελον καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν μεγαλην, και η γη εφωτισθη
2 εκ της δοξης αυτου. και εκραξεν ισχυρι φωνη, λεγων,

1 AFTER *this I ſaw another angel come down from heaven, having great power; and the earth was lightned with his glory. and he cried*
2 *with a ſtrong voice,* BABY-

επε- LON

Ver. 16. *Eat her fleſh.* ſhall ſeize her provinces to their own uſe. Ib. *Fire.* ſee Chap. xviii. 8.

επεσεν, επεσε Βαβυλων ἡ μεγαλη, και εγενετο κατοικητηριον δαιμονων, και φυλακη παντος πνευματος ακαθαρτου, και φυλακη παντος ορνεου ακαθαρτου και μεμισημενου.
3 ὅτι εκ του οινου του θυμου της πορνειας αυτης πεπωκε παντα τα εθνη, και οἱ βασιλεις της γης μετ' αυτης επορνευσαν, και οἱ εμποροι της γης εκ της δυναμεως του στρηνους αυτης επλουτησαν.
4 Και ηκουσα αλλην φωνην εκ του ουρανου, λεγουσαν, εξελθετε εξ αυτης ὁ λαος μου, ἱνα μη συγκοινωνησητε ταις ἁμαρτιαις αυτης, και ἱνα μη λαβητε εκ των πληγων αυτης: 5 ὅτι εκολληθησαν αυτης αἱ ἁμαρτιαι αχρι του ουρανου, και εμνημονευσεν ὁ Θεος 6 τα αδικηματα αυτης. αποδοτε αυτῃ ὡς και αυτη απεδωκεν, και διπλωσατε αυτῃ διπλα κατα τα εργα αυτης, εν τῳ ποτηριῳ ᾧ εκερασε, κερασατε 7 αυτῃ διπλουν. ὁσα εδοξασεν ἑαυτην, και εστρηνιασε, τοσουτον δοτε αυτῃ βασανισμον και πενθος, ὅτι εν τῃ καρδια ἁυτης λεγει, "καθη-
"μαι βασιλισσα, και χηρα
"ουκ ειμι, και πενθος ου μη
8 "ιδω." δια τουτο εν μια ἡμερᾳ ἡξουσιν αἱ πληγαι αυτης, θανατος και πενθος και λι-

LON *the great is fallen, is fallen, and is become the abode of demons, the dungeon of every foul ſpirit, and a cage of every impure ill-boding bird. for all nations* 3 *have drunk of the poiſonous wine of her idolatry, the kings of the earth have ſubmitted to her idolatries, and the merchants of the earth are grown rich through the abundance of her delicacies.*

And I heard another voice 4 *from heaven, ſaying, come out of her, my people, that ye may not be partakers of her ſins, nor ſhare in her plagues: for her ſins have* 5 *reached unto heaven, and God hath remembred her iniquities. reward her accor-* 6 *ding to her dealings, and repay her double, according to her works: give her twice as much in the ſame cup which ſhe gave you to drink. give* 7 *her torment and pain in proportion to her pride and luxury; for ſhe ſaid in her heart, "I am enthron'd "like a queen, I am no wi-"dow, and ſhall ſee no ſor-"row." therefore ſhall her* 8 *plagues come, mortality, mourning, and famine all at once: and ſhe ſhall be*

con-

λιμος, και εν πυρι καλακαυθησεται, ὁτι ισχυρος Κυριος
9 ὁ Θεος ὁ κρινας αυτην. και κλαυσουσι αυτην, και κοψουνται επ' αυτη οἱ βασιλεις της γης, οἱ μετ' αυτης πορνευσαντες και στρηνιασαντες, ὁταν βλεπωσι τον καπνον της πυ-

conſumed with fire: for the Lord God, who condemns her, is almighty. the kings 9 *of the earth, the accomplices of her licentiouſneſs and luxury, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her con-*

Ch. xviii. 8, 9. Conſumed with FIRE. a little before the imaginary date of theſe VISIONS, there happen'd events as aſtoniſhing, and more certain than ſome of thoſe Jewiſh traditions, which the author of the Revelations alludes to chap. xx. " in autumn mount Veſuvius by " Naples broke out into a dreadful conflagration: formerly the top " of it was *a plane*, in the middle of which ſome fire was emitted: " but by being undermin'd, it is reduc'd to the form of an *amphi-* " *theatre*.——it ſmokes by day, and flames by night: ſometimes pro- " jecting aſhes and ſtones by the exploſion of winds, accompany'd with " a rumbling noiſe. theſe *phænomena* ſtrike terror, though they are " almoſt anniverſary: but if they were all thrown together, they " would vaniſh in compariſon of this FIRST eruption, which was at- " tended with ſeveral prodigys, an army of men of a gigantic ſtature " were ſeen night and day on the mountain, and in the adjacent parts. " then a great drought, dreadful earthquakes, the tops of mountains " ſubſide, and the planes reek with heat. the ſea roars, the atmo- " ſphere rumbles, and a ſudden cruſh like that of falling mountains: " pieces of rock were hurl'd to a prodigious height: ſpouts of fire, " and ſuch thick ſmoke as buried the ſun in an eclipſe: day was " converted into night, and night into day. it was thought the giants " were renewing their uproar, enormous ſhapes being ſeen in the " ſmoke, and the ſound of trumpets heard in the air: others imagin'd " the whole *ſyſtem* would be reſolved into a *chaos*, or be reduc'd to a " *coal*. ſome fly from ſea to land, others from land to ſea for ſecu- " rity, all concluding the preſent ſcene to be the moſt calamitous. " earth, ſea, and air were cover'd ſo thick with aſhes, that not only " men, but beaſts, birds, and fiſh were all ſtifled: the citys *Hercula-* " *nium* and *Pompeis* were entirely over-whelm'd with their inhabitants. " ſo great a quantity of aſhes floated to Africa, Syria, and Egypt, that " they darkned the ſun. when the like happen'd at ROME, the peo- " ple, unacquainted with the *accident* in Campania, and unable to ac- " count for the cauſe, concluded, that the general *cataſtrophe* of na- " ture was come, and now the earth would be abſorb'd in the body " of the SUN.

" The aſhes at firſt had no very remarkable ill effect, but ſoon af- " ter they produc'd a moſt grievous *peſtilence*.

" The next year, when TITUS was gone to *Campania* to ſurvey " the havock of that dreadful conflagration, a FIRE broke out in *Rome*, " which, though not ſubterraneous, made great devaſtation. the tem-

10 πυρωσεως αυτης, απο μακροθεν εστηκοτες, δια τον φοβον του βασανισμου αυτης, λεγοντες, " ουαι, ουαι ἡ πολις " ἡ μεγαλη Βαβυλων, ἡ πο-" λις ἡ ισχυρα, ὁτι εν μια " ὡρᾳ ηλθεν ἡ κρισις σου."
11 και οἱ εμποροι της γης κλαιουσι και πενθουσιν επ' αυτῃ, ὁτι τον γομον αυτων ουδεις α-
12 γοραζει ουκ ἐτι, γομον χρυσου, και αργυρου, και λιθου τιμιου, και μαργαριτου, και βυσσου, και πορφυρας, και σηρικου, και κοκκινου, και παν ξυλον θυϊνον, και παν σκευος ελεφαντινον, και παν σκευος εκ ξυλου τιμιωτατου, και χαλκου, και σιδηρου,
13 και μαρμαρου, και κιναμωμον, και θυμιαματα, και μυρον, και λιβανον, και οινον, και ελαιον, και σεμιδαλιν, και σιτον, και κτηνη, και προβατα, και ἱππων, και ῥεδων, και σωματων, και ψυ-
14 χας ανθρωπων. και ἡ οπωρα της επιθυμιας της ψυχης σου απηλθεν απο σου, και παντα τα λιπαρα και τα λαμπρα απηλθεν απο σου, και
15 ουκ ἐτι ου μη ευρησης αυτα. οἱ εμποροι τουτων οἱ πλουτησαντες

conflagration. frightned at her torments they will ſtand afar off, and cry, " alas, " alas, that great city Ba-" bylon, that mighty city! " what! is thy condemna-" tion ſo ſuddenly come?" 10
the merchants of the earth ſhall bewail and mourn over her, becauſe there are none to purchaſe their cargo: their gold, and ſilver, precious ſtones, and pearls, fine linnen, and purple, their ſilk, ſcarlet, and all ſort of † citron wood, their various veſſels of ivory, and of precious wood, of braſs, iron, and marble: nor their cinnamon, perfumes, eſſences, and frankincenſe; nor their wine, oil, fine flour, and wheat; their cattle, ſheep, horſes, and chariots; nor the ſervile * ſouls of men. the fruits, the object of your delight, are departed from thee, all your delicacy and magnificence are loſt, beyond the poſſibility of a recovery! the merchants of theſe wares who were 11 12 13 14 15

enrich'd

" ples of *Serapis*, and *Iſis*, the *Septa*, the temple of *Neptune*, the " baths of *Agrippa*, the *Pantheon*, the theatres of *Balbus*, and *Pompey*, " the library of *Octavia*, the temple of *Jupiter Capitolinus*, and the " adjacent *temples* were all reduc'd to aſhes. ſo that this diſaſter was " the reſult, not of human contrivance, but of divine vengeance: for " from this *sketch* it is eaſy to judge of the univerſal RUIN." Dion Caſſius's Hiſtory. lib. lxvi. Titus, p. 755, 756.

† Plin. xiii. 15. * Ezek. xxvii. 13.

σανλες απ' αυλης, απο μακροθεν σλησονλαι, δια τον φοβον του βασανισμου αυλης, κλαι-
16 ονλες και πενθουνλες, και λεγονλες, ουαι, ουαι, ἡ πολις ἡ μεγαλη, ἡ περιβεβλημενη βυσσινον και πορφυρουν και κοκκινον, και κεχρυσωμενη εν χρυσῳ και λιθῳ τιμιῳ και μαργαριλαις, ὁτι μια ὡρα ηρημωθη ὁ τοσουλος πλουλος.
17 και πας κυβερνηλης, και πας επι των πλοιων ὁ ὁμιλος, και ναυλαι, και ὁσοι την θαλασσαν εργαζονλαι, απο μα-
18 κροθεν εσλησαν, και εκραζον, ὁρωνλες τον καπνον της πυρωσεως αυλης, λεγονλες, τις ὁμοια τῃ πολει τῃ μεγαλῃ?
19 και εβαλον χουν επι τας κεφαλας ἀυλων, και εκραζον κλαιονλες και πενθουνλες, λεγονλες, "ουαι, ουαι ἡ πολις "ἡ μεγαλη, εν ᾗ επλουλησαν παντες οἱ εχονλες πλοια "εν τῃ θαλασσῃ, εκ της "τιμιοληλος αυλης, ὁτι μια
20 "ὡρα ηρημωθη." ευφραινου επ' αυλην ουρανε, και οἱ ἁγιοι αποσλολοι και οἱ προφηλαι, ὁτι εκρινεν ὁ Θεος το κριμα ὑμων εξ αυλης.

21 Και ηρεν εις ἀγγελος ισχυρος λιθον ὡς μυλον μεγαν, και εβαλεν εις την θαλασσαν, λεγων, "ουλως ὁρμηματι βλε-
"θησελαι Βαβυλων ἡ μεγαλη "πολις, και ου μη ευρεθῃ "ελι.

enrich'd by her, shall stand afar off, under the dread of her torments, with tears and lamentations, crying, a- 16
las, alas, that great city, that was cloathed in fine linnen, purple, and scarlet: decked with gold, precious stones and pearls: her wealth 17
is all sunk in a moment! the pilots and the passengers: the ships-crew, and the super-cargo's shall stand afar off, and cry out, when 18
they see the smoke of her burning, what city could be compar'd to this great city? they will scatter dust on their 19
heads, and cry with tears, and bemoaning, "alas, a-
"las, that great city, which "enrich'd all the traders by "sea, by the consumption she "made: how is she re-"duc'd to a desert, in an "instant!" O heaven, and 20
ye holy apostles and prophets, triumph at her ruin, since God hath avenged you on her.

Then a mighty angel took 21
up a stone like a great mil-stone, and threw it into the sea, saying, "thus with "violence shall that great "city Babylon be thrown "down,

Ver. 21. Jer. li. 63.

22 " εἶι. και φωνη κιθαρῳδων,
" και μουσικων, και αυλη-
" των, και σαλπισ̄των ου
" μη ακουσθῃ εν σοι εἶι, και
" πας τεχνιτης πασης τεχ-
" νης ου μη ευρηθῃ εν σοι εἶι,
" και φωνη μυλου ου μη α-
23 " κουσθῃ εν σοι εἶι: και φως
" λυχνου ου μη φανῃ εν σοι
" εἶι, και φωνη νυμφιου και
" νυμφης ου μη ακουσθῃ εν
" σοι εἶι, ὁτι οἱ εμποροι σου
" ησαν οἱ μεγισ̄ανες της γης,
" ὁτι εν τῃ φαρμακειᾳ σου
" επλανηθησαν παν̄α τα
24 " εθνη. και εν αυτῃ αἱμα
" προφητων και ἁγιων ευρεθη,
" και παν̄ων των εσφαγμε-
" νων επι της γης."

" down, never to be found
" any more. the muſick of 22
" the harp, of the flute,
" and of the trumpet, ſhall
" never be heard again in
" thee: no artiſt of any kind
" ſhall be found again in
" thee; the ſound of a mil- 5
" ſtone ſhall never be heard
" again in thee; the lamp 23
" ſhall no more be lighted
" in thee; the bridal-ſong 6
" ſhall be heard there no
" more: for thy merchants
" were the great men of the
" earth; all nations were ſe-
" duc'd by thy enchantments.
" here it was, that the blood 24
" of the prophets, of the ſaints, 7
" and of all that were ſlain up-
" on the earth, was found."

1 Και μετα ταυτα ηκουσα φωνην οχλου πολλου μεγαλην εν τῳ ουρανῳ, λεγοντων, " αλληλουϊα, ἡ σωτηρια και " ἡ δοξα και ἡ τιμη και ἡ 2 " δυναμις Κυριῳ τῳ Θεῳ ἡ- " μων: ὁτι αληθιναι και δι- " καιαι αἱ κρισεις αυτου, ὁτι " εκρινε την πορνην την μεγα- " λην, ἡτις εφθειρε την γην εν " τῃ πορνειᾳ αὐτης, και εξε- " δικησε το αἱμα των δου- " λων αὐτου εκ της χειρος 3 " αυτης." και δευτερον ειρη- καν, " αλληλουϊα." και ὁ καπνος αυτης αναβαινει εις τους αιωνας των αιωνων.

And after theſe things I 1
heard a great voice of a nu-
merous multitude in heaven,
ſaying, " *alleluia; ſalva-* 8
" *tion, glory, honour, and*
" *power unto the Lord our*
" *God: for juſt and right* 2
" *are his judgments; for he* 9
" *hath condemned the grand*
" *proſtitute, who corrupted*
" *the earth with her licen-*
" *tiouſneſs, and hath aven-*
" *ged the blood of his ſer-* 10
" *vants that were ſhed by*
" *her hand.*" *again they* 3
ſaid, " *alleluia.*" *and her*
ſmoke roſe up for ever and
ever.

Και

Then

Ver. 22. Jer. vii. 34. xvi. 9. xxv. 10. xxiv. 1. Ver. 23. ib.

4 Και επεσον οἱ πρεσβυτεροι
οἱ εικοσι και τεσσαρες, και
τα τεσσαρα ζωα, και προ-
σεκυνησαν τῳ Θεῳ τῳ καθη-
μενῳ επι του θρονου, λεγον-
τες, " αμην, αλληλουϊα."
5 και φωνη εκ του θρονου εξηλ-
θε, λεγουσα, " αινειτε τον
" Θεον ἡμων παντες οἱ δου-
" λοι αυτου, και οἱ φοβου-
" μενοι αυτον και οἱ μικροι
6 " και οἱ μεγαλοι." και η-
κουσα ὡς φωνην οχλου πολ-
λου, και ὡς φωνην ὑδατων
πολλων, και ὡς φωνην βρον-
των ισχυρων, λεγοντας, " αλ-
" ληλουϊα, ὁτι εβασιλευσε
" Κυριος ὁ Θεος ὁ παντοκρα-
7 " τωρ. χαιρωμεν και αγαλ-
" λιωμεθα, και δωμεν την
" δοξαν αυτῳ, ὁτι ηλθεν ὁ
" γαμος του αρνιου, και ἡ
" γυνη αυτου ἡτοιμασεν ἑαυ-
8 " την. και εδοθη αυτῃ ἱνα
" περιβαληται βυσσινον κα-
" θαρον και λαμπρον, το
" γαρ βυσσινον, τα δικαιω-
9 " ματα των ἁγιων εστιν. και
" λεγει μοι, γραψον, μακα-
" ριοι οἱ εις το δειπνον του
" γαμου του αρνιου κεκλημε-
" νοι. και λεγει μοι, ὁυτοι οἱ
" λογοι αληθινοι εισι του
10 " Θεου." και επεσον εμ-
προσθεν των ποδων αυτου
προσκυνησαι αυτῳ. και λε-
γει μοι, " ορα μη, συνδουλος
" σου ειμι και των αδελφων
" σου των εχοντων την μαρ-
" τυριαν του Ιησου, τῳ Θεῳ
προσ-

Then the four and twenty 4
elders, and the four animals
fell down and worſhipped
God that ſat on the throne,
ſaying, " amen ; alleluia."
and a voice came out of 5
the throne, ſaying, " praiſe
" our God, all ye his ſer-
" vants, and ye that fear
" him, both ſmall and great."
and I heard as it were the 6
voice of a great multitude,
which was like the ſound of
many waters, or like a vol-
ley of thunder, ſaying, " al-
" leluia : for the Lord God
" omnipotent does reign."
" let us rejoyce, and tri- 7
" umph, and give honour to
" him : for the marriage of
" the lamb is come, and his
" ſpouſe is already adorn'd.
" for ſhe was permitted to 8
" be arrayed in fine linnen,
" clean and white : for the
" fine linnen repreſents the
" virtues of the ſaints." and 9
he ſaid unto me, " write,
" happy are they who are
" invited to the marriage-
" ſupper of the lamb." and
he ſaid to me, " thus I have
" delivered the real oracles
" of God." then I fell at 10
his feet to worſhip him : but
he ſaid to me, " forbear :
" I am the ſervant of God,
" as you and your brethren
" are, that bear teſtimony
" to Jeſus : worſhip God :

" προσκυνησον. ἡ γαρ μαρ-
" τυρια του Ιησου εστι το
" πνευμα της προφητειας."

11 Και ειδον τον ουρανον ανεῳγμενον, και ιδου ἱππος λευκος, και ὁ καθημενος ἐπ' αὐτον, καλουμενος πιστος και αληθινος, και εν δικαιοσυνῃ
12 κρινει και πολεμει. οἱ δε ὀφθαλμοι αὐτου ὡς φλοξ πυρος, και επι την κεφαλην αὐτου διαδηματα πολλα, ἐχων ονομα γεγραμμενον, ὁ ουδεις οιδεν
13 ει μη αὐτος: και περιβεβλημενος ἱματιον βεβαμμενον αἱματι, και καλειται το ονομα αὐτου, ὁ λογος του Θεου.
14 και τα στρατευματα τα εν τῳ ουρανῳ ηκολουθει αὐτῳ ἐφ' ἱπποις λευκοις, ενδεδυμενοι βυσσινον λευκον και καθαρον.
15 και εκ του στοματος αὐτου εκπορευεται ῥομφαια ὀξεια, ἱνα εν αὐτῃ πατασσῃ τα εθνη, και αὐτος ποιμανει αὐτους εν ῥαβδῳ σιδηρᾳ, και αὐτος πατει την ληνον του οινου του θυμου και της ὀργης του Θεου
16 του παντοκρατορος. και ἐχει επι το ἱματιον και επι τον μηρον αὐτου το ονομα γεγραμμενον, βασιλευς βασιλεων και Κυριος κυριων.

17 Και ειδον ἑνα ἀγγελον ἑστωτα εν τῳ ἡλιῳ, και ἐκραξε φωνῃ μεγαλῃ, λεγων πασι τοις ὀρνεοις τοις πετωμενοις εν μεσουρανηματι, " δευτε συ-
" ναχθητε

" *for to give testimony to*
" *Jesus, is the very design of*
" *prophecy.*"

Then I saw heaven opened, and a white horse appear'd; and he that sat upon him was called the faithful and the true: in righteousness he judges and makes war: his eyes were as a flame of fire, on his head were many crowns: and a name inscrib'd which no one comprehended, but himself: he had a vesture dipt in blood: and his name is called, THE LOGOS OF GOD. *and the armies of heaven followed him upon white horses, cloathed in fine linnen, white and clean. out of his mouth went a sharp sword, in order to smite the nations: for he shall rule them with an iron sceptre: and tread the wine-press of the fierce vengeance of almighty God. on the mantle about his thigh was this inscription,* KING OF KINGS, AND LORD OF LORDS.

I saw likewise an angel standing upon the sun; and he cryed with a loud voice, saying to all the fowls that fly in the midst of heaven,
" *come*

Ver. 13. Isa. lxiii. 2.
Ver. 17. Ezek. xxxix. 17. Jer. xii. 9. Isa. xviii. 6. xxv. 6.

" ναχθητε εις το δειπνον το
18 " μεγα του Θεου: ἱνα φαγητε
" σαρκας βασιλεων, και
" σαρκας χιλιαρχων, και
" σαρκας ισχυρων, και σαρ-
" κας ἱππων και των καθη-
" μενων ἐπ' αὐτων, και σαρ-
" κας παντων, ελευθερων και
" δουλων, και μικρων και
" μεγαλων."

" *come and gather your*
" *ſelves together to the ſup-*
" *per of the great God;*
" *that ye may eat the fleſh* 18
" *of kings, the fleſh of cap-*
" *tains, the fleſh of mighty*
" *men, the fleſh of horſes,*
" *and of thoſe that ride on*
" *them, the fleſh of all that*
" *are free, and all that are*
" *ſlaves, both ſmall and great.*"

19 Και ειδον το θηριον, και τους βασιλεις της γης, και τα στρατευματα αὐτων συνηγμενα ποιησαι πολεμον μετα του καθημενου επι του ἱππου, και μετα του στρατευματος αὐτου.
20 και επιασθη το θηριον, και μετα τουτου ὁ ψευδοπροφητης ὁ ποιησας τα σημεια ενωπιον αὐτου, εν οἱς επλανησε τους λαβοντας το χαραγμα του θηριου, και τους προσκυνουντας τη οικονι αὐτου, ζωντες εβληθησαν οἱ δυο εις την λιμνην του πυρος την καιομενην
21 εν τῳ θειῳ. και οἱ λοιποι ἀπεκτανθησαν εν τῃ ῥομφαια του καθημενου επι του ἱππου, τῃ εκπορευομενῃ εκ του στοματος αὐτου, και παντα τα ορνεα εχορτασθησαν εκ των σαρκων αὐτων.

Then I ſaw the beaſt, 19
and the kings of the earth,
with their armies aſſembled,
to make war againſt him
that ſat on the horſe, and a-
gainſt his army. and the beaſt 20
was taken, and with him
the falſe prophet that wrought
miracles in his favour, by
which he ſeduc'd thoſe that
had received the mark of the
beaſt, and thoſe that wor-
ſhipped his image. theſe
were both caſt alive into a
lake of fire burning with
brimſtone. all the reſt were 21
ſlain with the ſword of him
that ſat upon the horſe, which
ſword proceeded out of his
mouth: and all the fowls
were ſatiated with their
fleſh.

1 Και ειδον αγγελον καταβαινοντα εκ του ουρανου, εχοντα την

Afterwards I ſaw an an- 1
gel come down from heaven,
hav-

Chap. XX. GROTIUS obſerves, that almoſt this whole chapter was borrowed from the traditionary doctrine of the Jews, relating to the *two reſurrections*, the *Millennium*, the war of *Gog* and *Magog*. ſee the Targum Megilla ii, 12. Abeneſdra and Saadia on Daniel. Vajiera Rab. c. xxviii. Jerom lib. v, xv, xviii. on Iſaiah. Onkelos, Deut. xxxiii. 16. and Jonathan, Iſaiah xxii. 14.

την κλειδα της αβυσσου, και
ἁλυσιν μεγαλην επι την χειρα
2 αὐτου. και εκρατησε τον δρα-
κοντα, τον οφιν τον αρχαιον,
ὁς εστι διαβολος και σατα-
νας, και εδησεν αὐτον χιλια
3 ετη. και εβαλεν αὐτον εις την
αβυσσον, και εκλεισεν, και
εσφραγισεν επανω αὐτου, ἱνα
μη πλανηση ἐτι τα εθνη, α-
χρι τελεσθη τα χιλια ἐτη,
και μετα ταυτα δει αὐτον λυ-
θηναι μικρον χρονον.

4 Και ειδον θρονους, και εκα-
θισαν επ' αὐτους, και κριμα
εδοθη αὐτοις, και τας ψυχας
των πεπελεκισμενων δια την
μαρτυριαν Ιησου, και δια τον
λογον του Θεου, και ὁιτινες ου
προσεκυνησαν τῳ θηριῳ, ουτε
τῃ εικονι αὐτου, και ουκ ελα-
βον το χαραγμα επι το με-
τωπον, και επι την χειρα
αὐτων, και ἐζησαν, και εβα-
σιλευσαν μετα του Χριστου
5 τα χιλια ἐτη. (ὁι δε λοιποι
των νεκρων ουκ ανεζησαν ἑως
τελεσθη τα χιλια ἐτη) ἁυτη
6 ἡ ανασταsις ἡ πρωτη. μα-
καριος και ἁγιος ὁ εχων μερος
εν τῃ ανασταsει τῃ πρωτῃ,
επι τουτων ὁ θανατος ὁ δευτε-
ρος ουκ εχει ἐξουσιαν, αλλ'
εσονται ἱερεις του Θεου και
του Χριστου, και βασιλευ-
σουσι μετ' αὐτου χιλια ἐτη.

having the key of the bottomleſs pit, with a great chain in his hand. 2 *and he laid hold on the dragon, that old ſerpent, which is the devil and ſatan, and bound him for a thouſand years,* 3 *then caſt him into the bottomleſs pit, there ſhut him up, and ſet a ſeal upon him, that he ſhould ſeduce the nations no more, till the thouſand years ſhould be fulfilled: and after that, he was to be looſed for a ſhort time.*

4 *I ſaw likewiſe thrones, where perſons were ſeated, to whom the power of judging was given: and I ſaw the ſouls of thoſe that were beheaded for the teſtimony they had given to Jeſus, and for the word of God, who had not worſhipped the beaſt, nor his image, nor had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.* 5 *but the reſt of the dead ſhall not live again until the thouſand years are finiſhed. this is the firſt reſurrection.* 6 *happy and holy are they that have part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.*

Και

When

7 Και ὁταν τελεσθῃ τα χι-
λια ἐτη, λυθησεται ὁ σατανας
8 εκ της φυλακης αὐτου, και
εξελευσεται πλανησαι τα εθ-
νη τα εν ταις τεσσαρσι γω-
νιας της γης, τον Γωγ και τον
Μαγωγ, συναγαγειν αὐτους εις
πολεμον, ὡν ὁ αριθμος ὡς ἡ
9 ἀμμος της θαλασσης. και
ανεβησαν επι το πλατος της
γης, και εκυκλωσαν την πα-
ρεμβολην των ἁγιων, και την
πολιν την ηγαπημενην, και
καταβη πυρ απο του Θεου εκ
του ουρανου, και κατεφαγεν
10 αὐτους, και ὁ διαβολος ὁ
πλανων αὐτους εβληθη εις την
λιμνην του πυρος και θειου,
ὁπου το θηριον και ὁ ψευδο-
προφητης, και βασανισθη-
σονται ἡμερας και νυκτος εις
τους αιωνας των αιωνων.
11 Και ειδον θρονον λευκον με-
γαν, και τον καθημενον ἐπ'
αὐτου, ὁυ απο προσωπου ε-
φυγεν ἡ γη και ὁ ουρανος,
και τοπος ουχ ἑυρεθη αυ-
12 τοις. και ειδον τους νεκρους,
τους μικρους, και τους μεγα-
λους, ἑστωτας ενωπιον του
θρονου, και βιβλια ἠνεῳχ-
θησαν, και βιβλιον αλλο ἠ-
νεῳχθη, ὁ ἐστι της ζω-
ης, και ἐκριθησαν ὁι νεκροι
εκ των γεγραμμενων εν τοις
βιβλιοις, κατα τα ἐργα αυ-
13 των. και ἐδωκεν ἡ θαλασ-
σα

When the thouſand years 7
are expired, Satan ſhall be
looſed out of his priſon, and 8
ſhall go out to ſeduce the na-
tions, which are in the four
quarters of the earth, * *Gog*
and Magog, to aſſemble them
to battle: they will be as nu-
merous as the ſand of the
ſea. they will ſpread on the 9
ſurface of the earth, and en-
compaſs the camp of the
ſaints, and the beloved city:
and fire ſhall deſcend from
God out of heaven, and de-
vour them. the devil that 10
ſeduced them, ſhall be caſt
into the lake of fire and brim-
ſtone, where the beaſt and
the falſe prophet are, and
ſhall be tormented day and
night for ever and ever.

Then I ſaw a great white 11
throne, and him that ſat on
it, from whoſe preſence the
earth and the heaven fled a-
way, ſo that they diſap-
pear'd. and I ſaw the dead, 12
ſmall and great, ſtand before
the throne; the books were
opened: and another book
was opened, which is the book
of life: and the dead were
judged out of thoſe things
which were written in the
books, according to their
works. the ſea gave up the 13
dead

Ver. 8. Gog, from *Gyges* the king of *Lydia*. Joſephus ſays, the Scythians were called Magogæ from Magoges their prince.

* Ezek. xxxviii, xxxix.

σα τους εν αυτη νεκρους, και ὁ θανατος και ὁ ᾅδης εδωκαν τους εν αυτοις νεκρους, και εκριθησαν ἑκαστος κατα τα ερ-
14 γα αὐτων. και ὁ θανατος και ὁ ᾅδης εβληθησαν εις την λιμνην του πυρος, ὁυτος εστιν
15 ὁ δευτερος θανατος. και ει τις ουχ ευρεθη εν τη βιβλω της ζωης γεγραμμενος, εβληθη εις την λιμνην του πυρος.

1 Και ειδον ουρανον καινον και γην καινην, ὁ γαρ πρωτος ουρανος και ἡ πρωτη γη απηλθε, και ἡ θαλασσα ουκ
2 εστιν ετι. και την πολιν την ἁγιαν, Ιερουσαλημ καινην ειδον καταβαινουσαν απο του Θεου εκ του ουρανου, ἡτοιμασμενην ὡς νυμφην κεκοσμημενην τῳ ανδρι αὐτης. και
3 ηκουσα φωνης μεγαλης εκ του ουρανου, λεγουσης, "ιδου ἡ "σκηνη του Θεου μετα των "ανθρωπων, και σκηνωσει "μετ' αὐτων, και αὐτοι λα-"οι αὐτου εσονται, και αυ-"τος ὁ Θεος εσται μετ' αυ-"των, Θεος αὐτων, και εξα-
4 "λειψει ὁ Θεος παν δακρυον "απο των οφθαλμων αυ-"των, και ὁ θανατος ουκ "εσται ετι, ουτε πενθος, ουτε "κραυγη, ουτε πονος ουκ εσ-"ται ετι, ὁτι τα πρωτα α-"πηλθον." και ειπεν ὁ κα-
5 θημενος επι του θρονου, "ι-"δου,

dead which were in it; death and the grave delivered up the dead which were in them: and they were judged every one according to their works. and † death and the 14
grave were caſt into the lake of fire: this is the ſecond death. and whoſoever was not 15
found written in the book of life, was caſt into the lake of fire.

AFTERWARDS *I ſaw a* 1
*new heaven, and a new earth: for the firſt heaven and the firſt earth were vaniſhed; and there was no more ſea *. and I ſaw the holy city, the* 2
new Jeruſalem, deſcend from God out of heaven, prepared as a bride adorned for her husband. then I heard a 3
great voice out of heaven, ſaying, "behold, the taber-
"nacle of God is with men:
"he will dwell with them,
"they ſhall be his people,
"God himſelf ſhall be with
"them, as their God. God 4
"ſhall wipe away all tears
"from their eyes; there
"ſhall be no more death,
"ſorrow, or crying, neither
"ſhall there be any more
"pain: for the former ſtate
"of things is paſſed away."
he that ſat upon the throne, 5
ſaid, "behold, I make all
"things

† Iſa. xiv. 29. xxviii. 15, 18. xxxviii. 18. Pſal. vi. 5. after the judgment there will be no more dying and burying. 1 Cor. xv. 54.

* Gen. i. 14, 16.

Ver. 1. Iſa. lxv. 17. lxvi. 22. Ver. 4. Iſa. xxv. 8.

" δου, καινα παντα ποιω." και λεγει, " γραψον, ὁτι οὑ-
" τοι οἱ λογοι αληθινοι και
6 " πιστοι εισι." και ειπε μοι,
" γεγονε. εγω ειμι το Α και
" το Ω, ἡ αρχη και το
" τελος: εγω τῳ διψωντι
" δωσω εκ της πηγης του
" ὑδατος της ζωης δωρεαν.
7 " ὁ νικων κληρονομησει ταυ-
" τα, και εσομαι αυτῳ Θε-
" ος, και αυτος εσται μοι ὁ
8 " υἱος. δειλοις δε και α-
" πιστοις και εβδελυγμενοις
" και φονευσι και πορνοις
" και φαρμακοισι και ειδω-
" λολατραις, και πασι τοις
" ψευδεσι, το μερος αυτων
" εν τῃ λιμνῃ τῃ καιομενῃ
" πυρι και θειῳ, ὁ εστι δευ-
" τερος θανατος."

" *things new.*" *and he said write:* " *for these words* " *are true and authentic.*" *and he said to me,* " *it is* 6 " *done. I am Alpha and* " *Omega, the beginning and* " *the end: to him that is* " *a-thirst I will freely give* " *of the fountain of living* " *water. he that overcomes,* 7 " *shall inherit these things:* " *I will be his God, and* " *he shall be my son. but* 8 " *the fearful, and incredu-* " *lous, the abominable, the* " *murderer, the licentious,* " *the poisoner, the idolater,* " *and every lyar shall have* " *their part in the lake* " *which burns with fire* " *and brimstone: this is* " *the second death.*"

9 Και ηλθε εις εκ των επτα αγγελων των εχοντων τας επτα φιαλας τας γεμουσας των επτα πληγων των εσχατων, και ελαλησε μετ' εμου, λεγων, " δευρο, δειξω
" σοι την νυμφην του αρ-
10 " νιου την γυναικα." και απηνεγκε με εν πνευματι επ' ορος μεγα και ὑψηλον, και εδειξε μοι την πολιν την ἁγιαν Ιερουσαλημ, καταβαι-
11 νουσαν εκ του ουρανου απο του Θεου. εχουσαν την δο-ξαν του Θεου, και * ὁ φωστηρ αυτης ὁμοιος λιθῳ τιμιω-τατῳ, ὡς λιθῳ ιασπιδι κρυσ-

Then there came to me 9 *one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying,* " *come hither, I will shew* " *thee the bride, the lamb's* " *wife.*" *and he carried* 10 *me away in an extacy to a great and high mountain, and shewed me the city, the holy Jerusalem, descending out of heaven from God. it* 11 *blaz'd with the glory of God: her * luminary was like that of a brilliant, even like a jasper, as transparent*

* Gen. i. 14, 16.

12 λαλιζονλι: εχουσαν τε τειχος μεγα και ὑψηλον, εχουσαν πυλωνας δωδεκα, και επι τοις πυλωσιν αγγελους δωδεκα, και ονομαλα επιγεγραμμενα, ἁ εσλι των δωδεκα φυλων των ὑιων Ισραηλ.
13 απ' αναλολης, πυλωνες τρεις; απο βορρα, πυλωνες τρεις; απο νοτου, πυλωνες τρεις; απο δυσμων, πυλωνες τρεις.
14 και το τειχος της πολεως εχον θεμελιους δωδεκα, και εν αυλοις ονομαλα των δωδεκα αποσλολων του αρνιου.
15 και ὁ λαλων μετ' εμου, ειχε καλαμον χρυσουν, ἱνα μελρησῃ την πολιν, και τους πυλωνας αυλης, (και το τειχος
16 αυλης.) και ἡ πολις τελραγωνος κειλαι, και το μηκος αυλης τοσουλον εσλιν ὁσον και το πλαλος: και εμελρησε την πολιν τῳ καλαμῳ επι σλαδιων δωδεκα χιλιαδων: το μηκος και το πλαλος και το ὑψος αυλης ἱσα
17 εσλι. και εμελρησε το τειχος αυλης ἑκαλον τεσσαρακονλα τεσσαρων πηχων, μερον ανθρωπου, ὁ εσλιν αγγελου.
18 και ην ἡ ενδομησις του τειχους αυλης, ιασπις; και ἡ πολις χρυσιον καθαρον, ὁμοιον ὑαλῳ καθαρῳ.
19 και ὁι θεμελιοι του τειχους της πολεως πανλι λιθῳ τιμιῳ κεκοσμημενοι· ὁ θεμελιος ὁ πρωλος,

as cryſtal. her walls were large and high; the gates were twelve; and at the gates twelve angels, with the names of the twelve tribes of the children of Iſrael inſcrib'd thereon. on the eaſt were three gates; on the north, three gates; on the ſouth, three gates; and three gates on the weſt. the wall of the city had twelve foundations, and on them the names of the twelve apoſtles of the lamb. he that talked with me, had a golden reed to meaſure the city, its gates, and its walls. the city was a ſquare, the length being as large as the breadth: he meaſured the city with the reed, and found it twelve thouſand furlongs: the length, the breadth, and the height of it were equal. he meaſured the wall, and it was an hundred and forty four cubits, according to the common meaſure, which was what the angel employed. the wall was built of jaſper; and the city was of pure gold, as pure as glaſs. the foundations of the city-wall were embelliſhed with all manner of precious ſtones. the firſt foundation was of

jaſper

Ver. 16. Ezek. lxviii. 16.
Ver. 19. Na. xxviii. 16. liv. 11. Tobit xiii. 16——21.

λος, ιασπις· ὁ δευτερος, σαπφειρος· ὁ τριτος, χαλκηδων·
20 ὁ τεταρτος, σμαραγδος· ὁ πεμπτος, σαρδονυξ· ὁ ἑκτος, σαρδιος· ὁ ἑβδομος, χρυσολιθος· ὁ ογδοος, βηρυλλος· ὁ ενατος, τοπαζιον· ὁ δεκατος, χρυσοπρασος· ὁ ενδεκατος, υακινθος· ὁ δωδεκατος,
21 αμεθυστος. και οἱ δωδεκα πυλωνες, δωδεκα μαργαριται, ανα εἱς ἑκαστος των πυλωνων ην ἐξ ἑνος μαργαριτου: και ἡ πλατεια της πολεως, χρυσιον καθαρον, ὡς υαλος διαυγης.

22 Και ναον ουκ ειδον εν αυτῃ: ὁ γαρ Κυριος ὁ Θεος ὁ παντοκρατωρ, ναος αυτης
23 εστι, και το αρνιον. και ἡ πολις ου χρειαν εχει του ἡλιου ουδε της σεληνης, ἱνα φαινωσιν εν αυτῃ: ἡ γαρ δοξα του Θεου εφωτισεν αυτην, και ὁ λυχνος αυτης το
24 αρνιον. και περιπατησουσι τα εθνη δια του φωτος αυτης, και οἱ βασιλεις της γης φερουσι την δοξαν και την
25 τιμην αὐτων εις αυτην. και οἱ πυλωνες αυτης ου μη κλεισθωσιν ἡμερας: νυξ γαρ
26 ουκ εσται εκει. και οισουσι την δοξαν και την τιμην
27 των εθνων εις αυτην. και ου

jaſper; the ſecond, of ſapphire; the third, of chalcedony; the fourth, of an emerald; the fifth, of ſardonyx; the ſixth, of ſardius; the ſeventh, of chryſolite; the eighth, of beryl; the ninth, of a topaz; the tenth, of a chryſopraſus; the elventh, of a jacinth; the twelfth, of an amethyſt. the twelve gates were twelve pearls; each ſingle gate was of one pearl: and the ſtreet of the city was pure gold, as ſplendid as glaſs.

I did not ſee any temple there: for the Lord God almighty, and the lamb are its temple. the city had no need either of the ſun, or of the moon to ſhine in it: for the glory of God did lighten it, and the lamb is the luminary thereof. the nations ſhall walk by its light, and the kings of the earth bring all their glory and magnificence into it. the gates of it ſhall never be ſhut by day: for no night ſhall be there. the glory and magnificence of the nations ſhall be brought into it. and nothing that is im-

Chap. XXI. 25. "Heaven is one everlaſting day, void of ſhade "and night, being illuminated with the moſt pure inextinguiſhable "ſplendors." PHILO, *Joſeph's life.*
Ver. 26. Iſa. lx. 5, 18.

ου μη εισελθη εις αυτην παν κοινον, και ποιων βδελυγμα, και ψευδος: ει μη οι γεγραμμενοι εν τω βιβλιω της ζωης του αρνιου.

1 Και εδειξε μοι καθαρον ποταμον υδατος ζωης, λαμπρον ως κρυσταλλον, εκπορευομενον εκ του θρονου του Θεου, και
2 του αρνιου. εν μεσω της πλατειας αυτης, και του ποταμου, ενθευθεν και ενθευθεν, ξυλον ζωης, ποιουν καρπους δωδεκα, κατα μηνα ενα εκαστον αποδιδουν τον καρπον αυτου: και τα φυλλα του ξυλου εις θεραπειαν των εθνων.

3 Και παν καταναθεμα ουκ εσται ετι: και ο θρονος του Θεου και του αρνιου εν αυτη εσται; και οι δουλοι αυ-
4 του λατρευσουσιν αυτω. και οψονται το προσωπον αυτου, και το ονομα αυτου επι των μετωπων αυτων.
5 και νυξ ουκ εσται εκει: και χρειαν ουκ εχουσι λυχνου και φωτος ηλιου, οτι Κυριος ο Θεος φωτιζει αυτους: και βασιλευσουσιν εις τους αιω-
6 νας των αιωνων. και ειπε μοι, "ουτοι οι λογοι πιστοι "και αληθινοι. και Κυριος "ο Θεος των αγιων προφη-"των απεστειλε τον αγγε-"λον αυτου δειξαι τοις δου-"λοις αυτου α δει γενεσθαι
7 "εν ταχει. ιδου, ερχομαι "ταχυ:

impure, no one that is guilty of any abomination, or a lye, shall ever enter there: but they alone who are written in the lamb's book of life.

Then he shewed me a 1
pure river of living water, clear as crystal, proceeding out of the throne of God, and of the lamb. in the 2
midst of the area, surrounded by the river, was the tree of life, which had twelve fruit-seasons, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

There shall be nothing ob- 3
noxious to a curse: but the throne of God and of the lamb shall be in it; and his servants shall serve him. they 4
shall see his face; and his name shall be in their foreheads. no night shall be there, 5
nor any need of a lamp, or of the light of the sun; for the Lord God will give them light: and they shall reign for ever and ever. the an- 6
gel then said, "these sayings are certain and true. "the Lord God of the holy "prophets has sent his angel to shew his servants "what must shortly happen. I shall soon come: 7
"happy

Ver. 2. Psal. i. 2, 3. Ezek. xlvii. 12. 2 Esdr. ii. 12.

" ταχυ: μακαριος ὁ τηρων
" τους λογους της προφη-
" τειας του βιβλιου τουτου."
8 Και εγω Ιωαννης ὁ βλε-
πων ταυτα και ακουων. και
ὁτε ηκουσα και εβλεψα, ε-
πεσα προσκυνησαι εμπροσ-
θεν των ποδων του αγγελου
του δεικνυοντος μοι ταυτα.
9 και λεγει μοι, " ορα μη,
" συνδουλος σου ειμι, και
" των αδελφων σου των
" προφητων, και των τη-
" ρουντων τους λογους του
" βιβλιου τουτου: τῳ Θεῳ
" προσκυνησον."
10 Και λεγει μοι, " μη σφρα-
" γισης τους λογους της προ-
" φητειας του βιβλιου του-
" του: ὁτι ὁ καιρος εγγυς
11 " εστιν. ὁ αδικων, αδικη-
" σατω ετι: και ὁ ρυπων,
" ρυπωσατω ετι: και ὁ δικαι-
" ος, δικαιωθητω ετι: και ὁ
12 " ἁγιος, ἁγιασθητω ετι. ι-
" δου, ερχομαι ταχυ, και ὁ
" μισθος μου μετ' εμου, α-
" ποδουναι ἑκαστῳ ὡς το ερ-
13 " γον αυτου εσται. εγω ειμι
" το Α και το Ω, αρχη και
" τελος, ὁ πρωτος και ὁ εσ-
14 " χατος. μακαριοι ὁι πλυ-
" νοντες τας στολας αὐτων ἱ-
" να εσται ἡ ἐξουσια αὐτων
" επι το ξυλον της ζωης, και
" τοις πυλωσιν εισελθωσιν
15 " εις την πολιν. ἐξω ὁι

" κυνες,

" *happy is he that attends*
" *to the prophecies of this*
" *book.*"

I John saw these things, 8
and heard them. and when
I had heard and seen, I fell
down to worship at the feet
of the angel, who shewed
me these things. but he 9
said to me, " *forbear, I am*
" *the servant of God, as*
" *you are, and your bre-*
" *thren the prophets, and*
" *those who observe the*
" *words of this book: wor-*
" *ship God.*"

He subjoin'd, " *don't* 10
" *seal the prophetic dis-*
" *courses of this book: for*
" *the time draws nigh. he* 11
" *that is unjust, let him be*
" *unjust still: he that is*
" *filthy, let him be filthy*
" *still: he that is righteous,*
" *let him be righteous still:*
" *and he that is holy, let*
" *him be holy still. behold,* 12
" *I come quickly; and my*
" *reward is with me, to*
" *give every man according*
" *as his work shall be. I* 13
" *am Alpha and Omega,*
" *the beginning and the*
" *end, the first and the last.*
" *blessed are they who wash* 14
" *their robes, that they*
" *may have right to the*
" *tree of life, and may en-*
" *ter in through the gates*
" *into the city.*" " *but with-* 15

" *out*

" κυνες, και οι φαρμακοι, και
" αι πορνοι, και οι φονεις, και
" οι ειδωλολατραι, και πας
" ο φιλων και ποιων ψευ-
" δος."

16 " Εγω Ιησους επεμψα τον
" αγγελον μου μαρτυρησαι υ-
" μιν ταυτα επι ταις εκκλη-
" σιαις. εγω ειμι η ριζα και
" το γενος του Δαβιδ, ο αστ-
" ηρ ο λαμπρος και πρωι-
17 " νος. και το πνευμα και
" η νυμφη λεγουσιν, ελθε. και
" ο ακουων ειπατω, ελθε. ο
" διψων ελθετω, και ο θελων
" λαμβανετω το υδωρ ζωης
" δωρεαν."

18 " Συμμαρτυρω εγω παντι
" ακουοντι τους λογους της
" προφητειας του βιβλιου του-
" του, εαν τις επιθη επ'
" αυτα, επιθησει ο Θεος επ'
" αυτον τας πληγας τας γε-
" γραμμενας εν βιβλιω του-
" τω: και εαν τις αφελη α-
19 " πο των λογων του βιβλιου
" της προφητειας ταυτης, α-
" φαιρησει ο Θεος το μερος
" αυτου απο του ξυλου της
" ζωης, και εκ της πολεως
" της αγιας, των γεγραμμε-
20 " νων εν βιβλιω τουτω." λε-

" *out are the execrable, the*
" *poiſoners, the licentious,*
" *the murderers, the idola-*
" *ters, and all who are*
" *pleas'd with, or practiſe*
" *deceit.*

" *I Jeſus have ſent my* 16
" *angel to teſtify theſe things*
" *to the churches. I am*
" *the ſhoot, the offspring*
" *of David, the ſplendid*
" *morning ſtar. the ſpirit* 17
" *and the bride ſay, come.*
" *let him that heareth, ſay,*
" *come. let him that is*
" *a-thirſt, come: and who-*
" *ſoever will, let him take*
" *the water of life freely.*

" *I declare to every one* 18
" *that hears the words of*
" *the prophecy of this book,*
" *if any one ſhall add to*
" *theſe things, God ſhall*
" *ſtrike him with the plagues*
" *that are written in this*
" *book: and if any one* 19
" *ſhall take away from the*
" *words of the book of this*
" *prophecy, God ſhall ex-*
" *clude him from any in-*
" *tereſt in the tree of life,*
" *and in the holy city, and*
" *in the things which are*
" *written in this book." he* 20

γει

who

Chap. XXII. 18. IRENÆUS, at the end of his works, has this adjuration. " I adjure thee, tranſcriber, whoever you are, by our Lord " Jeſus Chriſt, and his glorious advent, when he will judge the liv- " ing and the dead, carefully to compare your copy with, and correct " it by this original; and likewiſe to tranſcribe this adjuration in your " copy. Euſebius, Jerom, Ruffinus, and Valens Antiochen. made uſe " of the ſame *form*."

γει ὁ μαρτυρων ταυτα, "ερ-
"χομαι ταχυ."

Αμην. ναι ερχου, Κυριε Ι-
21 ησου. ἡ χαρις του Κυριου Ι-
ησου Χριστου μετα παντων.

who teſtifieth theſe things, ſaith, "I come quickly."

Amen. even ſo, come, Lord Jeſus. the grace of our 21
Lord Jeſus Chriſt be with you all.

Chap. III. 3. Ου κεκμηκας] is not in Steph. ιε. ις. Alexand. Baroc. Leiceſt. Petav. 2, 3. Hunting. 1. Sinah, Seidel. Veleſ. lect. More, the Vulgate, Syriac, Arabic, Æthiopic, the Complut. ed. Arethras.

Ver. 21. Μετανοησῃ, &c.] Steph. ιε. ις. Alexand. Baroc. &c.

Ch. V. 11. Μυριαδες, &c.] Steph. ιε. ις. Alexand. Baroc. Hunting. 1. Covel. 2. Sinah, More, Leiceſt. Syriac, Arabic, Æthiopic, Arethras, Complut.

Ch. VI. 12. ὁλη.] Steph. ιε. ις. Alexand. Baroc. Petav. 2. Hunting. 1. Covel. 2. Sinah, Seidel, Vulgate, Syriac, Arabic, Æthiopic, Arethras.

Ch. VIII. 7. Τριτον της γης, &c.] Steph. ιε. Alexand. Baroc. Barb. 4. Petav. 2. Hunting. 1. Covel. 2. Sinah, Seidel. Vulgate, Syriac, Arabic, Tichonius, Beda. ſee Prol. 1358.

Ver. 13. Αγγελου] αετου Alexand. Baroc. Hunting. 1. Sinah, More, Leiceſt. Veleſ. lect. Vulgate, Syriac, Æthiopic, Arethras, Victorine, Ambroſe, Tychonius, Beda, Complut. ſee Prol. 4.

Ch. IX. 19. Εξουσια των ιππων, &c.] Steph. ιε. ις. Alexand. Baroc. Hunting. 1. Covel. 2. Sinah, More, Leiceſt. Veleſ. lect. Seidel. Vulgate, Syriac, Arabic, Arethras, and the Complutenſ. ed.

Ch. XI. 17. Και ὁ ερχομενος] is not in Steph. ιε. ις. Alexand. Baroc. Petav. 2, 3. Hunting. 1. Covel. 2. Sinah, Leiceſt. Seidel. Syriac, Arethras, Complut. ed.

Chap. XIV. 1. Και το ονομα του.] Steph. ις. Alexand. More, Baroc. Petav. 2, 3. Hunting. 1. Covel. 2. Seidel. Vulgate, Syriac, Arabic, Æthiopic, Origen, Arethras, Cyprian, Jerom, and the Complutenſ. edit.

Ver. 5. Ενωπιον του θρονου του Θεου] is not in Alexand. Sinah, More, Baroc. Petav. 2, 3. Hunting. 1. Covel. 2. Seidel. ſeveral Latin MSS. Syriac, Arabic, Æthiopic, Arethras, nor the Complut. ed.

Ch. XV. 2. Εκ του χαραγματος αυτου] is not in the Alexand. More, Petav. Sinah, Hunting. 1. Covel. 2. Vulgate, Syriac, Arabic, Æthiopic.

Ver. 3. Αιωνων.] the Veleſ. lect. the Vulgate, Syriac, and Beda. ſee Prol. 509.

Ch. XX. 12. Θρονου.] Steph. ιε. Alexand. Petav. 2, 3. Hunting. 1. Covel. 2. Sinah, More, Leiceſter. Veleſ. lect. the Vulgate, Syriac, Arabic, Æthiopic, Arethras, and the Complut. edition.

Ch. XXII. 14. Πλυνοντες, &c.] Alexand. Veleſ. lect. Covel. 2. Athanaſius, the Vulgate, Æthiopic. ſee Prol. 755, 1212.

THE learned have been greatly divided about the author of this book: his name, he ſays himſelf, was JOHN; ſome think that ſufficient. he could not be miſtaken in what he ſaw, ſays Grotius: but could not Gro-

Grotius be miſtaken in what he never ſaw? a book with an ambiguous title was a mark of impoſture in thoſe early times. forgery was then ſo common, that St. Paul thought it a neceſſary precaution to deſcribe himſelf, and ſubſcribe his letters in a particular manner, to prevent, for the future, thoſe frauds, which ſome had practis'd againſt himſelf, 2 Theſſal. ii. of all the books of the new Teſtament, this is the only one, the matter of which is repreſented as dictated by an angel. the evidence then of its being genuine ought to have been anſwerable to the ſolemnity of the delivery, and the dignity of the argument. there's an infinite difference between matters of *fact*, and matters of *viſion*. hiſtorical narration is an appeal to preſent records, or to the preſent ſenſe of mankind: where no external characters appear, the *viſions* of an unknown writer can't be diſtinguiſhed from mere enthuſiaſtical *Reveries*. but this is not exactly the caſe here: the queſtion is, whether the greateſt part of this book be a prophetical viſion of *future* events, or an artful relation of *paſt* facts? if the reader will candidly compare the notes with the text, it will be difficult for him to deliberate long for an anſwer: at leaſt he will have no occaſion to conſult either the Goths or the Vandals.

CAIUS, an eccleſiaſtical writer, who flouriſh'd about the year 201, ſays, "Cerinthus writ a book of Revelations, under the name of a "great apoſtle, where he fraudulently introduces monſtrous viſions, "which he ſays were repreſented to him by angels, and aſſerts, that "after the reſurrection, the kingdom of Chriſt will be terreſtrial, "that men ſhall live again at Jeruſalem, and enjoy corporeal plea-"ſure." Euſebius's Eccleſ. Hiſt. b. III. ch. 28.

DIONYSIUS, biſhop of Alexandria, a learned writer, who flouriſhed in the middle of the third century, gives the following critic upon the revelations. "ſome of our predeceſſors confuted, and entirely "demoliſhed this book, bringing all its parts to the teſt, and demon-"ſtrating the whole to be an incomprehenſible ſenſeleſs piece of "work, and the title of it to be a mere forgery; for they aſſert, "it is not JOHN's: nor is it a REVELATION, becauſe it is involv'd in "ſuch a thick impenetrable cloud of ignorance; that not only no "apoſtle, but no honeſt clergyman could have a hand in ſuch a com-"poſition. that Cerinthus was the man, the founder of the *Cerin-"thian ſect*, who borrow'd John's name as a *vehicle* to make the for-"gery go down." then after an *interpolation* of Euſebius, or ſome other, DIONYSIUS ſays, "I don't deny the book was writ by John.** "but I ſhall not eaſily allow, that this was John the apoſtle, the ſon "of Zebedee, the brother of James, the author of *the goſpel accord-"ing to John*, and of *the Catholic Epiſtle*.

"For from the different *manner*, *ſtile*, and *ſtructure* of the two "works, I conclude, they are not the ſame writer. for the evange-"liſt does not mention his own name, or vaunt himſelf in any part "of his works: but the other John did not think it ſufficient to "name himſelf once, you hear of him in the beginning, middle, and "end. therefore that one JOHN wrote this book, may be allowed, "becauſe he aſſerts it: but what John it was, is uncertain; for he "does not ſay, he was *that* John, who is ſtil'd *the favourite diſciple*

of

" *of the Lord*, in many places of the goſpel; or that it was he *who* " *ſat next to the Lord*; or that he was *the brother* of James; or that " *he himſelf ſaw and heard the Lord*; circumſtances which he would " have mention'd, but that he had a mind to be in the dark. inſtead " of ſuch characters, he ſtiles himſelf indeed a *member* of our *fra-* " *ternity*, and a *witneſs* for Jeſus, and *bleſſes* himſelf for having had " ſuch *Revelations*. no doubt JOHN had abundance of *Name-ſakes*, " who out of pure love to the man, were fond of his name, and " borrowed it in hopes of being *favourites* themſelves: as a great " many chriſtian children now-a-days bear the name of Peter and " Paul: ſo in the Acts of the Apoſtles, there is mention of one John " Mark. but I am of opinion, the author of the Revelations was " ſome other John, one of thoſe who liv'd in Aſia. for as the ſtory " goes, there are two tombs at Epheſus, and both called by the name " of JOHN'S TOMB.

" Beſides, the *ſentiments*, the *diction*, and the *conſtruction*, plainly " diſtinguiſh the two writers. the goſpel and the epiſtle perfectly " correſpond, and both have the ſame introduction. the goſpel begins " thus, " *in the* ARCHE *was the* LOGOS." the epiſtle thus, " *that* " *which was from the* ARCHE." the goſpel ſays, *the* LOGOS *was in-* " *carnate, and dwelt among us; and we beheld his glory, a glory like* " *that of the* MONOGENES *from the father*. the ſame with little variation " occurs in the epiſtle, " *that which we have heard, which we have* " *ſeen with our eyes, which we have ſurveyed, and our hands have di-* " *ſtinguiſhed to be the living* LOGOS; *for it is manifeſt, he had real* " *Life*." by ſuch a *prelude* he begins his charge, as the ſequel ſhows, " againſt thoſe who denied, that Chriſt had any real body. for which " reaſon, he ſtudiouſly ſubjoins, *what we have ſeen, we teſtify, and de-* " *clare to you that eternal* ZOE, *who was with the* FATHER, *and appear'd* " *amongſt us*. ſo conſiſtently uniform is he, never loſing ſight of his " ſubject, but purſues it every where with the ſame topics and turn " of expreſſions: ſome of which we ſhall juſt touch upon. the at- " tentive reader, both in the goſpel and in the epiſtle, will frequent- " ly meet with *life*, and *light*, and *darkneſs* to be avoided; very often " with *truth*, *favour*, *joy*, the *fleſh* and *blood of the Lord*, *judgment*, *re-* " *miſſion of ſins*, *the divine love* to us, the precept of our *mutual love*, " and our obligation *to perform all the commandments*; the *condem-* " *nation of the world*, the *devil*, and *antichriſt*, the *promiſe of the holy* " *ſpirit*, the *adoption of the ſons of God*, *faith* continually required, and " the *father*, and *the ſon* mention'd in both throughout. in a word, " a critical eye will diſcern the ſame *genius* every where, both in the " *goſpel* and in the *epiſtle*. but the *Revelation* is of a quite different " caſt: it has no affinity with theſe things, nor, if I may ſo ſay, any " manner of correſpondence with them: nor has it ſo much as one " *ſyllable* in common with them. nor does the *epiſtle* (to paſs by the " goſpel) make the leaſt mention of the *Revelation*, or the *Revelation* " of the *epiſtle*: yet PAUL in his epiſtles takes notice of his *Revelations*, " tho' he had not digeſted them into a diſtinct volume. beſides, the " *diction* of the *goſpel* and the epiſtle is manifeſtly different from that " of the *Revelation*. in the former the *Greek* is correct, and an air " of elegancy appears in the *diction*, in the *arguments*, and in the

" *ſtructure* of his diſcourſe: ſo impoſſible is it to find any barbarous " ſolœciſms, or improprietys in them. for the evangeliſt, it ſeems, " had both the *facultys*: the Lord having endued him with the gifts " of *ſcience* and *eloquence*. as for the other JOHN, I won't oppoſe his " having had a Revelation, and prophetic knowledge; but this I per- " ceive, that his diction is not pure *Greek*, that his ſtile is barbarous, " and not free from ſolœciſms: of which it is not neceſſary at pre- " ſent to give the detail."

Theſe are arguments drawn from the nature of things, which are infinitely of greater weight than the aſſertion of an unknown, or at leaſt of a very weak credulous writer, ſuch as *Juſtin Martyr* moſt certainly was: nor were Irenæus and Tertullian leſs weak in copying his blunders. what could be more hardy than his charging the Romans, even in an *apology*, with having erected a ſtatue to *Simon Magus*, which he ignorantly confounded with *Semon Sangus*? a miſtake which could be only equal'd by his making *Herod* contemporary with Ptolemæus Philadelphus, which alone is ſufficient to ruin his credit as an hiſtorian. *Juſtin* was remarkable for his illiterateneſs, Irenæus for his credulity, and Tertullian for his *atheiſtical* philoſophy. the *credibility* therefore of a *fact* founded upon ſuch *evidence*, is leſs than *nothing*.

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FINIS.

THE CHRONOLOGY of the BOOKS OF THE NEW TESTAMENT.

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When theſe books were publiſh'd, is very uncertain.

ERRATA.

PAGE 195. 2. l. πραγματων.
Page 331. 25. l. Jew.
Page 392. 21. after *anguiſh* dele the *comma*.
Page 575. 29. l. *to their* for *to your*.
Page 677. 13. l. συνυπεκριθησαν.
Page 761. 13. l. incredulity.
Page 785. 15. l. point you out.
Page 793. 3. l. not to be falſe.
Page ibid.——l. to give lectures.
Page 821. 25. l. not to make.
Page 840. l. 7. l. *teſtament* for *teſtimony*.
Page 845. l. 5. from the bottom *dele* tho'.
Page 847. lin. *antepenult*. l. *ſay*.

MVSEVM
BRITAN
NICVM